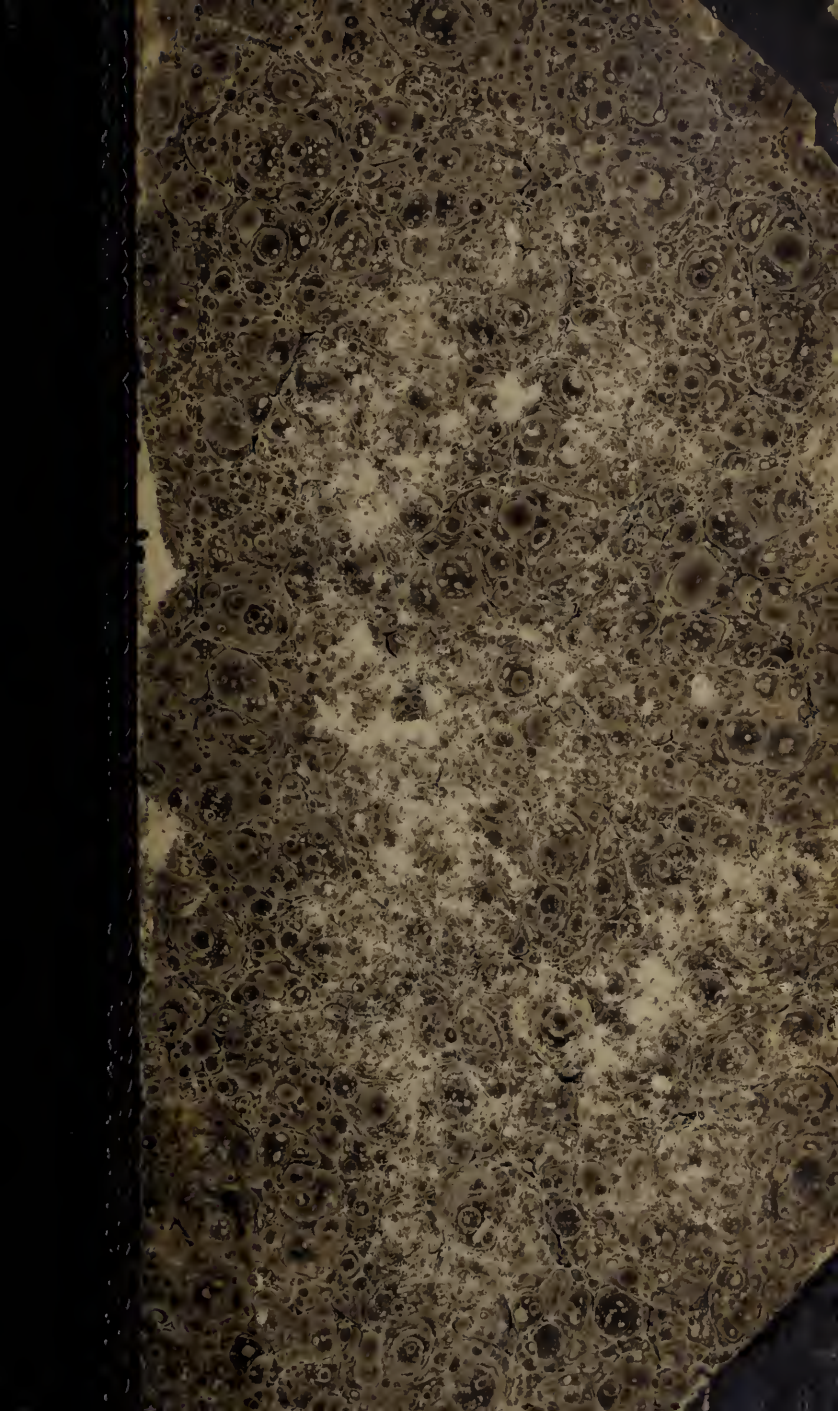




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May 8th 1824

The Gospel preached to the Heathen

Published by Thos Kelly & Richd Evans

THE HISTORY AND ORIGIN of the *Missionary Societies*,

BY

THE REVᴰ THOMAS SMITH,

MINISTER

of Trinity Chapel Leather Lane.



The reception of the first Missionaries at Otaheite.

London

Published by Thoˢ Kelly & Richᵈ Evans

MDCCCXXIV

THE

HISTORY AND ORIGIN

OF THE

MISSIONARY SOCIETIES,

CONTAINING FAITHFUL ACCOUNTS OF THE

VOYAGES, TRAVELS, LABOURS, AND SUCCESSES

OF

THE VARIOUS MISSIONARIES

Who have been sent out, for the purpose of Evangelizing the Heathen, and other unenlightened Nations, in different Parts of

THE HABITABLE GLOBE.

COMPILED AND ARRANGED FROM AUTHENTIC DOCUMENTS,

INCLUDING THE LATEST DISCOVERIES,

AND EMBRACING

MANY VALUABLE AND CURIOUS FACTS,

CONNECTED WITH THE SPREAD OF THE GOSPEL.

THE WHOLE FORMING A NEW AND COMPLETE

Missionary Repository.

Illustrated and Embellished with numerous highly interesting Engravings, from Original Drawings, made expressly for this Work.

BY THE

REV. THOMAS SMITH,

Minister of Trinity Chapel, Leather Lane, Holborn; Editor of a New and Complete Concordance to the Holy Scriptures, &c. &c.

"From east to west, from north to south,
Be Jesu's name ador'd!
Europe, with all thy millions, shout
Hosannas to the Lord!

"Asia and Africa, resound
From shore to shore his fame:
And thou, America, in songs,
Redeeming love proclaim!"

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PREFACE.



Of all the numerous and diversified subjects, which, at different periods, have issued from the press, and excited the attention of mankind, none have laid claim to higher importance,—none have displayed more powerful attractions, than those immediately connected with the great cause of *missions;*—a cause which, without incurring the charge of presumption, may boast THE ETERNAL GOD as its glorious patron,—the sacred oracles of truth as its unfailing supports,—the blood-stained cross as its invincible banner,—and the progressive evangelization of a dark and benighted world as its contemplated end.

That a long series of years should have rolled away before the slumber of professing Christians was broken, and before their hearts were suitably

various Missionary Societies now in existence, for the spread of the Gospel among Heathen and other unenlightened nations, will have a forcible claim on the attention and patronage of the religious public; as being peculiarly calculated to revive the most pleasing recollections, to animate to new and increased exertions, and to inspire the most sanguine anticipations, in respect to a cause which has already been so eminently owned, and abundantly blessed by a Triune God.

Impressed with this idea, and anxious to extend the knowledge of those great events which, in modern times, have begun to realize the visions of ancient prophecy, the Editor of the History now respectfully submitted to the Public, has engaged, in humble dependence on the promised aid of the Holy Spirit, to furnish a work, which, though moderate in its limits, and accessible to all ranks by its mode of publication, may form a complete Repository of Missionary Intelligence, and present, as it were, a panoramic view of those various societies which, however differing from each other in names and forms, resemble the separate bodies of cavalry, infantry, artillery, &c. in one grand army; all of whom are subjects of the same king, all arranged beneath the same national banners, and

all opposed to one common foe. It should, in fact, be explicitly stated, that this compilation is not designed exclusively for Churchmen or Dissenters, —Presbyterians or Independents,—Baptists, Methodists, or Moravians;—but for "all who love our Lord Jesus Christ in sincerity," and who are earnestly solicitous for the salvation of their fellow creatures.

In the prosecution of this design, the utmost pains will be taken to blend amusement with information; by embodying in the narrative the most valuable discoveries which have been made, and the best anecdotes which have been published, in connexion with the great design of sending out the light and truth of the Gospel to distant regions. The pictorial delineations will also tend, at once, to embellish the work, and to assist the reader in forming correct ideas of many highly interesting objects; and the index will be so contrived as to form an epitome of those Missionary Transactions, to which it will furnish the most prompt and ample means of reference.

That the blessing of the Father, the Son, and the Holy Ghost may crown this humble attempt to sketch a family picture, in which every portrait

may be easily recognised and separately contemplated; and that a faithful recital of the effects which have already resulted from combined exertions may prove instrumental in bringing some fresh recruits to the field, some new contributions to the treasury, and some degree of honour, however small, to "the glorious gospel of the Blessed God," is the most anxious wish of the Editor;—a wish in which *all* may safely and without hesitation unite, whose bosoms glow with pure philanthropy, with genuine piety, and with evangelic zeal.

"Great God, the nations of the earth
Are by creation thine;
And in thy works, by all beheld,
Thy radiant glories shine.

"But, Lord, thy greater love has sent
Thy *Gospel* to mankind;
Unveiling what rich stores of grace
Are treasur'd in thy mind.

"O! when shall these glad tidings spread
The spacious earth around,
Till ev'ry nation, ev'ry tribe,
Shall hear the joyful sound?

"In mercy smile on each attempt
To spread the Gospel's rays;
And build on Sin's demolish'd throne
The temple of thy praise."

INTRODUCTION.



The ministerial life of our adorable Redeemer exhibited a series of missionary labours, and had evidently for its ultimate objects the progressive diffusion of gospel light, and the consequent evangelization of a world awfully enveloped in intellectual darkness. *These* were, in fact, the objects which induced him, for a season, to exchange the splendors of celestial majesty, the enjoyment of uninterrupted felicity, the songs of adoring angels, and the smile of his almighty Father, for the habiliments of humble mortality, the pangs of unexampled sorrow, the contradiction of audacious sinners, and the dolorous scenes of Gethsemane and Calvary. On *these* he mused with such evident delight, that even the anticipated *sufferings* of the cross seemed swallowed up in the certainty of its *attractions;* and, with a heart throbbing with sacred love, and eyes beaming with holy transport, he exclaimed, "I, if I be lifted up, will draw all men unto me!" The same important objects constituted "the joy set before him," in that never-to-be-forgotten day, when he "put away sin by the

sacrifice of himself," appeased the wrath of God, subdued the powers of hell, and opened the kingdom of Heaven to all believers; for then did he "see of the travail of his soul, and was satisfied." And when he arose triumphantly from the grave, grasping, as it were, the sting of death in his bleeding but victorious hand,—and when he was about to ascend to the mansions of bliss, whilst the shining choirs above were already chaunting, "Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the KING OF GLORY shall come in!"—the same objects were so near to his heart, that, as his last parting injunction, he said to his disciples, "Go ye, and teach *all nations*, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

In obedience to the command of their ascended Master, the disciples tarried at Jerusalem till the Holy Spirit descended upon them, on the day of Pentecost; but, though their missionary travels had not yet commenced, their first public exercises were decidedly of a missionary character; the hand of Divine Providence having brought together, as their auditors, "devout men of every nation under heaven,"—and the sermon delivered by Peter being attended with such irresistible power, that about three thousand souls, savingly convinced of sin, and constrained to inquire the way of salvation, were immediately added to the Christian church.

The seed of gospel truth continued to be sown by the hands of the Apostles, notwithstanding all the attempts which were made to intimidate and silence them; and their unwearied labours were crowned with such complete success, that the number of converts in Jerusalem multiplied rapidly, and "a great company of the priests were obedient to the faith." The blessing of Heaven, in fact, rested so visibly upon the doctrines which they promulgated, and the power of God was so clearly manifested in the miracles which they wrought, that obstacles of various kinds gave way before them, and their most implacable enemies found it impossible effectually to restrain them. And, though the Prince of darkness exulted, with malignant pleasure, over the martyrdom of Stephen, and fanned with unremitting vigilance the rising flames of persecution, these identical circumstances were over-ruled, by the wisdom of Jehovah, for the spread of the gospel, and the cultivation of a desert and barren world. The servants of Christ were, indeed, "scattered abroad." But what was the result of their dispersion? Did they either abjure those tenets the profession of which had exposed them to the most serious disasters, or did they confine within their own bosoms the newly revealed scheme of redemption? Ah, no! Immoveably fixed upon Jesus, as the rock of ages; —glowing with love to Him, who had lived as their bright example,—died as their sacrificial substitute, —burst the barriers of the tomb, as their victorious deliverer,—and ascended into Heaven as their elo-

quent intercessor,—they panted to communicate the tidings of mercy to their fellow men, and "went every where preaching the word," of which they were not ashamed, knowing it to be "the power of God unto salvation."

At this memorable period, Philip went to the city of Samaria, and preached CHRIST to the inhabitants; who, on hearing the blessed truths which dropped from his lips, and witnessing the surprising cures which he effected in the name of his adorable Master, "gave heed, with one accord, to the things which were spoken," and with joyfulness of heart enlisted beneath the banners of the cross. The subsequent interview between this primitive deacon and an officer of queen Candace was, probably, the first mean of introducing the gospel into Ethiopia; and the miraculous conversion of Saul of Tarsus, together with the mission of Peter to Cornelius, opened "a great door and effectual" for the dissemination of divine truth among a variety of nations, which had hitherto been sitting in darkness, and in the region of the shadow of death.

Of the missionary labours of the different Apostles we have but very brief and imperfect accounts, exclusive of those which are either evidently fabulous, or of very questionable authority. The following outline, however, which has been selected from the best sources of information, may not be altogether unacceptable to the reader.

PETER, who had received an express command from the risen Saviour to "feed his sheep, and tend

his lambs," appears to have been eminently owned and blessed, as an instrument, in the hands of the Holy Ghost, for converting sinners from the error of their ways, and explaining to them the scheme of salvation. For some time, indeed, forgetful of the injunction to "go into all the world, and preach the gospel to every creature,"—unmindful, too, of his own assertions, that "God would pour out of his Spirit upon *all flesh*," and that in Christ, the promised seed, should "all the kindreds of the earth be blessed,"—he confined his attention exclusively to his own countrymen, and to the Samaritans; the latter of whom, though not considered as Jews, retained the rite of circumcision, and professed a religious observance of the Mosaic law: but when the Lord had admonished him, by a most remarkable vision, to consider nothing common or unclean which had been divinely cleansed,—and when he perceived that the unction of the Holy One was poured out upon persons who had no pretensions to claim affinity with the stock of Israel, his prejudices were effectually removed, and he appears to have laboured with equal zeal and success in Greece, Thrace, and Asia Minor; and to have extended his travels eastward as far as, or even beyond Babylon, preaching the glad tidings of redemption both to Jews and Gentiles, and performing such miracles, in the name of the Lord Jesus, that we read of instances in which the people "brought forth the sick into the streets, and laid them on beds and couches, that, at least, the *shadow* of Peter passing by might overshadow some

of them: there came also a multitude out of the cities round about, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one."

Paul, who is emphatically called "the apostle of the Gentiles," tells us that he "laboured more abundantly than all" his coadjutors; and, in proof of this assertion, he states explicitly, in his epistle to the Romans, that "from Jerusalem and round unto Illyricum he had fully preached the gospel of Christ;" so that he must have travelled into Syria, Phœnicia, Arabia, Cilicia, Pamphylia, Pisidia, Lycaonia, Galatia, Pontus, Paphlagonia, Phrygia, Troas, Asia, Caria, Lysia, Ionia, Lydia, Thracia, Macedonia, Thessalia, and Achaia; and in the islands of Cyprus, Crete, and Melita or Malta. He also preached for the space of two years in the imperial city of Rome, and was evidently desirous of carrying the glad tidings of salvation into Spain; but it does not seem that his wish, in this respect, was ever gratified. Clemens, however, who was contemporary with this apostle, tells us that "he preached the gospel both in the east and west; that he taught righteousness to the whole world, and went to the utmost limits of the west; and that, having suffered martyrdom at Rome, he departed to a happier place, leaving behind him the brightest example of Christian patience."

James, the son of Zebedee, is represented as having laboured among the Jews who were scattered abroad in Asia Minor, and the neighbouring country; but as he resided several years at Jerusalem, and

finally fell a sacrifice to the cruelty of Herod, it is not probable that his travels were either frequent or extensive.

Andrew seems to have chosen Scythia and the adjacent countries as the scene of his missionary exertions. He passed along the shore of the Euxine Sea, and returned to Byzantium, now called Constantinople; where he laboured in word and doctrine with considerable success. He afterwards travelled through Thrace, Macedonia, Thessaly, Achaia, and Epirus; preaching repentance and forgiveness of sins in the name of Him who expired in unutterable agonies on the brow of Calvary, that he might "abolish death, and bring life and immortality to light by the gospel."

Philip is considered as the apostle of Upper Asia, and is supposed, in conjunction with Andrew, to have sown the seed of divine truth among the inhabitants of Scythia. In the latter part of his life, he preached at Hierapolis in Phrygia; and there he sealed with his blood those blessed truths which he had promulgated with equal faithfulness and affection.

Bartholomew, who is supposed by many intelligent authors, to be the same with Nathanael, extended his travels as far as India on this side the Ganges; where he instructed the inhabitants in the revelation of divine truth, and at his departure presented them with a copy of the gospel of St. Matthew. He is also said to have preached in Lycaonia, a province of the Lesser Asia.

Thomas, according to the testimony of Jerome, was a very active and useful missionary; who laboured among the Medes, Persians, Parthians, Bactrians, Caramanians, Hyrcanians, and Magians; and travelled as far as the island Taprobane, which is supposed to have been the same with Ceylon. When the Portuguese visited India, in the sixteenth century, they discovered, from certain traditions, and the existence of some ancient monuments, that this apostle had preached there; and it is asserted that he was murdered, in that country, by some Bramins, who feared that his labours might eventually prove subversive of their idolatrous superstitions.

Matthew, or Levi, the son of Alpheus, remained for some time in Judea, declaring the glad tidings of salvation, through his crucified Master; and there he is said to have written his gospel, about the time that the apostles Peter and Paul suffered martyrdom at Rome. He then went as a missionary into Ethiopia, Persia, Parthia, and India; and, either in the latter of these places, or in Abyssinia, he was put to death by the enemies of divine revelation.

Simon, who was probably called *Zelotes*, as having been one of those furious Galileans, who refused to pay tribute to the Romans, and who was styled the *Canaanite*, from his being a native of Cana in Galilee, appears to have taken a wide range as the field of his missionary labours. He travelled through Egypt, Cyrene, Asia, Libya, and Mauritania; and Nicephorus asserts that he introduced the gospel to Britain, where he preached, and wrought many mi-

racles. Others, however, are of opinion that he directed his route toward Persia, where he laboured till he received the crown of martyrdom.

John, the beloved disciple, who, from the sublimity of his revelations, and his vindication of the essential deity of Jesus, was called *John the Divine*, shared, for some time, with Peter, in preaching, working miracles, and enduring severe persecution at Jerusalem; and in Samaria the Holy Ghost was given by imposition of their hands. About A. D. 52, this apostle continued as "a pillar" of the Christian church in Judea; and, after that period, he is said to have carried the word of life to the inhabitants of Parthia and India; but it is more evident that he laboured for some time in Asia Minor. In the persecution which raged under Domitian, about A. D. 95, tradition asserts that he was thrown into a cauldron of boiling oil; but, on coming out unhurt and unblemished, he was banished to the isle of Patmos, that he might be starved to death. Here, however, he was providentially preserved, and favoured with a series of the most important visions. Under the reign of the emperor Nerva he was recalled from exile, and returned to Ephesus, where he continued to preach the gospel of Christ, till, at length, he peacefully breathed out his soul into the hands of his Redeemer, in the ninety-ninth year of his age.

Jude, or Judas, not Iscariot, was the son of Cleophas, and brother of James the Less. He commenced his missionary labours in Judea, Galilee, Samaria, and Idumea; and afterwards extended his travels to

Mesopotamia, Persia, Armenia, and Libya; and, either in the latter place or in Persia, the faithfulness of his preaching was rewarded by a cruel death.

JAMES THE LESS, who, from the exemplary holiness of his life, was surnamed *the Just*, was an eminent supporter of the church at Jerusalem, where he preached the gospel with unwearied perseverance and undaunted faithfulness, though he does not seem to have extended his labours beyond the Jewish metropolis. About twenty-four years after our Lord's ascension, the Hebrew rulers, being violently enraged at the rapid dissemination of evangelic truth, commanded this apostle, then in the ninety-sixth year of his age, to ascend one of the galléries of the temple, and proclaim to the people that they had deceived themselves in supposing Jesus of Nazareth to have been the promised Messiah. Fired with holy indignation at these orders, and resolving to devote the last remains of life and strength to the honour of the Saviour and the benefit of mankind, the venerable saint ascended the eminence, and with a loud voice asserted that the crucified son of Mary was the incarnate God, and that he would, in the fulness of time, appear in the clouds of heaven, as the great Judge of quick and dead. Exasperated by this declaration, the Pharisees threw him headlong over the battlement, and their sanguinary associates beat out his brains with a fuller's club, whilst he was in the act of praying for his inhuman murderers.

Thus the disciples of our blessed Lord
Went forth, devoted heralds of the word:—

The word of *life*, to dying mortals giv'n;
The word of *truth*, which shews the road to Heav'n;
The word of *grace*, which triumphs o'er the fall;
The word of JESUS, who is LORD OF ALL.
That cheering vivifying word to spread,
Through realms of night, and regions of the dead;
That mighty matchless Saviour to proclaim,
To publish mercy through his sacred name,
To wave the Christian banner, just unfurl'd,
And preach salvation to a ruin'd world;—
This was their glorious work, their great employ,
In life their boast, their transport, and their joy;
And when they died, the holy martyrs knew
Their righteous cause must live and flourish too.

Though the apostles were successively removed from the scenes of their evangelic labours to that glorious and sabbatic "rest which remaineth for the people of God," the great cause of missions was by no means checked; but numbers of holy men were raised up, "whose weapons were not carnal, but mighty through God" to the pulling down the strong holds of sin and Satan in the heathen world. The diffusion of gospel light appears to have been extremely rapid, and the united opposition of national prejudices, idolatrous superstitions, philosophic learning, and imperial influence, fell, like a baseless and ill constructed wall, before those doctrines of the cross, which, though delivered with the utmost simplicity, were invariably accompanied by the invincible power of the Holy Spirit.

In *the first century* it appears, from highly respectable authorities, that the glad tidings of salvation were introduced to Britain; and bishop Stillingfleet is decidedly of opinion, that a Christian

church was planted in this island, in the time of the apostles; as Eusebius distinctly states that some of them had "passed over the ocean, and preached in the British isles:" and Theodoret, another learned ecclesiastical historian, mentions the Britons among the nations whom "the fishermen, publicans, and tent-makers," as he styles them, had induced to embrace the religion of the crucified Jesus.

Gildas, the earliest of our British historians, speaking of the memorable revolt and overthrow of the Britons under Boadicea, about A. D. 60, gives us to understand that the gospel then began to be successfully published in the country; and the correctness of his statement is supported by those ancient Cambrian records called the *triades*. In these it is stated, that the celebrated Caractacus, who, after a war of nine years, was betrayed to the Romans, was, together with his father Brennus and the whole family, carried prisoners to Rome, about the year 53, where they remained for a period of seven years.

At this time the word of life was preached in the imperial city; and Brennus, with others of his family, became professed members of the Christian church. At the expiration of seven years they were permitted to return, and were thus furnished with a favourable opportunity of introducing the gospel into their own country. It is also said that three Christians, one an Israelite, and the other two gentiles, with whom they had been in the habit of associating, accompanied them from Rome, and became instrumental, as preachers, in reclaiming many of the

Britons from their ancient superstitions, and instructing them in "the truth, as it is in Jesus."

It does not appear that Caractacus embraced the faith of Christ at Rome; but his son Cyllin and his daughter Eigen are both ranked among the British saints. That son is represented as the grandfather of king Lucius, who made great exertions for the promotion of Christianity in Siluria, the country of his ancestors; and even the celebrated king Arthur, seems to have been a descendant of this family. Eigen, the daughter of Caractacus, is said to have bestowed her hand on a British chieftain, whose domain, called Caer Sarllog, is now known by the name of Old Sarum; and Claudia, one of her sisters, is supposed to have become the wife of a Roman senator named Pudens.

In *the second century*, the march of divine truth was steady and triumphant; and Eusebius informs us that the followers of the apostles erected the superstructure of the churches on the foundations which had been laid by those inspired and devoted servants of the Most High. They also imitated their example, in distributing their worldly goods among the necessitous believers; and, quitting their own country, went forth into distant lands, to spread the savour of the Redeemer's name, and to unlock the stores of divine revelation to those who were "perishing for lack of knowledge." Among these early and invaluable missionaries, who on being enabled to organize a Christian society in one nation, immediately hastened to another, on the same errand of

mercy, we recognise the names of Andronicus, Aristarchus, Crescens, Marcus, Sylvanus, and Trophimus; and to these were afterwards added Pantænus, who travelled into India; and Irenæus and Pothinus, who came from Smyrna, and settled themselves in France.

To shew what brilliant success had attended the preaching of gospel truth, even at this early period, we need only refer to the remarks of various ancient writers on this subject. *Pliny*, in writing to the emperor Trajan, about the year 106, expressly says, "The number of culprits (as he calls the Christians) is become so great as to call for serious consultation; the contagion of their superstition having spread not only through cities, but even in villages and the country." *Tertullian*, speaking of the extension of the gospel, about ninety years afterward, numbers among those who had previously embraced it, the Dacians, Germans, Scythians, and Sarmatians; together with many of the Getuli, great numbers of the Moors, the utmost bounds of Spain, various nations of Gaul, and those parts of Britain which were inaccessible to the Roman arms. And *Arnobius* demands, "Is not this a powerful argument for our faith, that, in so short a time, the sacraments of Christ are diffused over the world? That orators, rhetoricians, lawyers, physicians, and philosophers, now love our religion, despising those things in which they previously trusted? That servants endure cruelty from their masters, wives submit to be separated from their husbands, and children are content to be disinherited

by their parents, rather than abandon the Christian religion."

Nor was it merely the diffusion of new principles, or a warm attachment to a new religion, which now claimed the attention of mankind; but the heavenly purity of those principles formed a striking contrast with the superstitions of the heathen, and the conduct of the worshippers of Jesus shone forth with refulgent brightness amidst the darkness of pagan vice. Hence Athenagoras, who toward the end of this century wrote an apology for the Christian religion, says, "the Christians made small account of the present life, but were intent only on contemplating God, and the divine Word who is from him; what union the Son has with the Father; what communion the Father has with the Son; what the Spirit is; and what are the union and distinction subsisting between the Father, the Son, and the Holy Spirit." And the learned Bardasones of Mesopotamia, in alluding to the influence of the gospel upon the lives of its professors, says, "In Parthia polygamy is allowed and practised; but the Christians of that country practise it not. In Persia the same may be said with regard to incest. And in Bactria and Gaul, where the rites of matrimony are defiled with impunity, the Christians act not thus. In fact, wherever they reside, their practice triumphs over the worst of customs and the worst of laws."

The following anecdote of an event, said to have occurred in the year 167, is too remarkable in itself, and has been too respectably attested to be passed

over in silence:—"Marcus Antoninus being engaged in a war with the Quadi, a people inhabiting those parts of Germany which are now styled Austria and Bavaria, was exposed to imminent danger, from the extreme heat of the weather and the want of water for the army. At this juncture the emperor was informed by one of his officers that the Melytenian legion was entirely composed of Christians, who were accustomed to obtain whatever they desired by their prayers. Antoninus immediately commanded that they should call upon their God for assistance; and, in obedience to his injunction, they fell upon their knees, and earnestly besought the Lord to send them rain. Scarcely had they preferred this solemn and united request, when the sky was suddenly overspread with clouds, and such a terrific storm of thunder and lightning burst upon their enemies that they were panic struck and completely routed; whilst a copious shower descending upon the imperial troops, afforded them ample refreshment, though a few minutes before they were perishing with thirst." In consequence of this providential interposition on the behalf of his army, the emperor mitigated the severity of persecution against the Christians, though the event was ascribed to the power of Jupiter Pluvius, figures of whom appear on the pillar of Antoninus, and on various medals.

Many modern writers have not only doubted but absolutely denied the truth of this statement, though attested by Tertullian, who lived near the time, and recorded by Eusebius; and corroborated,

as to the substance of the fact, by several heathen historians. Surely, however, we may ask, with the pious and venerable secretary of the London Missionary Society, "Why should it be thought incredible, by modern Christians, that the God who heard Elijah's prayer, and sent rain at his request, should, on such a remarkable occasion, listen to the supplication of a whole legion of Christians, when it might so directly tend to the glory of Christ, the conviction of his enemies, and the good of his church?

Whilst the doctrines of the cross were progressively spreading, through the labours of devoted missionaries,—whilst the lives and deportment of the converts illustrated the divine origin and beneficial effects of those doctrines,—and whilst God himself, in the instance just related, vouchsafed to put the highest honour upon faith in the promise and power of his co-equal Son,—the great work of translating the Holy Scriptures occupied the hearts and hands of many, who panted for the "gathering of the people" to our adorable Shiloh. As the language of the empire was more generally understood, at this time, than any other, Latin versions of the oracles of truth were multiplied with equal zeal and diligence, and that which was styled the *Italic* version was considered decidedly the best. The Syriac, Ethiopian, and Egyptian versions appeared at no great distance of time, but their dates cannot now be ascertained with precision. The blessed truths, however, which they contained were so powerfully owned and blessed by God the Holy Ghost, that wherever they were

circulated, their influence, like a salubrious and fertilizing stream, transformed the moral desert into a garden, and brought a rapidly accumulating tribute of praise to the once despised and slaughtered, but now risen and highly exalted Saviour.

In *the third century*, the progress of Christianity had become so extensive, that, about the year 245, the emperor Philip, though evidently a worldly-minded character, and but little influenced by the spirit of the gospel, was induced to make a profession of the new religion, and openly to patronize its friends and adherents. About the same time, the light of divine truth was greatly extended both in France and Germany. And (though the power of religion seemed to decline both among pastors and professors in Africa; and Asia, from the inroads of barbarians, became a scene of miserable confusion;) the wisdom and power of God so over-ruled events, that the invaders, by carrying away with them several Christian bishops, forced these persons to become missionaries, contrary to their own intentions, and rendered them instrumental to the conversion of many, who might otherwise have lived and died without the knowledge of salvation.

The commencement of *the fourth century* was marked by the elevation of Constantine, commonly called the Great, to the imperial dignity, by his army; and, at the expiration of six years, during which time he had reigned in Gaul, he resolved, if possible, to put a period to the tyranny of Maxentius, who had been declared emperor of Rome, and had there acted

in the most intolerable manner. With this determination, and with a conviction upon his mind that the idols of his forefathers could afford him no assistance, he addressed himself in fervent prayer to Jehovah, and his petitions were graciously answered. Eusebius, his biographer, relates that, whilst he was on his march, a luminous cross appeared in the heavens, to the astonishment of the army, with this inscription in Greek, *By this overcome.* And the same historian adds, that on the following night, as the emperor was musing on this remarkable circumstance, our Lord appeared to him with the same figure of a cross, commanding him to use that symbol as his military ensign.

How far this story may be correctly stated is certainly open to opinion. Instead of an actual vision, the whole might probably have been a dream; but, in either case it is certain, that from the time to which we have alluded, the banner of the cross waved over Constantine's camp, and he not only professed to believe in Jesus, but studied the scriptures with apparent seriousness and attention, and publicly countenanced the ministers of divine truth.

Having obtained a decisive victory over Maxentius, and made himself master of Rome, Constantine placed a spear, formed so as to resemble a cross, in the hand of the statue erected for him in that city. He also built several churches for the Christians, patronised the meetings of their bishops, and extended his benevolence to their poor members. He afterwards took up arms against his colleague, Lici-

nius, who reigned in the east, with pagan principles and a persecuting spirit. Licinius was content to put the truth or falsehood of the new religion on the event of the war, and the result was that he lost both his dignity and his life. The external splendor of the church was augmented during the remainder of Constantine's reign, but her peace was disturbed by the Arian heresy, which came in like an overwhelming flood; and, whilst many were carried away by that awful delusion, the friends of genuine truth were almost exclusively employed in defending the faith once delivered to the saints. It is pleasing, however, to relate, that during this century the gospel of our adored Emanuel still continued to spread among the nations of the earth; and some interesting proofs of this important fact will be found in the following particulars.

Meropius, a Tyrian philosopher, wishing to explore the interior of Abyssinia, travelled into that country with two young male relatives, who understood the Greek language. On their arrival at a certain place, Meropius was attacked and murdered by the natives; but the boys, whose names were Frumentius and Ædesius, were presented to the king, who not only spared their lives, but took them under his immediate patronage and protection. On the king's death, Frumentius was made prime minister, and both the superintendance of the government and the education of the young prince were committed to him and his relative by the queen dowager. Resolved to improve the advantage of so exalted a

situation for the extension of gospel truth, the premier inquired of some Roman merchants whether they had met with any Christians in Abyssinia; and having discovered some, he erected a church for their accommodation, encouraged them to celebrate their religious rites, and had soon the satisfaction of perceiving some of the natives flock to the newly-erected standard of the Redeemer. On the king's assuming the reins of government, Frumentius solicited permission to return to his own country; and on his arrival at Alexandria, he related his adventures to Athanasius, the bishop of that city, suggesting the necessity of sending out some faithful missionary, and stating the probability of success with which such an attempt might be crowned. After mature deliberation, Athanasius said that none was so fit for the office as him with whom the proposal originated. Frumentius was, therefore, appointed the first bishop of the Axumi; and appears to have laboured for the conversion of souls with unremitting zeal and vigilance in the country to which he had been so singularly led, and in which he had been providentially preserved and exalted, for the most important purpose.

In the same century, the conversion of the Iberians, a people bordering on the Black Sea, was effected in a very remarkable manner. These ancestors of the modern Russians had, in one of their predatory excursions, taken captive a female Christian of most exemplary piety, whose holy deportment seemed to excite the respect of these barbarians, and

whose cures, in certain cases, and in evident answer to her prayers, appeared to them completely miraculous. On one occasion a child belonging to the king was sent, according to the custom of the country, to certain women who professed the healing art, to be cured of a distemper; but all their skill was exerted in vain, and the infant was at length taken to the Christian captive, who, without arrogating any thing to herself, expressed her confidence that the Lord Jesus, who had healed such multitudes, would honour her faith in him on this occasion. She accordingly presented her supplications to the Lord, and the child was restored. For this important service, and for the subsequent recovery of the queen herself, through the instrumentality of this Christian's prayers, the king sent her some costly presents; but she modestly declined accepting them, and returned for answer that "godliness constituted her riches, and that the noblest remuneration he could bestow upon her would be the acknowledgment of the God whom she adored."

The next day the king, who was engaged in hunting, was separated from his attendants, and completely lost in a thick mist. In this situation he earnestly solicited the assistance of his gods, but as his petitions were altogether fruitless, and his situation became more and more distressing, he recollected the words of the female captive, and earnestly asked help of the God in whom she believed. The mist immediately began to disperse; the king returned home in safety; and, in consequence of this event, and of future convictions produced by conversations

with the woman, both the king and queen embraced the faith of Christ, and sent an embassy to Constantine, requesting that missionaries might be sent to instruct their subjects in the things pertaining to their everlasting welfare.

The idea of devoting themselves to God by a monastic life had now deeply impressed the minds of many persons; and this might have been supposed to have thrown an impediment in the way of missionary zeal. Many of the monks, however, at this early period, are said to have been very instrumental in extending the Christian faith, particularly among the Persians and Saracens; and some of them were drawn from their retreats by the desire of illuminating the minds of their fellow men, at an age and under circumstances when they could hardly have been expected to go forth into the field of active labour. One remarkable instance of this occurs in the conduct of Abraham the ascetic, who, for about half a century had lived in conformity with the strictest monastic rules; whilst numerous but unavailing attempts had been made to enlighten the idolatrous inhabitants of an extensive desert in the vicinity of Edessa. At length the bishop entreated Abraham to undertake the important work, and, notwithstanding the reluctance with which he at first listened to the proposal, he at length set out, with fervent prayer to God for his divine blessing: he also erected a church, in which he solemnly supplicated for the conversion of the Pagans, and, burning with zeal, he proceeded to overturn some of their altars. This

naturally roused their resentment, and he was driven from their territories. To their astonishment, however, he returned to the church, and on various occasions exhorted them to turn from their idols to the living God; and though he now encountered very severe treatment, he remained immoveable in his purpose, and, for the space of three years, endured, with admirable patience, a series of persecutions. At length, concluding that he must be supported by God, and drawing some favourable inferences from the evident consistency of his doctrines and his conduct, they consented to receive his religious instructions, and he continued to labour among them with the most pleasing success till a church was gathered, and pastors from among themselves were ordained by the bishop, who then permitted Abraham to return to his favourite solitude.

The fifth century affords but few details relative to the cause of missions. St. Patrick, as he is called, however, now visited Ireland with the anxious wish of proving instrumental in the conversion of its barbarous natives, among whom he had formerly passed several years in captivity; and, notwithstanding the discouragement which attended his first exertions, he persevered with unshaken fortitude and resolution in his work till he had erected a great number of churches, and instructed many of the Irish in the use of letters, as well as in the truths of the gospel. For these reasons he is considered as the apostle of Ireland, but the vicinity of Glasgow, in Scotland, claims the honour of his birth.

In the same century, the conversion of the southern or lowland Picts is said to have been effected through the instrumentality of a British bishop named Ninias; and though they were, soon afterward, reduced by the northern Picts, their heathen conquerors permitted them to retain the profession of Christianity. The baptism of Clovis, king of the Franks, took place about the year 496; and it has been justly remarked, that, "notwithstanding he was an ungodly man, he became an instrument, in the hand of an over-ruling Providence, to promote a cause of which he knew not the value." Through the influence of his queen Clotilda, who was a zealous Christian, he was induced to profess the faith of the gospel, and he was baptized at Rheims, together with his sister, and three thousand of his troops;—a circumstance which proved prelusive to many signal effects in Europe.

In *the sixth century*, the Roman pontiff, Gregory the Great, sent a number of Benedictine monks as missionaries into Britain, under the superintendance of Augustine; and a variety of circumstances proved favourable to their reception. Ethelbert, king of Kent, the most considerable of the Anglo-Saxon princes among whom the island was, at this time, divided, had married Bertha, a pious descendant of Clovis, and by her influence he was persuaded to assign Augustine and his companions a habitation in the isle of Thanet. He also consented to hear them preach, and, after receiving the rite of baptism, he gradually introduced the profession of Christianity among his subjects.

Gregory, it seems, had for many years felt extremely anxious that a mission should be sent to England, and the circumstance which gave rise to his anxiety on that subject has been thus related:— Walking one day in the market-place, when he was only a presbyter, he observed some remarkably fine youths, who were bound with cords, and exposed to be sold as slaves. Struck with their appearance, he stopped and asked whence they came; and on being told they were natives of Britain, he inquired whether the inhabitants of that island were Pagans or Christians? Hearing that they were Pagans, he heaved a deep sigh, and exclaimed—"Alas! does the prince of darkness possess such countenances, and are forms so beautiful destitute of divine grace?" "What," said he, "is the name of the nation?" It was answered *Angli*, or England. "In truth," said he "they have *angelic*.faces; it is a pity they should not live hereafter with angels! From what part of the island do they come?" "From *Deira*, or Northumberland." "Then let them be delivered *De ira*, (*i. e.* from the wrath of God,) and called to the mercy of Christ. What is the name of their king?" "*Ella*." "Then," said he, (continuing to play on the name,)- "let us teach them to sing *Allelujah*."

Charmed with the success of his first missionaries, Gregory sent over others on the same pious errand; and, through their instrumentality, many are said to have been converted to the faith of the gospel. This opening prospect, however, was soon and sadly clouded, by the intemperate and impolitic

zeal which Augustine (who had been constituted archbishop of the English nation) displayed to establish a complete uniformity in customs and discipline. This was naturally opposed by those prelates and monks in Wales, who were the successors of the first British Christians, and altogether independent of the see of Rome. Violent altercations ensued; the Kentish prince was engaged in the quarrel; and the unfortunate Cambrians, whose only crime consisted in their conscientious resistance to a foreign yoke, were doomed to suffer the invasion of their territories, and, in some instances, the loss of their lives.

It has been judiciously remarked by Dr. Mosheim, that "The conversions and sacred exploits of this age will lose much of their importance, in the esteem of such as examine with attention the accounts which have been given of them by the writers of this and the succeeding ages. For by these accounts it appears, that the converted nations retained a great part of their former impiety, superstition, and licentiousness; and that, attached to Christ by a mere outward and nominal profession, they, in effect, renounced the purity of his doctrine, and the authority of his gospel, by their flagitious lives, and the superstitious and idolatrous rites and institutions which they continued to observe. If credit is to be given to the writers of this century, the conversion of these uncivilized nations to Christianity was principally effected by the *prodigies* and *miracles* which the heralds of the gospel were enabled to work in its behalf. But

the conduct of the converted nations is sufficient to invalidate the force of these testimonies; for certainly, if such miracles had been wrought among them, their lives would have been more suitable to their profession, and their attachment and obedience to the doctrines and laws of the gospel more stedfast and exemplary than they appear to have been. Besides, in abandoning their ancient superstitions, the greatest part of them were more influenced by the example and authority of their princes, than by force of argument, or the power of a rational conviction. And, indeed, if we consider the wretched manner in which many of the first Christian missionaries performed the solemn task they had undertaken, we shall perceive that they wanted not many arguments to enforce the doctrines they taught, and the discipline they recommended; for they required nothing of these barbarous people that was difficult to be performed, or that laid any remarkable restraint upon their appetites and passions. The principal injunctions they imposed upon these rude proselytes were, that they should get by heart certain summaries of doctrine, and pay to the images of Christ and the saints the same religious services which they had formerly offered to the statues of the gods. Nor were they at all delicate or scrupulous in choosing the means of establishing their credit; for they deemed it lawful, and even meritorious, to deceive an ignorant and inattentive multitude, by representing as prodigies things that were merely natural, as we learn from the most authentic records of these times."

It was in this century that Colomb, or Colombanus, passed over into the western parts of Scotland, and promulgated the doctrines of Christ, among the northern Picts, with considerable success. The Scots of Argyle, among whom he resided, embraced Christianity in Ireland, when the hostilities of their neighbours compelled them to seek a temporary refuge in that country. The little island named I-colm-kil, after this valuable labourer, was the seat of a missionary seminary, which he conducted for a period of more than thirty years, besides retaining the charge of several other institutions, which he had founded in Ireland. Colomb had the happiness of baptizing the Pictish sovereign; and the neighbouring Scots and Britons held his character and person in such high estimation, that it was no uncommon thing for them to refer to him as the final umpire in the adjustment of their differences. Of royal extraction, superior talents, and numerous accomplishments; indefatigable in his exertions, and unbounded in his beneficence; unmoved by injuries and undaunted by dangers; he literally "overcame evil with good," and was made the honoured instrument of subduing the prejudices and winning the affections of the most violent enemies of the gospel: he was also fervent and unremitting in devotional exercises, and he expired in the act of transcribing the Holy Scriptures. The following little anecdote of this extraordinary person places his character in a striking and affecting contrast with that of the ferocious age and country in which he

lived. A Highland chief having earnestly requested him to pronounce a blessing on his weapons, the venerable missionary looked up to Heaven, and said, "God grant that they may never shed the blood of man or beast!" His disciples were remarkable for the exemplary holiness of their lives, and, through the medium of their missionary labours, the northern Picts, the Anglo Saxons of Mercia and Northumberland, and several of the northern nations of Europe, were converted, at least, to the name and profession of Christianity.

To the sixth century have also been referred the conversion of the Abasgi, a people of Scythia; and the Heruli, who resided on the banks of the Danube; together with that of Zathus, a prince of the Colchians; and Almundurus, a prince of the Saracens.

Early in *the seventh century*, the six Anglo Saxon kings of the heptarchy, who had hitherto remained under the darkness of their ancient superstition, were induced, partly by the earnest entreaties of the Roman missionaries, and partly by the persuasions of their fair consorts, to enter the pale of the church. Paulinus was now appointed bishop of York, and as Christianity had obtained admission to the abodes of royalty, the number of its adherents encreased with great rapidity in all parts of the island.

The fire which Augustine's intemperate zeal had kindled, was not yet extinguished; but, whilst we sigh over the fact that British ministers should have been stigmatized and treated as *schismatics*, merely because they could not consent to submit to the

domination of Rome, and that the peace of the church at home should have been disturbed by an idle quarrel about the time of keeping Easter,—it is pleasing to record, that some pious individuals were occupied in the more important business of going forth from the shores of England, Scotland, and Ireland, to carry the news of salvation to their neighbours. Among the most famous of these we may notice Willebrod, an Anglo Saxon, and eleven of his countrymen, who crossed over into Batavia, for the express purpose of converting the Frieslanders to the Christian faith. Hence, in the year 692, they went into Fosteland, which most writers consider to have been the same with Heligoland; but being cruelly treated there by Radbod, king of the Frieslanders, who put one of the missionaries to death, they departed for Cimbria and the neighbouring parts of Denmark. The next year, however, they returned to Friesland, and proved much more successful than they had formerly been, in propagating the knowledge of divine truth. Willebrod was ordained archbishop of Wilteburgh, now called Utrecht, and died among the Batavians at an advanced age; whilst his associates continued to spread the rays of divine light among the Westphalians, and the contiguous nations.

Some of the disciples of Colomb appear to have been equally zealous and successful at this period. One of these, named Aidan, is said to have been a bright example of godliness. He made the Scriptures his daily study; exerted himself on all occasions for the conversion of infidels and the edification of

believers; was remarkably liberal to the poor; and altogether exhibited a character which would have done honour to the purest ages of the Christian church. Oswald, a British prince, who had been educated and baptized in Scotland, sent for this indefatigable missionary to promote the cause of religion in the north of Britain, and acted personally as his interpreter, Aidan having but an imperfect acquaintance with the English language. Other ministers were also invited from I-colm-kil, and several churches appear to have been planted by their instrumentality.

Disen, an Irish monk, preached the gospel, not only in his native country, but in France and Germany; and in the vicinity of Mentz his labours are said to have been peculiarly blessed. And Kilian, another Irish missionary, exerted himself for the conversion of the infidels about Wurtsburgh. A Pagan duke named Gosbert professedly embraced the truth, and was baptized; but Kilian having faithfully reproved him for intermarrying with his brother's wife, that profligate woman, like another Herodias, procured his assassination. The work, however, which this martyr had begun, continued to increase, and many were turned from the evil of their ways.

About the year 636, a Syrian mission arrived in China, under the superintendence of a minister whom the Chinese call Olopuen, and had the good fortune to obtain the emperor's protection; and during some following centuries, Christianity prevailed with a few variations in the Chinese empire; where the

names of several bishops and other ministers are still left on record.

It was in this century that the far-famed impostor, Mahomet, began to practise his deceptions upon mankind; and to those nominal Christians who disgraced their profession by the acrimony of their disputes, and the impurity of their conduct, God permitted him to prove a severe scourge. This extraordinary character was a native of Mecca, a city in Arabia Felix; and, though meanly descended, illiterate, and in indigent circumstances, he possessed a fine countenance, ready elocution, deep contrivance, undaunted courage, and unwearied perseverance. In the early part of his life he had been employed by his uncle Abuteleb as a factor; and in this capacity he had occasion to travel into Syria, Palestine, and Egypt. He was afterwards taken into the service of an opulent merchant, after whose death he contrived to conciliate the affections and to obtain the hand of his widowed mistress, Cadiga.

During his former journeys into Egypt and the East, Mahomet had attentively observed the variety of religious sects, who seemed to regard each other as inveterate enemies, though there were many particulars in which the greater part of them were disposed to agree. Christianity, as professed in the countries which he had traversed, was either clouded with the gross errors of Arius, or wretchedly mingled with heathen superstitions;—Egypt and Arabia abounded with Jews, who had fled thither from the fury of persecution;—and the other inhabitants were

Pagans. Mahomet, having revolved all these circumstances in his mind, formed the resolution of setting up a new religion, which, being a complete compound of Paganism, Judaism, and Christianity, might be most likely to be embraced by each of those classes which he had contemplated with so much attention; particularly as it would allow of the most sensual gratifications in time, and promise a heaven of carnal pleasures in eternity.

In the prosecution of this design he was assisted by a Jew and a renegado monk, the latter of whom was well qualified for supplying the want of a liberal education in his employer. As it was necessary, however, that a new system of religion should be ushered into the world under divine sanction, Mahomet, who was subject to fits of epilepsy, gave out that the attacks of his disease were *trances*, into which he was miraculously thrown by the hand of the Almighty, and that, during these trances, he received certain communications from Heaven, which he was commanded to publish to the world. By this audacious assertion, and by his retired and austere habits, he soon obtained a character for superior sanctity among his friends and neighbours; and in a short time he began to publish his leading doctrines. In these he stated that there was one God, who created the earth, and governed all its inhabitants and concerns; that he had, at various times, sent prophets into the world, to proclaim his will to mankind; that the most eminent of these persons were Moses and Jesus; but as even their attempts had proved ineffectual,

God had now sent his last and greatest prophet, with a more ample commission than either Moses or Christ had been entrusted with. He added that he was expressly commanded not only to promulgate the divine laws, but to subdue, by force of arms, all who should refuse to believe or obey them; and for the attainment of this object he was to establish a kingdom, which should propagate the revealed will of the Most High through all nations; that God had decreed utter ruin and destruction to those who should in any way oppose his prophet's success; but to all his faithful friends and adherents he had promised the spoils of the earth, and a Paradise abounding with all sensual enjoyments. He also artfully represented it as the irrevocable purpose of Heaven, that those who perished in fighting his battles, or otherwise propagating his doctrines, would enjoy an extraordinary share of honour and pleasure in the mansions prepared for the reception of their disembodied spirits.

These tenets, together with a number of pretended visions, having been formed into a book called the Alcoran, the new religion was openly published and promptly received by great numbers of the impostor's countrymen. In Mecca, however, where his person was familiar to the inhabitants, his bold assertions procured him but little credit, and the leading men of the city formed a plan to cut him off. Mahomet, however, obtained intelligence of their design, and fled to Medina, where he was received with open arms by a people already dazzled

and deluded by the fame of his doctrines and pretended miracles. From this time the Mahometans reckon all events, the era being called in Arabic *hegira*, or "the flight."

By the assistance of the inhabitants of Medina, and by the success which crowned his artful representations and addresses, he gradually brought over the mass of his countrymen to a belief in, or, at least, to an acquiescence with his doctrines. And the rapid propagation of his system among the Arabians, was a powerful incentive to its adoption by the inhabitants of Egypt and the east, who were previously disposed for its reception. Pagans, Jews, and Arians, all abandoned their former professions, and enlisted beneath the banner of the crescent, which was used as a symbol of the Mahometan faith. In short, the contagion spread, like an overwhelming flood, through all parts of Arabia, Syria, Egypt and Persia; and Mahomet, from an obscure individual and a contemptible hypocrite, became the most powerful monarch of his age. At his death, which occurred A. D. 631, he left two branches of his race, both of whom were considered as almost divine by their respective subjects. These were the caliphs of Persia and Egypt; the former of whom turned their arms to the west, and subjugated many countries in that direction; whilst the latter directed their attention towards Europe, and, under the name of Saracens or Moors, reduced a considerable part of Spain, France, Italy, and the islands of the Mediterranean. Thus did the successors of the Arabian impostor

extend their religion and their conquests in Asia, Africa, and Europe; and immense numbers of the human race are still under the power of Mahometan delusion. The Turkish empire, however, is evidently hastening to its fall, and it is our happiness to know that the absurdities of the Alcoran must eventually vanish before the gospel of Christ, like the mists of the morning before the beams of the rising sun. We are, therefore, encouraged to exclaim with the poet,

"Arm of the Lord, awake! awake!
Put on thy strength, the nations shake;
And let the world, adoring, see
Triumphs of mercy wrought by thee.

"Arm of the Lord, thy pow'r extend,
Let Mahomet's imposture end;
Break Superstition's galling chain,
And the proud scoffer's rage restrain.

"Almighty God, thy grace proclaim,
In ev'ry clime, of ev'ry name:
Let adverse pow'rs before thee fall,
And crown the Saviour, *Lord of all!*"

At the commencement of *the eighth century*, when a considerable part of Germany was buried in the darkness of pagan superstition, Winfrid, a Benedictine monk, born in England of illustrious parents, and afterwards known by the name of Boniface, attended by two companions, went over into Friesland, to water the churches which Willibrod had planted. He afterwards removed to Bavaria and Thuringia; and throughout the greater part of Hesse, even to the frontiers of Saxony, he published the revealed will of God; and in the year 719, Gregory

the second made him bishop of the new German churches. In his mission from England he obtained several assistants, who dispersed themselves in the villages; and in a circular letter which he addressed to the British prelates and people, he earnestly solicited their prayers for his success. He continued his missionary labours with unabated ardour till the age of seventy-five; when going to confirm some converts in the plains of Dockum, he was attacked and killed, with the whole of his company, amounting to fifty-two persons, by a troop of ferocious Pagans, armed with shields and lances. The German Christians, who had considered Boniface as the apostle of their country, immediately raised an army, and conquered the Pagans, whose lives were only spared in consequence of their submitting to be instructed in the truths of Christianity.

Liefuvyn, another Englishman, was particularly distinguished among those who laboured as missionaries in Germany. On one occasion he ventured to appear before an assembly of the Saxons, whilst they were sacrificing to their idols; and with a loud voice exhorted them to turn from such vanities, and to serve the living God. This interference exasperated the idolators to such a degree, that the zealous missionary would probably have been immolated on the spot, had it not been for the remonstrances of a Saxon chief, named Buto, who contended that an ambassador of Heaven ought not to be treated with less respect than if he had come from the king of some neighbouring nation. Liefuvyn was, therefore, per-

mitted to retire without molestation, and he continued an active and useful labourer in Germany till his death.

Villehad, a native of Northumberland, is also said to have been peculiarly successful among the Saxons; whose ferocious spirits were softened by his meekness, whose minds were illuminated by his instructions, and some of whom, it is hoped, were eternally saved through his instrumentality. He became bishop of Bremen, and died in Friesland, after he had preached the gospel thirty-five years, with unwearied perseverance and unabated zeal.

During this century a war broke out between Charlemagne and the Saxons, which contributed materially to the extension of the *nominal* church. After a long and obstinate struggle, the Saxons were subdued; and, when gentle means proved unavailing to induce them to embrace the gospel, coercive methods were adopted, and they were then baptized by thousands. What sort of *converts* these were, may easily be conceived. However, as schools and monasteries were founded, and ministers were appointed to reside among them, some general knowledge of divine truth must have been progressively diffused, though wretchedly intermingled with the superstitions of the age.

Whilst the successors of Mahomet were subjugating the finest provinces of Asia, and obscuring the Christian church by the thick smoke of their heretical doctrines, the Nestorians of Chaldea introduced the light of the gospel among the Scythians,

and sent missionaries into Hyrcania, Bactria, Margiana, and Sogdiana; where their labours are said to have been crowned with very considerable success.

At an early period in *the ninth century* a mission to Jutland was undertaken by two eminent French divines, named Ansgar and Authbert. These faithful and laborious missionaries preached the word of life with much success, during the space of two years, to the inhabitants of Cimbria and Jutland. After the death of his pious colleague, the zealous and indefatigable Ansgar, having been informed that many of the Swedes were anxious to be instructed in the faith of Christ, resolved on a visit to Sweden, and commenced his voyage in company with a friend named Vitmar. On their passage they met with pirates, who captured the vessel, and stripped our venerable missionary of all his effects, comprising forty volumes which he had collected for the use of the ministry. Both he and his companion, however, preserved the most unshaken fortitude on this trying occasion, and having with difficulty got on shore, they gave themselves up entirely to the guidance of that adorable Personage who led the tribes of Israel in safety through a pathless wilderness. At length, after walking a very considerable distance, and sometimes crossing an arm of the sea in a boat, they arrived at Birca, the site of modern Stockholm. Here they were favourably received by the king, who permitted them to preach to his subjects, and they had soon the pleasure of witnessing some happy effects result from their evangelic labours. Returning

to Germany, in the year 831, Ansgar was created bishop of the new church at Hamburgh, and also of the whole north; and to this dignity the superintendance of the church at Bremen was added, A. D. 844. It has been justly remarked, however, that "the profits attached to this high and honourable charge were very inconsiderable, while the perils and labours in which it involved the pious prelate were truly formidable." Ansgar travelled frequently among the Danes, Cimbrians, and Swedes; in order to promote the cause of Christ, to form new churches, and to confirm and establish such as were already planted, and upon all occasions he evinced the most ardent zeal and the most complete disinterestedness.

Ansgar terminated his life and labours in the year 865, and his confidential friend, Rembert, was appointed his successor by his dying words. This missionary presided over the churches in the north for twenty-three years, and encountered many perils both by sea and land, in propagating the doctrines of his divine Redeemer. From his lips the natives of Brandenburg first heard the glad tidings of the gospel, and there is reason to hope that some of them were "turned to the Lord."

About the middle of this century, the standard of the cross began to be unfurled among the Bulgarians, a Sclavonic people of extraordinary fierceness, who had long proved extremely troublesome, by their contiguity, to the Greek emperors. The sister of their king Bogoris having been taken prisoner in a military excursion, was carried to Constantinople,

where she heard and embraced the truths of the gospel. After some time she was ransomed; and on her return home she was so deeply affected by her brother's idolatrous practices, that she used the utmost exertions to point out the absurdity of his worship. The king listened attentively to her arguments, but did not appear inclined to change his religion, till, on the appearance of a pestilence in his dominions, he was persuaded to pray to the God of the Christians, and the plague was almost immediately removed. This circumstance convinced him of the omnipotent power of Jesus, and he took an early opportunity of sending to Constantinople for missionaries, from whom he and many of his subjects received the rite of baptism.

In the same century, the truths of the gospel appear to have been introduced, together with the use of letters, among the Sclavonians and the Chazari, who resided on the banks of the Danube; the subjects of the prince of Moravia; the Russian inhabitants of the Ukraine; and the inhabitants of several provinces of Dalmatia. And Dr. Mosheim remarks that the missionaries of this period were superior, both in their principles and conduct, to those of preceding ages; as they were more anxious to inform the minds of men, than to extend the domination of the Pope, and they made no attempts to add to the number of their converts by rigid and coercive measures, altogether inconsistent with the spirit of the gospel.

The tenth century has been emphatically styled

" an iron age, barren of all goodness; a leaden age, abounding in all wickedness; and a dark age, remarkable above all others for the scarcity of writers and men of learning." In this deplorable state of the church, however, some rays of light passed across the gloomy scene, and some pleasing occurrences evinced that God had not yet " forgotten to be gracious" to his humble worshippers. Several of the churches still possessed the oracles of divine truth in the vulgar tongue; the supremacy of the Roman pontiff was, in some places, opposed with heroic firmness, and even the doctrine of transubstantiation was denied by many to whom the Holy Spirit had revealed " the truth as it is in Jesus."

In this century the Normans, long famous for their devastations, fixed themselves in France; and a Gallic queen proved successful in persuading the pirate Rollo and his band of warriors to adopt the tenets of the Romish church. In Poland, also, a daughter of the duke of Bohemia induced her consort to receive Christian baptism, and to recommend his new religion to his subjects; and by similar means the Christianity of the day was established in Russia, though but small success had followed its introduction in the preceding century.

Hungary, which had previously received some faint dawnings of the Christian faith, now became more enlightened through the exertions of Sarolta, wife of Geysa, the king of the Hungarians, whom she persuaded to change his religion; and in the reign of their son, Stephen, churches were erected, bishopries

were founded, and the profession of Christianity became general in all parts of the country.

In the mean time Otho the Great, emperor of Germany, made the most strenuous and laudable efforts for the promotion of learning, the endowment of churches, and the diffusion of the gospel among heathen nations. The sword, however, was, in some instances, wielded with more success, in the propagation of the faith, than the arguments of missionaries. Thus Harold of Denmark and his subjects adopted the Christian name, to secure their national independence; and in Norway, multitudes were driven to the baptismal font by an army with which Olaus visited his provinces. Bernard and other Englishmen were among the most active missionaries of this period; and, whatever defects might have existed in them and their fellow labourers in different parts of the world, they were certainly instrumental in the civilization of mankind, and it may be hoped that, in some instances, their hearers were made the subjects of a true and saving faith.

The eleventh century, though disgraced by the horrors and desolations of what has been most improperly styled the *holy war*, affords some pleasing instances of the extension and the triumphs of the Christian faith. Stephen, king of Hungary, was so deeply interested in the spread of the gospel, that he frequently accompanied the missionaries from place to place, and to their arguments superadded his own pathetic and affectionate exhortations. In Sicily, recovered by the arms of Robert Guischard, a valiant

Norman, Christianity, which had become nearly extinct, was happily revived; and among various tribes of Russians, Poles, and Danes, the word of God was crowned with brilliant success; and in Denmark especially, the effects of the gospel were so obvious and striking, that the historian Adam, of Bremen, exclaims, concerning it, "Look at that ferocious nation of the Danes; for a long time they have been accustomed to sing the praises of God! Survey that piratical people; they are now contented with the productions of their own country. Contemplate that horrid region, formerly inaccessible on account of idolatry; now they cordially admit the preachers of the truth!'

In Sweden, King Olaus evinced the utmost zeal for the spread of divine truth; and here a learned and pious Englishman, named Ulfrid, appears to have laboured with great success till the year 1028, when he was cruelly murdered by the Pagans, in consequence of his having hewed down their idol Thor with a hatchet. Another British missionary, named Eschil, was put to death by some of the savage tribes in Sweden, whilst in the act of preaching the gospel.

The twelfth century affords little more than a varied picture of the extension of the Romish faith by force of arms; at all events, the zeal of the missionary bishops, who now undertook the conversion of the Pagans, was not only preserved but crowned with nominal success, by the patronage and the armies of the respective princes to whom they were attached. Thus whilst the bishop of Bamberg, and the arch-

bishops of Upsal and Lunden are held up as apostles to the Pomeranians, the Finlanders, and the heathen tribes on the Baltic, these nations were in reality compelled to change their religion by Boseslaus, duke of Poland, Eric, king of Sweden, and Waldemar, king of Denmark. The Sclavonians, still attached to their ancient pagan rites, called forth the missionary zeal of Vicelinus, bishop of Oldenburg, aided by the military forces of Henry, duke of Saxony; and the Esthonians and Livonians were converted in a similar manner, being literally baptized at the point of the sword.

In the thirteenth century, whilst the crusaders, reckless of human life, and only intent on the accomplishment of their enthusiastic projects, continued to shed torrents of blood, and to disgrace the Christian name and character, a people called the Waldenses were raised up to withstand the usurpation of the Roman pontiffs, and to contend boldly for the doctrines of divine grace; nor did they shrink from the righteous cause which they had espoused, though they were persecuted with such dreadful severity, that, in the city of Paris alone, one hundred and fourteen of their number were consigned to the flames.

Among the idolatrous nations the nominal church was gradually extended, particularly in the parts inhabited by the northern Pagans, and in the Saracenic territories in Spain; where submission to the rite of baptism was too often enforced by carnal and coercive methods. Some writers have also asserted that, in this century, some of the Tartar princes received the

Christian faith, and that in several parts of China and Tartary, churches were erected by the missionaries who had been sent out by pope Nicholas III. Whatever might have been effected, however, seems to have had but a short duration, as a general apostacy took place a few years afterwards.

The fourteenth century presents us with many instances of Jews embracing the profession of Christianity; but when we consider the dreadful sufferings to which that people were in many places exposed, in consequence of the reports raised and industriously circulated against them,—reports which stated that they had crucified and eaten Christian children; that they had pierced the consecrated wafer, from which issued drops of blood; and that they had even poisoned the public fountains;—it is not difficult to discover that they submitted to the rite of baptism merely to save their lives.

This century was marked by the conversion of the Lithuanians, one of the last European nations who embraced the gospel. The vacant throne of Poland, and the beautiful daughter of the preceding sovereign, proved sufficiently powerful with Jagello, duke of Lithuania, to emancipate him from his pagan ceremonies; and on his entering the pale of the Christian church, he persuaded his heathen subjects to adopt his new religion, and united his duchy with the kingdom to which his lovely bride was the legitimate heiress. Missionaries were again sent into China, Tartary, and the adjacent countries; and, for a season, they appeared to labour with consider-

able success; but the wars carried on by the Tartars against the Chinese and other Asiatic nations, appear to have been fatal to the cause; for on the expulsion of the last emperor of the race of Jenghis Khan from China, all foreigners were precluded, by a public decree, from entering into that country.

The fifteenth century opened a wide and interesting field for missionary zeal and missionary labours, in the newly-discovered hemisphere; but, alas! how little was felt on that occasion, beyond an insatiable thirst for gold!—how little is recorded on the page of history, except cruelties at which human nature shudders, and impious mockeries, from which religion turns away in disgust! It has, however, been justly remarked by an amiable and excellent writer, that "The civilization of the newly-discovered countries was promoted by the introduction of Christianity, even in its most corrupted state. Before this, the natives of America honoured the sun and moon by singing, dancing, howling, feasting, and cutting their flesh. The Canadians, and the people of Virginia and Florida, worshipped the devil, with a multitude of idols. They sometimes sacrificed children to him; and when he was supposed to complain of thirst, they quenched it with human blood. The inhabitants of New Spain worshipped the sun and a variety of idols; they offered them the hearts of men in sacrifice; and drowned boys and girls in a lake, to keep company with the idol supposed to reside within it. All these sanguinary practices, however, were abolished, in consequence

of the introduction of the gospel, blended as it was with superstition by the Spanish and Portuguese teachers."

In *the sixteenth century* the pure light of the gospel, through the instrumentality of the Reformers, began to irradiate the church, which had long been enveloped by clouds and darkness; and those who had previously groaned beneath the yoke of the Roman pontiff, were now roused to a sense of their degraded situation, and resolved, in the strength of the Lord, to contend for the faith once delivered to the saints. Wickliffe, Huss, and other pious characters, had, indeed, at an earlier period, made some attempts to unmask "the man of sin," and to burst asunder the chains which papal tyranny had imposed on the consciences of nominal Christians; but the grand and successful effort was reserved for the intrepid and persevering Luther, who seemed expressly formed for the contest in which he engaged, and by whose preaching and writings, wonders were accomplished in the glorious cause of the Reformation.

Among the Catholic preachers who went out, in this century, the most eminent was Francis Xavier, who laboured with considerable success, in Goa, Travancore, the island of Ceylon, the Molucca islands, Japan, and several other places; and whose true missionary spirit will appear in the following anecdote. Xavier being about to undertake a mission which seemed extremely perilous, was strongly dissuaded from the attempt, by his friends, who drew a lively picture of the dangers he must encounter from the

insalubrity of the climate, the sterility of the soil, and the barbarity of the inhabitants. Having listened attentively to their remarks, he replied, "The nations which are tractable and opulent will never want teachers; but this mission is for me, because others are not disposed to undertake it. If the country abounded in odoriferous woods and mines of gold, all dangers would be braved in order to procure them. Should merchants, then, be more intrepid than missionaries? Shall these unfortunate people be kept in ignorance of the blessings of redemption? Their character is certainly very barbarous and brutal; but even if it were worse than it is, the God who is capable of transforming stones into children of Abraham is certainly able to soften their hearts. Should I be instrumental in the salvation of but one individual among them, I should consider myself amply recompensed for all the dangers and privations by which you endeavour to terrify me." With these sentiments he set out, regardless of all the attempts which were made to shake his determination, and his success is said to have corresponded with his zeal and self devotedness; so that many of the heathens were brought, by degrees, to embrace the profession of Christianity.

In the year 1556, an attempt was made at Geneva, to send the light of divine revelation to the untutored Indians of South America. Scarcely, however, had the missionaries taken up their residence in Brazil, when the apostacy and cruelty of the commandant of the colony drove them from the country;

and, after a painful and perilous voyage, in which they were reduced to the most pitiable extremity through famine, they returned to the coast of Bretagne, just as the master of the vessel had formed the resolution of killing one of the ship's company, in order to provide food for himself and his fellow-sufferers.

About three years afterwards, the celebrated Gustavus Vasa, king of Sweden, sent a missionary named Michael into Lapland, with the view of promulgating the truths of the gospel in that cheerless country, and, as he was aware that, notwithstanding the previous introduction of Christianity, the natives were, at this time, completely enslaved by pagan ignorance and superstition, he issued a royal mandate, commanding them to assemble at a certain period of the winter, to pay their annual tribute, and to receive religious instruction.

At the commencement of *the seventeenth century* the Dutch, having wrested the island of Ceylon from the crown of Portugal, attempted to convert the natives to the protestant faith. Unfortunately, however, they induced the Cingalese to become hypocrites rather than Christians, by absurdly ordaining that no native should be admitted to any employment under the government unless he subscribed the Helvetic confession, and consented to become a member of the reformed church. The effect produced by this regulation was precisely that which might have been anticipated. All who aspired after dignity or office professed their readiness to change

their religion ; and as nothing more was required of the candidates for baptism than a repetition of the Lord's prayer, the ten commandments, a short morning and evening prayer, and a grace before and after meat, they flocked in such numbers to the font, that in the year 1663, in the district of Jaffnapatam alone, there were, according to the church registers, 62,558 men and women who professed Christianity, exclusive of 2,587 slaves ; and the children who had been baptized, within a few years, amounted to 12,387.

During this century the Nonconformists, who had settled in New England, resolved to make some attempts for the conversion of the native Indians ; and the exertions of Messrs. Elliot, Bourne, and Mayhew, appear to have been crowned with great success. The former of these devoted missionaries commenced his instructions, in the year 1646, to a few natives, about four or five miles distant from his own house ; and in 1674, the number of towns within the jurisdiction of Massachusett's colony, inhabited by praying Indians as they were called, had increased to fourteen ; and to all of these, in a certain degree, the labours of Mr. Elliot were extended. Several of these were afterwards taken up, in consequence of hostilities which took place with a celebrated chief named Philip ; but, notwithstanding this discouraging circumstance, the zealous and affectionate missionary, who obtained, as he well deserved, the title of the *Apostle of the Indians*, continued to preach among them till he was completely worn out with the infirmities of age. This devoted servant of God

translated the whole of the scriptures, together with several catechisms, tracts, and school-books, into the Indian language; and in the prosecution of his favorite work he appears to have endured many severe hardships. Hence, he observes, in a letter to a friend, "I have not been dry, night nor day, from the third day of the week to the sixth; but at night I have pulled off my boots and wrung out my stockings, and put them on again; and thus I continue to travel; but God steps in and helps." His death, which occurred in 1690, in the eighty-sixth year of his age, was truly happy, and his last words were, "Welcome, joy!" After his decease, some of the natives, who had been converted under his ministry, became useful preachers of the gospel; and some of them were instrumental in turning many of their pagan countrymen from the error of their ways.

The Indians among whom Mr. Bourne laboured, in New Plymouth colony, appear to have been scattered through a number of towns and villages; and in the year 1674 their collective numbers amounted to about five hundred, many of whom afforded the most satisfactory evidence that they had experienced a work of grace upon their hearts, though others, by the inconsistency of their conduct, grieved the soul of their affectionate instructor, who laboured among them upwards of forty years.

The family of the Mayhews were characterised by missionary zeal; and the Rev. Thomas Mayhew was so abundantly blessed in his exertions, that, within the space of a few years, about two hundred

and eighty Indians had renounced their false gods, and abandoned their arts; and several of their powaws, or conjuring priests, confessed the diabolical nature of their former mysteries, and cordially embraced the truths of the gospel. A native Indian, named Hiacoomes, who had been converted through the instrumentality of Mr. Mayhew, was also the herald of salvation to many of his pagan countrymen. After the death of Mr. Mayhew, who was unfortunately drowned in a voyage to England, his father, the patentee and governor of Martha's Vineyard, though nearly seventy years of age, applied himself sedulously to the attainment of the Indian language, and preached to the natives with equal acceptance and success for about twenty-three years; and when he retired to his heavenly rest, the blessed work of evangelizing the heathen was still continued by his pious descendants. The last of these, Mr. Zachariah Mayhew, expired in 1803, in the eighty-eighth year of his age; and with him terminated the missionary career of this family, which had been distinguished for five successive generations by their devotedness and zeal on behalf of the poor and perishing heathen.

The eighteenth century may be regarded as the era of missions; as the trumpet of the Jubilee now began to sound with clearness; the attention of professors was irresistibly directed to the necessities, the miseries, and the claims of the heathen; the injunctions and promises of the Redeemer were successfully brought forward, as incitements to zeal, devotedness

and activity; and the triumphs of the cross, already achieved, prompted to new and vigorous exertions.

In the year 1705, Frederic IV. king of Denmark, at the instigation of one of his chaplains, sent out Bartholomew Ziegenbalg and Henry Plutcho, two pious young men, to Tranquebar, on the coast of Coromandel, with a view to the evangelization of the heathen in that part of India. On their arrival they applied themselves closely to the study of the Tamul and Portuguese languages; and when they were able to address the natives, a considerable unction appeared to rest upon their labours. They also held frequent and familiar conversations with their hearers on the great subjects of religion; and instituted, at their own expense, a charity school for the support and education of native children.

For a considerable time they experienced much inconvenience from the opposition of the European residents and the want of pecuniary support. Resolving, however, to submit to every privation, and endure every species of persecution, rather than abandon the work which they had undertaken, they remained immoveable at their post, till a ship arrived from Europe with a considerable supply of money, and three assistants, named Bœving, Grundler, and Jordan.

In 1710 they began to be patronized by the Society for promoting Christian Knowledge, which had been established a few years previously in London; and from the directors of that institution they received an edition of the Portuguese New Testament, for

distribution among the natives, together with a printing press, a quantity of paper, and a fount of Roman and Italic characters. They were also furnished, by their friends in Germany, with a fount of Tamul, or Malabar types; and after some time they erected a letter foundry at Tranquebar, and built a paper mill in the vicinity.

The Tamul copy of the Holy Scriptures, by Ziegenbalg, issued from the press in 1715; and, though he and his beloved colleague, Grundler, were, within about five years, removed into the world of spirits, the happy effects produced by their labours were evident in many of the converted heathen; and in the hands of their successors, Benjamin Schultze, John Henry Kistenmacher, and Nicholas Dal, the mission was not only preserved but happily extended. In 1728, Schultze, at the instigation of the Society for promoting Christian Knowledge, undertook a mission to Madras, in which he was eminently successful, notwithstanding the opposition of the Popish priests, whose nominal converts were convinced of their errors, and instructed in the truths of God by his preaching and conversation.

Divine Providence was, in the mean time, opening an effectual door for the introduction of Christianity into the kingdom of Tanjore, through the instrumentality of an inferior officer in the army of the rajah of that country. This young man, whose name was Rajanaiken, and who had been educated in the tenets of the Romish church, was seriously impressed with a sense of his vileness and wants, as a sinner,

from perusing a meditation on the sufferings of Christ; and, having subsequently read with deep attention a copy of the Four Evangelists and the Acts of the Apostles, he resolved, on returning to his native land, to quit the army, and to devote his time to the instruction of his countrymen. The missionaries at Tanjore gladly employed him as a catechist; and, notwithstanding the inveterate fury of his popish enemies, and the attempts which were sometimes made upon his life, he pursued his hallowed avocations with undiminished zeal, and he had the satisfaction of perceiving that "his labours were not in vain in the Lord."

In 1737, J. A. Sartorius and J. E. Giester, who had "laboured in word and doctrine" for several years at Madras, proceeded to Cuddalore, in order to establish a branch of their mission in that place; and though, at first, the inhabitants evinced but little desire for religious instruction, the truths of the gospel were attended with the gracious influences of the Holy Spirit, and many of the natives were happily "made wise unto salvation."

In 1746, the missionary house at Madras was demolished, and the church was converted into a magazine, by order of the French governor, who captured the city after a siege of six days, and caused several streets in the Black Town to be razed to the ground; but on the restoration of peace, after about three years, the missionaries returned, and the losses which they had sustained were compensated, on the part of the government, by the grant of a spacious

church, an excellent dwelling house, a good garden, and a burial ground in an adjacent village.

In 1752, and some following years, the war, which continued to rage between the French and English in India, and in which many of the native princes took an active part, materially impeded the operations of the missionaries; and in 1758, Mr. Kiernander, who had quitted Cuddalore, proceeded to carry the glad tidings of salvation to the unenlightened natives of Calcutta;—a movement which appears to have been signally owned and blessed of God.

In 1762, that eminent and laborious missionary, Christian Frederick Swartz, who had arrived in Tranquebar about twelve years before, visited Trichinapoli, with a view of making it his principal place of residence. Here he took the charge of the English garrison, in the Fort, besides labouring indefatigably among the natives, and travelling every day with his catechists into the circumjacent villages, in order to explain the gospel to all who would listen to its momentous truths.

About the year 1768, the Protestant missionaries had to rejoice over the conversion of some Romish ecclesiastics, whose minds appear to have been divinely illuminated by an attentive perusal of those sacred oracles which, in former times, they had so pertinaciously withheld from the members of their own communion. Among these may be enumerated Manuel Jotze da Costa, a Portuguese friar of the Dominican order, who had, at one time, been invested with the authority of an inquisitor. Father Rodri-

guez, who withdrew himself from the church of Rome, and craved the protection of the Dutch factory in Siam ; and Father Corta, who, after many intellectual struggles, joined the Protestant congregation at Madras.

In 1775, according to the statement of a highly respectable writer, the Danish mission in India consisted of five principal branches ; the different stations were occupied by thirteen missionaries and upwards of fifty native assistants ; the schools contained six hundred and thirty-three children ; and, in the short space of one year, nine hundred and nine new members were added to the different churches.

From the heart-rending scenes of famine, distress, and desolation, which resulted from the invasion of the Carnatic by Hyder Ally, in 1780, with an army of a hundred thousand men, the editor would wish to turn away in silence ; in order to spare his own feelings, and those of the sympathising reader. In a work of this description, however, it is but justice to remark, that the missionaries, who, in happier times, had been holding forth the bread of life to the heathen, were now selected to receive contributions from the opulent, and to superintend the distribution of the rice which had been purchased for the supply of those hundreds of miserable beings who tottered like children along the streets, with the appearance of skeletons covered with a slender skin, and uttering the most piteous cries for food ; whilst the bodies of those who had literally perished for want, lay in various directions around them, and, in some instances,

partially devoured by ravenous dogs and birds of prey.

On the capitulation of Cuddalore, in 1782, Mr. Gericke, the missionary in that town, rendered some services to the cause of humanity, which ought to be recorded. By dissuading the French general from delivering up the place to the troops of Hyder, he preserved it from the most cruel devastation; and by concealing in his own house seven English officers whom admiral Suffrein had promised to surrender to the usurper, he saved them from the horrors of a dungeon, and from all those accumulated miseries which awaited them. He also maintained, for a considerable time, at his own expense, the admiral's secretary, who had been severely wounded in a recent naval engagement, and treated him with the affection of a brother; though, at this time, the mission garden was completely destroyed, the church was converted into a magazine, and Mr. Gericke could only perform divine worship in the school, or in his own dwelling.

The following anecdote, whilst it reflects the highest possible honour on the character of Mr. Swartz, affords a pleasing proof of the importance of missions, and of the respect and confidence inspired among mankind by consistency of character and Christian integrity. Shortly after the commencement of the war, the fort of Tanjore, numerously peopled, and scantily provisioned, was reduced to such extremity by famine, that the seapoys dropped down dead with hunger at their posts, and

the streets were every morning strewed with lifeless bodies. There was grain enough in the country; but the inhabitants having formerly been denied full payment for the supplies which they furnished, would neither bring it themselves, nor send in their bullocks, notwithstanding the orders, entreaties, and promises of the rajah. As the enemy was at hand, and the exigencies of the Fort were every moment increasing, Mr. Swartz was, at length, empowered to treat with the people; and such was their confidence in that venerable missionary, that he had no sooner circulated letters through the surrounding district, promising to pay, with his own hands, all persons who should come to the relief of the Fort, than he obtained upwards of a thousand bullocks, and so considerable a quantity of corn, that the place was saved, and the inhabitants were, for the present, effectually relieved from their miseries! Such, indeed, was the high and universal estimation in which this man of God was held, that a military officer who has written on the subject of India, assures us, "the knowledge and integrity of this irreproachable missionary retrieved the character of Europeans from the imputation of general depravity." And even Hyder himself, whilst refusing to negociate in a certain treaty with other persons, was heard to say, "Send me Swartz; send me the Christian missionary; I will treat with him, for him only can I trust."

In 1784, an application was made by some persons residing at Palamcotta, in the south of India, for a missionary to visit that part of the peninsula, with

a view to the evangelization of the natives. Several of the native assistants were accordingly dispatched thither, and so graciously were their exertions owned and blessed by the Lord of missions, that within a short time they formed a church consisting of one hundred persons, some of whom had been previously heathens, and others Roman catholics; and since that period, the congregations in the south of India have become very numerous.

At the commencement of the year 1787, the rajah of Tanjore, having lost all his own children, adopted, as his successor, a youth of a noble family, about ten years of age. A few days before his death he sent for Mr. Swartz, and, pointing to the young prince, earnestly solicited him to become his guardian. The disinterested missionary, however, declined the honour which was designed for him, and persuaded the dying rajah to place the guardianship of his adopted son, and the administration of affairs, during his minority, in other hands. Other honours, however, were reserved for the Christian veteran, which he could not refuse. At his death, which occurred in February, 1798, in the seventy-second year of his age, the young prince of Tanjore shed a flood of tears over his corpse, covered it with a cloth of gold, and accompanied it to the grave; he also placed his portrait among the pictures of the Hindoo princes in the hall of audience; and wrote to England for a monument, to be erected in the church where he had long and faithfully published the glad tidings of salvation.

In addition to the Danish missions to India, we must notice that of Mr. Egede to Greenland, in the year 1721. This pious and disinterested servant of Christ had, for a period of thirteen years, felt an unconquerable desire to carry the words of eternal life to the natives of those inhospitable and dreary regions; and, after a variety of attempts and applications had successively proved abortive, he succeeded in raising a subscription of upwards of eight thousand rix dollars, and purchased a ship to convey him and some other settlers to Greenland, where they engaged to remain during the winter. Two other vessels were also freighted, one for the purposes of the whale fishery, the other to bring back an account of the colony; and it is pleasing to add, that his Danish majesty not only approved of the undertaking, but presented the missionary with the sum of two hundred rix dollars towards his equipment, and appointed him a salary of three hundred per annum.

On their arrival in Greenland, after a cheerless and perilous voyage, Mr. Egede and his companions began to erect a house of turf and stone; and, for some time, the natives appeared cordially disposed to assist them in their operations. When they perceived, however, that the rising fabric was intended for a regular habitation, they intimated by signs that, on the approach of winter, it would be buried in the snow, whilst the vessel would be crushed to atoms by the ice, and the settlers would inevitably be frozen to death. As these hints were disregarded by the Europeans, the savages began to feel very serious

apprehensions respecting the object of their visit, and entreated their angekoks, or conjurors, to destroy them by incantations; but these terrors gradually subsided, and, in a short time, they ventured to visit the colonists, and were visited by them in return.

Mr. Egede now felt anxious to enter upon the important work of instruction; but as he was unable to address them in their own language, he scarcely knew how to proceed. At length, having desired his eldest son to sketch out the representations of various facts detailed in Scripture, as the creation of the world the fall of man, the universal deluge,—the miracles, death, and ascension of our Redeemer,—the resurrection of the dead,—and the last judgment,—he exhibited these to the Greenlanders who visited him, and explained, to the best of his ability, their various significations. The drawings, however, were so rudely executed, that they excited the laughter of the natives, whenever they were catechised upon them.

The following year, having obtained a supply of provisions, and an assurance that the king of Denmark had resolved to support the mission, Mr. Egede resolved to spare no pains in order to make himself master of the language. With this view he made frequent visits to the natives in his vicinity, notwithstanding the inconvenience which he suffered from the filth and stench of their houses; and after some time he persuaded two or three young Greenlanders to take up their abode with him. With these he conversed frequently, and devoted much of his time

to their instruction in reading and in the principles of Christianity; but though he excited them to attention and emulation by encouragement and reward, they soon became weary of their employment, and frankly told him they could see no utility in sitting day after day looking at a piece of paper, and crying A, B, C; whereas, by fishing, hunting seals, and shooting birds, they were enabled to unite profit with recreation. Accordingly, on the return of summer, they absconded one after another, and left their instructor to mourn over the sad frustration of his sanguine hopes.

In 1723, the Greenland mission was strengthened by the arrival of Mr. Albert Top; but neither he nor Mr. Egede had much encouragement to pursue their ministerial labours; as the natives appeared to feel no personal interest in the truths of divine revelation, though they listened attentively to whatever was told them, and neither questioned nor contradicted what they were taught. Some of them, indeed, appeared much pleased with the doctrines of the immortality of the soul and the resurrection of the body; but by the other truths of the gospel their hearts were evidently unaffected.

In 1728, Frederic IV. adopted some vigorous measures both for establishing the Greenland mission and extending the trade; the latter of which had proved so unsuccessful that it was relinquished by the Company at Bergen. Accordingly he sent out several vessels, with materials for the erection of a fort, and a small garrison of troops for the protection

of the colony. Besides the military there were several masons, carpenters, smiths, and artificers; some of whom had volunteered their services, and others had been taken out of confinement and married to females from the house of correction, with a view to the population of the country. Two new missionaries, Messrs. Lange and Miltzong, were appointed to assist Mr. Egede in the evangelization of the natives.

As the colony had been hitherto fixed on an island in an unfavourable situation, it was now removed to a place, some miles distant, on the main land. This new settlement was called Good Hope. And a second colony, which had been commenced at Nepisene, about 200 miles to the northward, and subsequently abandoned, was re-established by the new settlers.

The ensuing winter proved extremely disastrous; as, in consequence of the heavy rains which had fallen during the summer, and the dampness of their new habitations, a malignant disease broke out among the settlers, and many fell victims to its irresistible fury. Great discontents were consequently excited, and Mr. Egede was severely upbraided as the original cause of these misfortunes.

In 1731, Christian the Sixth, who had now succeeded to the crown of Denmark, considering that the money expended on the Greenland mission would never be reimbursed by the trade, transmitted orders that the colonies should be abandoned, and that all the settlers should return home. Mr. Egede was

allowed the alternative of returning with the others, or of retaining as many of the settlers as might be willing to stay with him; but, in the latter case, he was only to receive such a supply of provisions as would suffice for one year, and he was expressly told that he must expect no further assistance from government. As none of the colonists would consent to remain in so cheerless and dreary a region, and as the Greenlanders besought him not to leave them, he petitioned the governor and the other members of the council to appoint eight or ten men to remain with him during the winter, to preserve the buildings and other property of the colony; and, having obtained this boon, he bade adieu to his former companions and even to his two colleagues, with a heavy foreboding that he might be abandoned for ever.

In 1732, a ship arrived at Greenland with a fresh supply of provisions; and, as a larger cargo of blubber was sent home this year than in any preceding season, his Danish majesty resolved to renew the trade, and he munificently ordered the sum of two thousand rix dollars to be appropriated to the support of the mission.

The sorrows which had for some time past preyed on the spirits of the faithful and devoted missionary Egede were dispersed, by this unexpected intelligence, like the mists of the morning before the rising sun; his faith, long shaken by storms and tempests, now seemed to take deeper root than ever; and his hope, which had recently been almost swallowed up in despair, now revived like the face of the

rural landscape on the return of the spring. Little did he know, however, what painful events were behind the curtain of futurity ; and little did he anticipate how soon his joy would be blighted, how severely his faith would be tried, or how completely, within a short period, his hope would be almost overwhelmed by the clouds of affliction and inexplicable darkness.

The following year, two young Greenlanders, who had been taken out, by the colonists, to Denmark, were sent back to their native land ; as the climate of Europe seemed unfavourable to their health. One of these, a female, died on the voyage ; the other, a boy, arrived at home, apparently well ; but, after a short time, he was seized with an eruptive disorder, to which he eventually fell a victim. A youth employed by Mr. Egede as a sort of catechist among the other children, was next seized with the same disorder, which proved to be the small pox ; and, as neither the intreaties nor arguments of the missionary could induce the natives to adopt any plan for preventing the extension of the infection, it soon began to spread in various directions, and few of those who were attacked by it survived beyond three days. Such were the distress and consternation excited by this distemper, which had never before appeared in Greenland, that many of the sufferers either stabbed or drowned themselves, to put a speedy termination to their misery ; and one man, whose son and daughter had fallen victims to it, actually stabbed his wife's sister, and threw her body into the sea, under the idea that she had caused their death by witchcraft.

Deeply affected by these heart-rending scenes, Mr. Egede went about from place to place, and sometimes sent his son to comfort and instruct those unhappy creatures who were struggling with their sufferings on the brink of eternity. He, also, and the Moravian missionaries who had recently arrived from Germany, kindly accommodated many of the sick in their own houses, and nursed them with unremitting attention; though by these "labours of love," their own health was materially affected. These acts of Christian benevolence made a deep impression on many of the natives; one of whom, though formerly in the habit of deriding Mr. Egede, said to him, when at the point of death, "Thou hast done more for us than our own countrymen ever would have done; when we had nothing to eat, thou hast supplied us with food; thou hast buried the dead bodies of our friends, which would otherwise have been devoured by the foxes, the dogs, and the ravens; thou hast instructed us in the knowledge of God, and hast told us of another and a better life beyond the grave."

It is painful to add, that this malignant disorder continued to rage among the unfortunate Greenlanders for upwards of twelve months, extending itself forty leagues northward, and nearly as far to the south; and such was the depopulation which attended its progress, that when the traders went into the country, at a subsequent period, they found all the houses empty for thirty leagues northward!

In 1734, a reinforcement of three missionaries,

comprising the eldest son of Mr. Egede, Mr. Bing, and Mr. Ohnsorg, arrived in Greenland, with materials for erecting a new colony in a part of the country called Disco Bay. These, however, were considered, by Mr. Egede, sen. as inadequate for the vigorous prosecution of the mission; and as the state of his own health precluded him from the prosecution of his former exertions, he resolved to return to Denmark, in order to communicate full information as to the state of the mission, and to explain the means by which it might be most advantageously prosecuted. This resolution was strengthened by the decease of Mrs. Egede; and after labouring more than fifteen years in a dreary and inhospitable land, amidst the most severe trials, hardships, and privations, yet apparently with little success, he preached his farewell sermon from that truly appropriate passage, "I said I have laboured in vain, I have spent my strength for nought and in vain; yet surely my judgment is with the Lord, and my work with my God."

On Mr. Egede's arrival at Copenhagen, he had an interview with the king, to whom he gave a faithful account of the state of affairs in Greenland; and, by his recommendation, a seminary was instituted, in Denmark, for the education of missionaries and catechists intended to be sent among the Greenlanders; that, in addition to other branches of learning, they might acquire the language of that people, and be thus enabled to enter on the work of instruction immediately on arriving at their respective places of

destination. The superintendence of this seminary was conferred upon Mr. Egede, with a salary of five hundred rix dollars per annum.

In consequence of Mr. Egede's personal exertions, the mission to Greenland was now prosecuted with such vigour, that new colonies were established in various places on the western coast, from the sixty-first to the seventy-third degree of north latitude; and, in most of these, missionaries or catechists were established. Since that time the number of labourers has been considerably diminished; and, it is painful to add, that, although about five churches are in existence, the converts can hardly be said to have attained to any thing beyond nominal Christianity. The introduction of the gospel, however, has evidently tended to the diffusion of civilization among them, and the difference between their manners and those of their pagan countrymen is sufficiently obvious to every observer.

We must now return to the exertions of the Anglo Americans in the cause of divine truth; and, in fixing our attention on the province of New Jersey, in this century, we shall meet with a mission, which exhibited in glowing colours the power of Jehovah's grace on the minds of the Indians, and which excited the admiration of the Christian world, on account of the decided piety, the evangelic zeal, the unwearied patience, and the stedfast faith, which were evinced in the conduct of it; as well as by the splendid success with which it was crowned by the great Head of the Church.

In the spring of 1743, Mr. David Brainerd, a young man of exemplary piety, commenced his missionary labours among the Indians, about twenty miles from Albany, in the province of New York; and though, in the discharge of his important duties, he endured such extreme hardships that his constitution seemed ready to sink under them, his spirit was cheered and supported by discovering that his instructions had, even within a short space, made a serious impression on their consciences. Their reformation of manners was also evident and decided; as their idolatrous sacrifices were no longer offered; their heathenish dances were, in a considerable measure, given up; and the religious observance of the Sabbath was generally established. After he had laboured among them about twelve months, he advised them to remove to a place called Stockbridge, about twenty miles distant, and to place themselves under the care of the pious Mr. Sergeant; and with this advice most of them complied.

The following year, Mr. Brainerd proceeded to the Forks of Delaware in Pennsylvania; but as the Indians in this part of the country were now greatly diminished, the major part having been dispersed, or removed farther back, the number of his hearers was at first very small, often not exceeding twenty-five, and, even afterwards, they very seldom exceeded forty. Even these lived at remote distances, so that the little congregation could not be assembled, at the wish of their missionary, without some difficulty. Here, however, he pursued his evangelic labours

with unremitting zeal and diligence, and invariably combined his exertions with the most earnest importunities for the divine blessing to crown his instructions with success. He also proceeded to visit some Indians at a distance of about thirty miles; but, as they were just about to remove to the river Susquehannah, he had but two opportunities of preaching among them. A few of them were at first jealous of his intentions, but they heard him with seriousness and attention; and, at their request, he afterwards proceeded to visit them, in company with a neighbouring minister at their new settlement, and remained among them several days, preaching regularly when they were at home; whilst they, in order to benefit by his instructions, delayed their general hunting match, which was just about to commence.

The following spring he repeated his visit, accompanied by an Indian from the Forks of Delaware, who acted as his interpreter; but in travelling through the wilderness, he was exposed to the most severe perils and hardships. One day, being overtaken by a tremendous storm, having no place of shelter, and being unable to kindle a fire on account of the rain which fell in torrents, he resolved to prosecute his journey, in the hope of finding some dwelling where he might obtain a temporary refuge; but, unfortunately, the horses both of Mr. Brainerd and his friend were so seriously affected by having eaten some poisonous herbage, for want of better food, that the travellers could neither ride nor lead them, but were under the necessity of driving them

apprehensions respecting the object of their visit, and entreated their angekoks, or conjurors, to destroy them by incantations; but these terrors gradually subsided, and, in a short time, they ventured to visit the colonists, and were visited by them in return.

Mr. Egede now felt anxious to enter upon the important work of instruction; but as he was unable to address them in their own language, he scarcely knew how to proceed. At length, having desired his eldest son to sketch out the representations of various facts detailed in Scripture, as the creation of the world the fall of man, the universal deluge,—the miracles, death, and ascension of our Redeemer,—the resurrection of the dead,—and the last judgment,—he exhibited these to the Greenlanders who visited him, and explained, to the best of his ability, their various significations. The drawings, however, were so rudely executed, that they excited the laughter of the natives, whenever they were catechised upon them.

The following year, having obtained a supply of provisions, and an assurance that the king of Denmark had resolved to support the mission, Mr. Egede resolved to spare no pains in order to make himself master of the language. With this view he made frequent visits to the natives in his vicinity, notwithstanding the inconvenience which he suffered from the filth and stench of their houses; and after some time he persuaded two or three young Greenlanders to take up their abode with him. With these he conversed frequently, and devoted much of his time

to their instruction in reading and in the principles of Christianity; but though he excited them to attention and emulation by encouragement and reward, they soon became weary of their employment, and frankly told him they could see no utility in sitting day after day looking at a piece of paper, and crying A, B, C; whereas, by fishing, hunting seals, and shooting birds, they were enabled to unite profit with recreation. Accordingly, on the return of summer, they absconded one after another, and left their instructor to mourn over the sad frustration of his sanguine hopes.

In 1723, the Greenland mission was strengthened by the arrival of Mr. Albert Top; but neither he nor Mr. Egede had much encouragement to pursue their ministerial labours; as the natives appeared to feel no personal interest in the truths of divine revelation, though they listened attentively to whatever was told them, and neither questioned nor contradicted what they were taught. Some of them, indeed, appeared much pleased with the doctrines of the immortality of the soul and the resurrection of the body; but by the other truths of the gospel their hearts were evidently unaffected.

In 1728, Frederic IV. adopted some vigorous measures both for establishing the Greenland mission and extending the trade; the latter of which had proved so unsuccessful that it was relinquished by the Company at Bergen. Accordingly he sent out several vessels, with materials for the erection of a fort, and a small garrison of troops for the protection

countrymen, proved a truly useful assistant to his laborious pastor.

On his second visit to Crossweeksung, Mr. Brainerd found the Indians under deep convictions of their sin and misery, and expressing the most earnest solicitude as to the salvation of their immortal souls; and in two or three days after his arrival among them, these impressions increased in a surprising manner, and such a peculiar unction attended the preaching of the everlasting gospel, that scarcely a dry eye was to be seen in the public congregations, and the inquiry became fervent and general among them, "What must we do to be saved?" The spirit of God, indeed, appeared to descend among the people, whilst Christ was exhibited in the suitability of his characters, the plenitude of his mercy, the all-sufficiency of his atonement, and the invitations of his gospel; and, as the majestic river, swollen by floods and mountain torrents, and precipitating itself over its barriers, sweeps away whatever would impede its progress, and gradually diffuses itself over the surrounding plains, so the Almighty Power, which crowned the exertions of our faithful missionary, overwhelmed the whole assembly; the old, the middle-aged, and the young, all being constrained to bow before its irresistible influence. So deeply were the hearers affected by what they heard of the love of a crucified Jesus, and what they felt of the vileness and depravity of their own hearts, that almost all of them, both within and without the house, were audibly crying for mercy; and the affecting scene

brought to remembrance that solemn prediction which Zechariah was inspired to utter in the name of his God, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look on me whom they have pierced; and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born."

This awakening appears to have continued with unabated power for a considerable period, and those who came from a distance to witness so unusual a scene, were, in many instances, brought under the same concern for their souls, and constrained to cry for pardon and salvation. Some, who had previously experienced but slight convictions, were now literally cut to the heart; and others, whose souls had been set at liberty, appeared to enjoy peculiar manifestations of the divine favour, and expressed the most earnest solicitude to be entirely conformed to the will of Christ. In short, every sermon was productive of some good, and in each assembly, the hearers had cause to say, "This is no other than the house of God, and the gate of heaven!"

After spending nearly a month in this quarter, and administering the rite of baptism to fifteen adult Indians and two children, Mr. Brainerd returned to the Forks of Delaware, where he found the natives more deeply impressed with a sense of religion than before; in consequence of some of them having visited Crossweeksung, and there beheld the power

of divine truth. Some, however, who had always refused to listen to instruction, treated the subject with the most indecent levity, and seemed more determined in their opposition to the gospel than ever.

Resolving to revisit the banks of the Susquehannah, Mr. Brainerd directed his course toward an Indian town, called Shomokin, about a hundred and twenty miles to the westward. Here were upwards of fifty houses, and the inhabitants were said to amount to three hundred, though our missionary did not see much above half that number. They were considered a worthless race, prone to mischief, and strongly addicted to drunkenness; yet they listened to the gospel with seriousness and attention, and appeared desirous of obtaining further instruction.

Mr. Brainerd next proceeded to a place called Juneauta, which he had visited on a former occasion; but, though the natives at that time gave him a friendly reception, and appeared less prejudiced against divine truth than some of their countrymen, they now appeared to be more firmly rooted than ever in their pagan superstitions; and he found it impossible to address a single sermon to them, as they were making great preparations for the celebration of an idolatrous feast on the following day.

Deeply disappointed at the failure of his attempt in this quarter, our missionary returned to Crossweeksung, and, on resuming his labours, he had the satisfaction to find the same blessed and powerful effects attend the dispensation of the gospel as before.

One day, in particular, after a solemn and impressive sermon on the new birth, so deep and general an impression was made on the minds of the Indians, that it is impossible to describe the scene which ensued. Many, both men and women, old and young, were seen dissolved in tears, and overwhelmed with mental anguish; whilst others were rejoicing in God their Saviour, and praying that their countrymen might obtain mercy from the Lord.

Mr. Brainerd now began a catechetical exercise among the Indians, which was attended with the happiest effects; and, early in 1746, he opened a school, under the superintendence of an excellent master, for instructing Indian children in the English language, and other useful branches of learning. He also adopted measures for securing their lands to those natives who had embraced Christianity; and, by his advice, they proceeded to form a regular settlement at Cranbury, about fifteen miles distant from their former residence. Here they commenced the work of clearing and cultivation, and, within little more than a year, they had sown upwards of forty acres with English grain, and nearly as many with Indian corn.

A few days after administering the Lord's supper to twenty-three of the Indians, Mr. Brainerd had the satisfaction of baptizing a man who had formerly been a drunkard, a conjuror, and a most notorious character; but who now appeared to be a signal trophy of the power of the gospel as applied to the heart by God the Holy Ghost. He resided

near the Forks of Delaware, and sometimes attended Mr. Brainerd's ministry; but as his heart was totally unaffected, and he still followed his trade of conjuration, he was, in fact, an obstacle to the progress of the truth among his countrymen. Being providentially led, however, to Crossweeksung, during a season of most remarkable awakening in that place, he was brought under such poignant convictions of sin, that, for some time, he considered himself lost beyond the possibility of redemption; yet, even in this agonizing state of mind, he was most anxious to listen to the gospel; and being, at length, happily set at liberty, he afforded the most convincing proofs, by his life and deportment, that he had indeed been "turned from darkness unto light, and from the power of Satan unto God."

The health of Mr. Brainerd, repeatedly shaken by hardships, toils, and privations, was now evidently sinking, and his last journey to the Indians on the banks of the Susquehannah seems to have accelerated the progress of his disorder. On this occasion, he suffered severely from a cough, nocturnal sweats, and spitting of blood; yet, with these alarming symptoms, he was frequently compelled to sleep in the woods; and one evening, when he was so extremely faint that he was convinced it would probably prove fatal should he lie out in the open air, he had no other resource than to climb a young pine tree, to lop the branches with his knife, and thus to form some kind of shelter from the heavy dews.

On his return home, he attempted to resume his

labours among his beloved people, and, on some occasions, actually addressed them from his bed; but the complete exhaustion of his strength soon compelled him to relinquish such attempts; and, on the 9th of October, 1747, this excellent, amiable, and indefatigable missionary entered into eternal rest, in the 30th year of his age.

The bereaved Indian flock was now taken under the care of Mr. John Brainerd, the younger brother of their deceased minister, and his labours were so abundantly owned and blessed, that the mission continued to increase and prosper, for some years, in a very pleasing manner. Most of the former converts adorned their profession by a consistent and exemplary life; and others, who had recently joined the settlement, were apparently convinced of their ruined state as sinners, and were led to Christ for life and salvation. Considerable progress was also made in civilization and useful arts; and the school was in a state of increasing prosperity.

In addition to his stated labours among the people of his own charge, Mr. John Brainerd occasionally travelled among the Indians in distant parts of the country; and, by adopting this plan, he sometimes found his congregation at home progressively augmented. Whilst some, however, were inclined to remove from their former situations for the sake of his instructions, others determinately opposed the gospel; and in one of his visits to the banks of the Susquehannah, he met with a most unexpected obstacle. No sooner had he arrived, than the Indians,

tutored most probably by one of their artful angekoks, informed him they had just been favoured with a Divine revelation, which, after warning them against a few particular vices, and enjoining them to offer certain heathen sacrifices, concluded by informing them that the Deity, in his wisdom, had created two distinct worlds, one for the white people, and the other for the Indians; that, in respect to religion, he had commanded these different classes to worship him in different ways; and that the white people ought not to intrude into the territories of their red brethren; since, whatever specious pretences they might hold out, their only object was the eventual acquisition of gain. We hardly need add, that the poor bewildered souls who could believe and repeat so absurd a tale as this, were by no means disposed to lend an attentive ear to "the words of truth and soberness."

As the circumstance of the Indians being scattered through the wilderness in small villages, had hitherto been reckoned one of the most formidable obstacles in the way of their civilization and Christian instruction, Mr. J. Brainerd, in 1759, settled his congregation upon a tract of land purchased on their account by the government of New Jersey, and comprising about four thousand acres, well adapted for the purposes of general cultivation. Whatever might have been the cause of the failure, however, it seems that this new arrangement was not crowned with the expected success.

Toward the close of the American war, Mr. John Brainerd died; and, in 1783, he was succeeded in

the charge of his congregation, by an Indian, named Daniel Simon, who had been ordained to the work of the ministry. Whatever professions this man might have made, however, or whatever opinion might have been formed of him, it is too evident that he was a stranger to the vital influence of godliness; as, on account of inebriety and other irregularities, he was very soon suspended from his office; and it unfortunately happened, that no missionary was appointed to succeed him, but the congregation was occasionally visited and supplied by the neighbouring ministers.

Of *the nineteenth century* it is only necessary to observe, in this introduction, that it has been justly said to deserve "the honourable distinction of the missionary age," greater exertions having been made, and with more abundant success than in any period since the diffusion of gospel truth in the primitive ages. This success, under the Divine blessing, has resulted, in a great degree, from the formation, plans, and operations, of those missionary societies which will now demand our attention; and, whilst we look back, with grateful hearts, upon what *has* been achieved by their instrumentality, may our souls be cheered by a recollection of those animating words of our blessed Lord, "Ye *shall* see greater things than these."

Yes, mighty Redeemer, omnipotent Friend,
Thy promise with transport we hear;
And whilst at thy footstool adoring we bend,
And whilst to the heathen thy gospel we send,
May our faith, and our hope, and exertions depend
On a word to thy people so dear.

With grateful emotions, O Lord, we retrace
The scenes which past ages unfold;
The mercies conferr'd on a perishing race,
Allur'd by thy Spirit thy truth to embrace,
And fashion'd anew by the work of thy grace:—
Yet the wonderful tale is untold.

Though Gentiles and Jews, though the bond and the free
Have life and salvation obtain'd;
"Things greater than these" we shall certainly see,
Since the tribes of the earth are all given to thee,
And firmly establish'd thy kingdom must be
Wherever thy rivals have reign'd.

Mahomet's imposture must yet be o'erthrown,
Proud Rome to her centre must shake;
And though for a season poor captives may groan,
In Africa Truth's purest seed shall be sown,
To America's wilds its rich worth shall be known,
And in Asia deep root it shall take.

The idols shall then be abjur'd and abhorr'd,
Superstition shall triumph no more:
But myriads of converts, with grateful accord,
Shall flock to thy temple—attend to thy word,
And, viewing in THEE their legitimate Lord,
Shall bow at thy feet and adore.

O hasten the blessings of that promis'd day,
Whose dawning we see even now:
And teach thy disciples, dear Jesus, to pray,
That sectarian views may all vanish away,
And that all who profess both to love and obey,
May indeed "put their hands to the plough."

THE

HISTORY AND ORIGIN

OF THE

MISSIONARY SOCIETIES.

PART I.

HISTORY OF THE MISSIONS OF THE UNITED BRETHREN, OR MORAVIANS.

CHAPTER I.

Mission to Greenland.

" The dawning day at length appears,
" The day foretold by ancient seers;
" And over Nature's gloomy night
" Prevails the morning's rising light."

It has been remarked as a fact worthy of observation, that when the United Brethren first undertook to send out the word of salvation to the benighted and perishing heathen, their own congregation did not exceed six hundred persons; and of these the greater part were exiles from their native land, who, after enduring the most cruel persecutions on account of their religion, found a tranquil and hospitable asylum on the estate of Count Zinzendorf, at Berthelsdorf, in Upper Lusatia. So ardent was the zeal, however, which glowed in their bosoms, and so abundantly were their unostentatious attempts owned and blessed by the Great Head of the church, that within the short period of ten years, their heralds of salvation erected the banner of the cross in various distant regions of the earth; and through their instrumentality, it may be confidently hoped that many, very many, who were formerly "sitting in darkness and in the region of the shadow of death," are now standing before

the throne of the Most High, and that multitudes of others will hereafter be admitted into that "rest which remaineth for the people of God."

At the settlement of the brethren in Lusatia, which they styled *Herrnhut*, the possibility and duty of conveying the gospel to Greenland, the West India islands, &c. were sometimes made the subjects of conversation in the public meetings; and during a discussion of this nature, in the year 1732, some young men offered themselves to go out as missionaries to the Greenlanders; and, early in the ensuing spring, Matthew and Christian Stach proceeded to Copenhagen, conducted by Christian David, the person at whose instigation Count Zinzendorf had been induced to receive the Moravian emigrants under his protection. "There was no need," says one of them, "of much time or expense for our equipment. The congregation consisted chiefly of poor exiles, who had not much to give, and we ourselves had nothing but the clothes on our backs. We had been used to make shift with little, and did not trouble ourselves how we should get to Greenland, or how we should live there. The day before our departure, a friend in Venice sent a donation, and part of this we received for our journey to Copenhagen. We now, therefore, considered ourselves richly provided for, and would accept nothing from any person on the road; believing that He who had sent us so timely a supply would furnish us with every thing requisite for accomplishing our purpose."

On their arrival at Copenhagen, they were kindly received by Professor Ewald, a member of the Danish mission college, and by the Rev. Mr. Reuss, chaplain to his majesty; and though, for some time, a series of difficulties appeared likely to impede their progress, these were providentially obviated; and, through the kind offices of Count Pless, first lord of the bed-chamber, the king not only consented that they should go out as missionaries to Greenland, but desired that others might follow them, and even condescended to recommend them to the friendship of Mr. Egede, in a letter written with his own hand.

Whilst they were preparing for their voyage, these humble and devoted servants of God formed an acquain-

tance with many excellent characters and persons of distinction, who admired their truly apostolic zeal, and provided them, without solicitation, with a sum of money adequate to their expenses, and with a variety of articles for their first settlement.

Being one day in conversation with Count Pless, that nobleman inquired how they proposed to maintain themselves in Greenland? They replied, they hoped to subsist by the labour of their hands and the divine blessing; as it was their intention to build a house, and cultivate a piece of land, that they might not be burdensome to any. To this he objected that there was no wood in the country fit for building. "Then," said they, "we will dig a cave in the earth, and dwell there." Struck with this proof of ardent zeal and ready self-denial, he exclaimed, "No; you shall not be driven to that extremity; take timber with you sufficient to build a house; and accept of these fifty dollars for that purpose."

On the 10th of April, the missionaries embarked for Greenland, and, after a safe and speedy voyage, arrived in good health and spirits at their place of destination. Here they were cordially welcomed by Mr. Egede; and, having fixed on a spot for a settlement, to which they subsequently gave the name of New Herrnhut, they built themselves a house with the timber which they had brought from Copenhagen: they also erected a hut in the Greenland style, for the accommodation of any of the natives who might feel inclined to come to them for instruction.

They now began to think of adopting some plan for maintaining themselves, but this was, at first, attended with considerable difficulty. Being unaccustomed to hunting and fishing, they could obtain but little by these occupations; and, though they had purchased an old boat from the captain who had brought them from Denmark, the very first time they went out in search of drift wood among the islands, they were overtaken by a storm; and, after their return, the boat with its little cargo was driven away by the wind, and materially damaged, before it was recovered. Considering these circumstances as designed to warn them against entangling themselves with the cares of this present

life, they resolved, when other work failed, to earn something, like their friends in Europe, by the humble occupation of spinning.

Mr. Egede, on their arrival, had kindly promised to assist them to the best of his ability, in learning the language of the country, and this promise he was now ready to perform. "To men, however, like our missionaries," says a respectable writer, "who were probably ignorant of the nature of a grammar, the attainment of a barbarous language, containing a variety of declensions and conjugations, diversified by new moods, and perplexed by suffixes both active and passive, must have been doubly difficult; particularly as they had to commit to memory a copious vocabulary of words, the Greenlanders having many different terms to express the same idea. And if to this it be added, that they had to learn the Danish language before they could understand their instructor, the reader will, no doubt, admire their patience and perseverance."

The terrific scenes which Greenland presented on the introduction of the small-pox by one of the natives, has been already noticed in our introduction; and, after the prompt assistance which the Moravian brethren rendered to Mr. Egede on that occasion, they were themselves successively attacked by an eruptive disease, which increased so violently during the winter, that they nearly lost the use of their limbs. Providentially, however, they were not all similarly affected at once. Mr. Egede, also, acted toward them with the sympathetic attention of a father, and his amiable wife never omitted an opportunity of sending them some cordial or refreshment; so that they were mercifully supported in the time of their distress, and were constrained to acknowledge the goodness of the Lord in the darkest period of their affliction.

In these circumstances did the brethren pass the first year of their abode in Greenland; and as they did not see how they were likely to effect any good in a country so awfully depopulated by disease, and where the natives had hitherto shown no disposition to associate with them, they began to consider it advisable to return to Europe. On the arrival of John Beck and Frederick Bœhnish, however,

in the character of assistants, in 1734, and, on their receiving an assurance that the congregation at Herrnhut had resolved to support the mission to the utmost of their power, their languid hopes were re-animated, and they resolved to pursue their work with redoubled ardour.

They now applied themselves to the study of the language with unremitting diligence, and so far conquered its greatest difficulties as to be able to hold a short conversation on ordinary subjects; but greatly regretted to find that it contained no terms expressive of spiritual and divine ideas. Having obtained copies of some pieces which Mr. Egede had translated, such as the Ten Commandments, the Apostles' Creed, and the Lord's Prayer, they embraced every opportunity of reading these to the Greenlanders, reminding them of what they had already been taught, and endeavouring to show them the necessity of such subjects making an impression on their hearts. By these visits, in which they were careful that their behaviour should be equally free from levity on the one hand, and from austerity on the other, they gradually conciliated the esteem of the natives, so that they sought their company, pressed them to enter their houses, and sometimes visited them in return; though, in calling upon the missionaries, it was obvious they had some other object in view than that of religious instruction. Indeed they were almost sure to ask for some article which struck their fancy, and it was necessary to be on the watch against their little depredations.

In the year 1735, some ships arrived from Europe; but, in consequence of forgetfulness or accident, no supplies of any description were brought to the Moravian brethren. They were now, therefore, involved in the deepest distress, and had no other prospect but that of perishing by famine. Their whole stock of provisions consisted of a barrel and a half of oatmeal, part of which they exchanged for some malt, peas, and ship biscuit; and it unfortunately happened that they were less successful in fishing and hunting this year, than in any preceding season. In this extremity they had no other resource than to purchase seals from the natives; but no sooner did these savages learn that they were in want, than they demanded exorbitant prices for their

commodities, and, in some instances, refused to sell them at all. The missionaries, therefore, found it so difficult to obtain provisions, that, on some occasions, they were reduced to the necessity of eating shell-fish and sea-weed, to satisfy the cravings of hunger. They were, also, frequently exposed to the most imminent peril, in consequence of being compelled to venture out to sea, in quest of food, in a crazy boat, and in stormy weather; and one of them having ventured to embark in a Greenland kajak, or fishing boat, was overset by a sudden squall of wind, and would inevitably have been drowned, had not two natives, who saw the accident, hastened to his assistance.

Trials so severe and accumulated as these, were calculated to shake the faith of the brethren; but it was their mercy to cast their burden upon the Lord, and the immutability of his favour, and the all-sufficiency of his Providence were graciously manifested in the midst of their calamities. Thus, the same God who sent a daily supply, by ravens, to the prophet Elijah, inclined the heart of a Greenlander, named Ippagan, to come forty leagues from the south, and to sell them, from time to time, whatever provisions he could spare, till his own resources were exhausted. A most unexpected supply of provisions was also sent to them from Holland, in the spring of 1736, by a gentleman named Lelong, who kindly promised that if his present came safe to hand, he would solicit the assistance of some other friends, and send them additional supplies the ensuing season. So kind an offer from a quarter where assistance had never been solicited in any way, was, of course, most gratefully accepted; and the missionaries requested, that, in case their benefactor could transmit them nothing else, he would furnish them with a strong durable boat, which might enable them to procure some of the necessaries of life, and render them less dependent upon the assistance of the natives.

On the 7th of July, some Danish ships arrived, bringing several letters from the congregation at Herrnhut, and a new accession of assistants. These were the mother of Matthew Stach, a widow, about forty-five years of age, with her two daughters, Rosina and Anna, the former twenty-two, and the latter twelve years old. The superintendence

of their domestic concerns, was now, therefore, placed in the hands of the females; and the two younger, being desirous of acting as missionaries among their own sex, applied themselves sedulously and successfully to the attainment of the Greenland language.

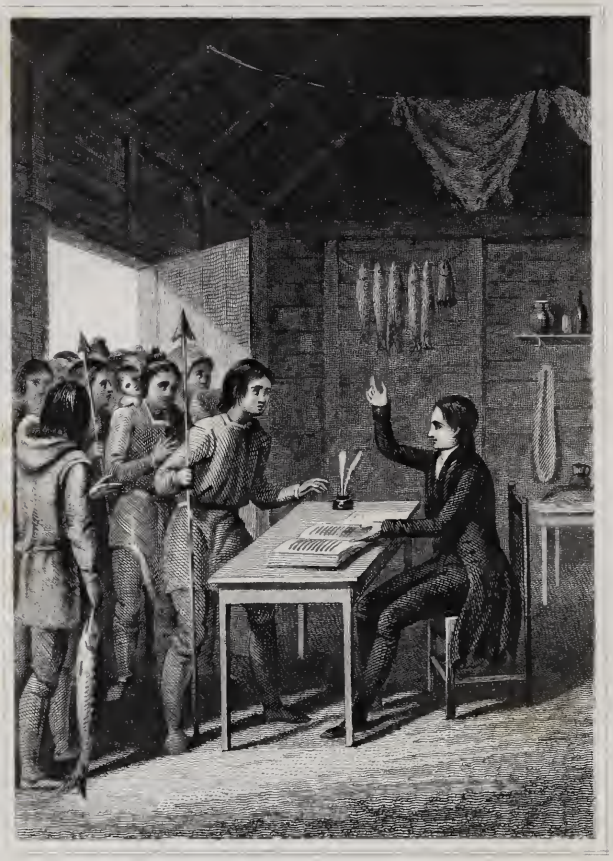
Their temporal circumstances were now more cheerful than they had been for a considerable time past; but their spirits were severely depressed by the character and conduct of the savages to whom they longed to communicate the gospel of Christ. Few of them ever deigned to visit them, except in quest of victuals, and even then they evinced a decided repugnance against the introduction of religious conversation. If a missionary remained with them more than one night, they employed every stratagem to inveigle him into their dissolute practices; and, when foiled in their attempt, they endeavoured to provoke him, by mimicking his reading, praying, and singing, or by interrupting these devotional exercises with their frightful howling and the deafening noise of their drums. Nay, on some occasions, they pelted the brethren with stones, destroyed their goods, strove to drive their boat out to sea, and even formed the resolution of assassinating them in their tent. In the midst of dangers, however, the missionaries were mercifully preserved, and, notwithstanding all their severe discouragements, they resolved to continue in the work of the Lord.

In consequence of an alarming report, set on foot, in 1737, relative to an intended invasion of the Southlanders, many of the natives fled to the Europeans for protection; but no sooner did they discover that their fears were unfounded, than they all dispersed; and the missionaries were obliged to search after them among the islands, in their old boat, which was now so leaky and rotten, that it was scarcely possible to enter it without danger. In one of these excursions, they were driven by contrary winds to the southern islands, where they met with their friend Ippagan, and many of the Greenlanders. By these people they were received with great kindness, and Matthew Stach was permitted to remain with them about a month, for the purpose of improving himself in their language. During the time of his visit their behaviour was very variable. At first, they allowed

him to converse freely with them, and to read certain parts of the New Testament; but they soon grew weary of these instructive exercises, and not only refused to listen to his observations, but annoyed him exceedingly by their noisy and tumultuous dances. The children, however, were extremely partial to this devoted servant of God, and used to run after him with evident marks of affection. Sometimes he collected them together, talked with them in the most familiar and pleasing manner, and asked them a few questions; but he found it extremely difficult to fix their attention, and perceived, with regret, that the most trivial object which attracted their notice was sufficient to obliterate all his instructions.

A scarcity of provisions, which was severely felt by the natives, early in 1738, induced many of them to visit the missionaries, and among those who came to solicit food, was a young Pagan of the name of Mangek, who expressed himself desirous of taking up his abode with them, provided they would consent to maintain him; and, at the same time, he pledged his word that they should receive whatever he might take in hunting or fishing. With this proposal they readily agreed, and laboured day by day to direct his attention to the concerns of his soul. This, for some time, seemed a hopeless case; but at length he began to discover some deep convictions, and whenever the missionaries prayed with him, his eyes were suffused with tears. This was sufficient to excite the displeasure and persecution of his countrymen; and, accordingly, when they found it impossible to allure him back to his former heathen practices, they basely accused him of having stolen different articles from his instructors. After a time, he quitted the missionaries of his own accord; yet the recollection of the impressions which had been made upon his heart, through their instrumentality, inspired them with renewed zeal in their work, and led them to cry mightily unto the Lord that his great salvation might even yet appear to the benighted barbarians by whom they were surrounded.

The prayers which were thus offered with unfeigned ardour, were graciously heard and speedily answered; for, although five tedious years had now rolled away since the missionaries first landed on the shores of Greenland, and



Kayarnak the first Greenland convert, requesting a Missionary to explain the Gospel.

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though, with the exception of the solitary case just now related, they had seen no fruit of their labours, the dawning of an interesting day was now at hand, and the arm of the Lord was ready to be revealed.

In the beginning of June, a number of Southlanders were providentially led to call upon the brethren whilst one of them was busily employed in transcribing a translation of some parts of the New Testament. The natives expressed a wish to know the subject on which he was writing; and the missionary gladly embraced so favourable an opportunity of sounding in their ears "the words of eternal life." Accordingly, after reading a few sentences, he gave them a concise account of the creation of the world, the fall of Adam, and the work of redemption, as effected by our adorable Saviour; and, in discoursing on the latter subject, he was enabled to speak with peculiar affection, pathos, and energy. He then read to them, from the Gospel of St. Luke, the beautiful and affecting history of Christ's agony in Gethsemane. At this juncture, one of the heathens, named Kayarnak, stepped up to the table, and exclaimed with great earnestness, "How was that? Let me hear that again; for I too am desirous to be saved." These expressions, the like of which had never before dropped from the lips of a Greenlander, penetrated the missionary's heart with indescribable emotions, and tears of joy chased each other down his cheeks whilst he endeavoured to set before his auditors the principal scenes in the life and death of the Son of God, and to explain the way of salvation through him. Whilst he was thus engaged, the other brethren, who had been absent on business, came home, and joined their fellow-labourer in testifying of the vileness of man as a sinner, and the preciousness of Christ as a Saviour; and, though a few of the Pagans disliked the subject, and withdrew secretly, several placed their hands on their mouths, in token of admiration, and others earnestly solicited that they might be taught to pray. In short, they exhibited such a strong desire for religious instruction as had never been previously witnessed in Greenland; and when they went away, they not only expressed an intention of paying the missionaries another visit, but promised to make their countrymen

acquainted with the important subjects which had so deeply excited their own attention.

It was soon apparent that Kayarnak was truly convinced by the Spirit of God, and after repeated visits to the missionaries, he took up his abode with them. This step seems to have been productive of mutual gratification; as he was now indulged with constant opportunities of inquiring more fully into the truths of Christianity, and they were peculiarly charmed with the contrast between his character and that of the generality of his countrymen. "When we speak to him," they observe, "he is frequently so deeply affected that the tears roll down his cheeks; and though the Greenlanders are, for the most part, so stupid, that they can scarcely comprehend any thing beyond the objects which are daily presented to their notice, this individual hardly hears an idea twice before he fully understands it, and treasures it up in his memory. At the same time, he evinces an extraordinary attachment to us, and appears constantly desirous of fresh information, so that he literally drinks in our words, as they fall from our lips."

Kayarnak no sooner understood the mysteries of divine truth himself, than he felt an ardent desire that others might partake of the same privilege; and such success attended the conversations which he held with his countrymen on this truly interesting subject, that, within the short space of one month, his relatives were brought under conviction, and three other large families were induced to pitch their tents near the dwelling of the missionaries; "that they might have an opportunity," as they expressed it, "of hearing the joyful news of man's redemption." In the hunting-season most of them removed; but though Kayarnak was left destitute of a tent, he resolutely refused to accompany them, and at length induced some of his friends to return.

In the month of March, 1739, Kayarnak and his family, having afforded the most satisfactory proofs of their conversion, were solemnly introduced into the Christian church by baptism; and on this occasion the presence of God was sensibly felt and powerfully enjoyed. Scarcely, however, had a month elapsed, before the joy excited by this interesting occurrence was succeeded by a dark and menacing

cloud. The brother-in-law of Kayarnak, who also resided with the brethren, was murdered by a northern banditti, under the pretence that he had occasioned the death of their ring-leader's son by sorcery; and as both Kayarnak and his surviving brother-in-law were threatened with the same fate, the former resolved to retire with his family to the south. Against this determination the missionaries remonstrated, under an apprehension that such young converts might be easily lured back to the practices of the heathen. All their exhortations and entreaties, however, proved ineffectual, and in the course of a fortnight they not only saw the country stripped of most of their pupils, but they were compelled to bear the galling reproach that though they might succeed in baptizing a few of the Greenland Pagans, they could neither endue them with genuine Christianity, nor even wean them from their roving habits.

Severely as the faith of the missionaries was tried upon this occasion, they were soon reminded that events even painful as the present might be overruled, by the Great Head of the church, for the furtherance of the gospel. A short period only had elapsed when twenty-one boats filled with Southlanders brought the pleasing intelligence that they had met with the fugitives, who had told them many wonderful things of a religious nature, and had directed them to apply to the brethren for more ample and satisfactory instructions. And soon after this event, nine families of the Greenlanders returned to the vicinity of the Missionary settlement.

The year 1740 was rendered remarkable by the change which the brethren adopted in their mode of instructing the heathen, and by the peculiar blessing with which that change was attended. They had previously been in the habit of directing the attention of the Greenlanders to the existence and attributes of God, the fall of man, and the demands of the divine law; hoping thus, by degrees, to prepare the minds of their hearers for the more mysterious and sublime truths of the gospel. As this plan had been tried, however, for five years with no success, they now resolved simply and in the first instance to preach *Christ*

crucified to the benighted Greenlanders ; and not only were their own souls set at peculiar liberty in speaking, but the power of the Holy Ghost evidently accompanied the word spoken to the hearts and consciences of the hearers, so that they trembled at their danger as sinners, and rejoiced with joy unspeakable in the appointment and exhibition of Christ as a Saviour from the wrath to come.

Whilst the missionaries admired and adored the goodness of God in thus directing their principal attention to the only subject which was likely to be permanently profitable to the heathen, they sighed with unutterable grief over the absence of Kayarnak, and could not venture to cherish the smallest hope of his return. One day, however, whilst they were celebrating the nuptial dinner of Frederic Bœhnish and Anna Stach, he suddenly entered their dwelling, after about a year's absence ; and on this occasion they had the satisfaction to discover not only that he had remained stedfast and immoveable in the faith of the gospel, but that he had brought with him his brother and his family, to whom he had communicated the glad tidings of eternal salvation.

About the same time, several other Greenlanders took up their abode at New Herrnhut, and afforded unquestionable proofs that they were the subjects of serious and deep convictions; and, notwithstanding the persecution to which they were exposed among their unenlightened countrymen, they persevered steadily in their inquiries after divine truth, and, in process of time, they were enabled to render many important services to the brethren, particularly in respect to the more perfect attainment of the Greenland language.

Early in 1741, Kayarnak was attacked with a pleurisy, which soon put a termination to his earthly pilgrimage. During his illness, he exhibited the utmost patience and fortitude, and appeared alike regardless of worldly concerns, and unaffected by his bodily sufferings, whilst musing on his adorable Redeemer, and on the " pleasures which are at his right hand, for evermore." Observing some of his relatives bathed in tears, he affectionately asked, " Why do you weep on my account ? Are you not aware that when believers die, they go to Jesus, and become partakers of ever-

lasting joy? As I was the first of our nation who was converted by his grace, he has determined that I should be the first to enter into his presence. He knows how to provide for you in my absence; and if you remain faithful to the end, we shall surely meet again, and rejoice for ever, before the throne of God and the Lamb." His dying words appear to have completely tranquillized the minds of his wife and brother, who evinced the most pious resignation to the bereavement which they were called to endure, and solicited the missionaries to bury him according to the rites of the Christian religion. Accordingly, on the day of the funeral, after singing an appropriate hymn, one of the brethren delivered a short discourse in the house; four Greenland youths then carried the body to the place of interment, where one of the Danish missionaries gave a concise exhortation, and the solemnities were concluded with prayer.

Though the missionaries sustained a severe loss in the removal of this excellent man, the field of their usefulness appeared rapidly to extend, and their prospects seemed to brighten in proportion as their labours of love increased. Wherever the new converts went in quest of food, they proclaimed the riches of the grace of Christ; and, as the consistency of their conduct harmonized with the truths which fell from their lips, their savage brethren beheld and heard them with mingled respect and admiration, and a spirit of inquiry was widely diffused, which led numbers of the Greenlanders to the Moravian settlement, anxious to understand more fully the great truths of divine revelation. The missionaries, however, were extremely cautious in administering the rite of baptism; not only as they had had many and painful proofs that serious impressions were often very transient among the Greenlanders, but because some of those who had obtained a theoretical knowledge of the gospel, evinced a spirit of pride and self conceit, and were even desirous of assuming the character and importance of teachers possessing extraordinary acquirements.

In proof of the extensive awakening which took place, about this time, among the heathen, one of the baptized Greenlanders informed the missionaries that he had found

his countrymen many leagues to the north, so anxious to be instructed in the things of God, that they urged him to spend a whole night with them in conversation; and, after he had retired on the second night, for the purpose of obtaining a little repose, some of them followed, and constrained him to resume a subject in which they felt so deeply interested. Even one of their angekoks, or necromancers, was brought under such serious impressions, that he wept almost incessantly during two days, and asserted that he had dreamed he was in hell, where he witnessed scenes which it would be utterly impossible for him to describe.

This general awakening, after a time, began to subside; and the angekoks, aware that their craft was endangered by the diffusion of gospel light, invented and circulated the most absurd and ridiculous stories respecting the effects of the Christian religion. God, however, graciously frustrated these attempts of the enemy of souls, and the little flock of believing natives increased both in numbers and in the graces of the Holy Spirit; so that, at the close of the year 1748, no less than two hundred and thirty Greenlanders resided at New Herrnhut, of whom thirty-five had been baptized in the course of that year. A few of these, indeed, exhibited many imperfections; yet, upon the whole, the brethren had abundant cause to bless God for the proofs which were continually manifested in respect to the influence of the gospel on their hearts, binding them to each other in the bonds of fraternal affection; rendering them more and more solicitous for the improvement of their religious privileges; and enabling them, in the hour of sickness and in the arms of death, to look forward and to look upward with "a hope full of immortality."

In 1747, the missionaries erected their first church, the frame and boards of which had been sent by their friends in Europe; and in this humble edifice they had frequently the pleasure of addressing a congregation of more than three hundred persons. At the same time, some commodious storehouses were erected, both for the brethren and their converts; and such excellent regulations were adopted in respect to their little settlement, that the believing Green-

landers were not only enabled to subsist comfortably themselves, but they were enabled, in times of scarcity, to extend their charitable aid to their indigent neighbours.

The winter of 1752 proved more intolerably severe than any which had occurred in Greenland in the memory of even the oldest natives; and in this, as well as in the two following years, the intensity of the cold was productive of all the horrors of famine. For a considerable period, the inlets were so completely blocked up with ice, that not a single kajak could stir in the water; and the weather was so tempestuous that those who attempted to go out in quest of food, did so at the risk of their lives, and seldom succeeded so far as to shoot a single bird. At this dreadful period, however, only one of the members belonging to the missionary settlement perished at sea. He was carried away, in a storm, by the impetuosity of the waves, and his melancholy fate was not known till after a period of three months; when his body was discovered in his kajak, partly devoured by foxes and ravens.

One day, during a terrific tempest, a new and large boat belonging to the missionaries, was literally dashed to pieces, though it had been drawn up on the beach, and securely fastened to a post; and, a few days afterward, the storm was so awfully tremendous, that the mission house and church were in the most imminent danger of being completely demolished.

The poor Greenlanders were now in a truly pitiable condition, being in danger of perishing from want of food, or through the unprecedented rigours of the season. Their sufferings, however, were greatly ameliorated by the sympathetic kindness and truly Christian benevolence of the brethren; who constantly permitted one company after another to enter their apartments, for the purpose of warming themselves; and not only divided their own scanty store with those who had nothing to eat, but exhorted the more wealthy natives to extend assistance to their necessitous and starving brethren. Some of their members, after a time, set out for the islands; but they soon came back with the mournful intelligence that they were less able to support themselves there than at home; and others were unfortunately

precluded from returning, in consequence of the sea having been frozen around them, and their boats having been dashed to pieces by the fury of the storms.

The following year commenced with increased severity, and the attendant horrors of famine were truly appalling. Intelligence was frequently received of children falling victims to hunger in one part of the country, and of aged and infirm persons being buried alive in another. In an account of one of their visits to the heathen, at this awful crisis, the missionaries observe, "Near a habitation, which had been long since forsaken, we found fifteen persons half starved, lying in such a small and low provision house, that we could not stand upright, but were forced to creep in on our bellies. They lay one upon another, in order to keep themselves warm; having no fire, nor the least morsel to eat; and they were so emaciated that they did not care to raise themselves, or even to speak to us. At length, a man brought in a couple of fishes; when a girl, who looked pale as death, and whose countenance was truly ghastly, seized one of them, raw as it was, tore it in pieces with her teeth, and devoured it with the utmost avidity. Four children had already perished with hunger. We distributed among them a portion of our own scanty pittance, and advised them to go to our settlement; which, however, they seemed rather reluctant to do, as they evinced no inclination to hear the gospel, and carefully avoided all intercourse with our Greenlanders."

To the horrors of famine were now superadded the calamities of disease; a contagious distemper having been unfortunately introduced by some Dutch vessels which had run into Ball's river, to avoid the ice. It made its first appearance among the Pagan, and then the Christian Greenlanders; and carried off great numbers of them, for thirteen or fourteen leagues round the colony. For about the space of three months, it made such ravages, even at New Herrnhut, that scarcely a day passed without a death or funeral; and in one instance, four corpses were deposited in the grave on the same day. Many others died at a distance, and in situations where they could not be brought to the place of interment. No less than thirty-five of the Greenland converts

were carried off by this disorder; but whilst the brethren wept over so extensive and unexpected a bereavement, they were excited to rejoice in the success of that precious gospel which had supported these poor creatures in their most trying circumstances, and had even enabled them to exchange worlds with serenity and holy composure, "knowing in whom they had believed." They had, also, the most pleasing and substantial proofs of the reality of divine grace in many of their surviving disciples, when they saw the readiness with which they undertook to bear each others' burdens, in respect to the support of the widows and orphans of the deceased; and they were especially grateful for the triumph of divine influence, when they saw such of the female converts as were mothers, alternately suckling the helpless infants who must have perished without their timely aid, and who, if left in similar circumstances among the heathen, must have been *buried alive* with their parents; as nothing is so abhorrent to the feelings of a Greenland woman, unacquainted with the gospel, as the idea of nourishing with her own milk the child of another.

Another pleasing instance of the power of gospel truth, in expanding the heart and exciting to sympathy and active benevolence, is thus related in Crantz's History of Greenland. "It was customary with the brethren, at some of their meetings, to read to their flock the accounts which they received from their congregations in Europe, and especially such as related to missions among the heathen. These communications were generally heard with a considerable degree of interest; but no intelligence ever affected them so deeply as that of the destruction of the Moravian settlement among the Indians at Gradenhuetten, in North America. When they were told that most of the missionaries were either shot or burnt to death, by the savages in the interest of France, but that the Indians had escaped to the settlement at Bethlehem, they burst into tears, and immediately prepared to raise a little contribution among themselves for their American brethren. "I," exclaimed one, "have a fine rein-deer skin, which I will give." "I," said a second, "have a new pair of rein-deer boots, which I

will cheerfully contribute." "And I," added a third, "will send them a seal, that they may have something both to eat and to burn." It is hardly requisite to add, that however small might be the intrinsic value of such contributions, they were duly appreciated by the missionaries, and the value of them faithfully transmitted, according to the wish of the simple-hearted and benevolent donors."

As the congregation at New Herrnhut had now become very numerous, the missionaries felt anxious to establish a new settlement, more contiguous to the South-landers; many of whom had repeatedly solicited them to come and reside in their part of the country. This wish was no sooner communicated to the congregation in Lusatia, than Matthew Stach, one of the first founders of the Greenland mission, who had returned to Europe, after a series of labours, toils and privations, resolved to go out a second time in behalf of the heathen, notwithstanding the perils to which such a step might expose him. Accordingly, in the month of May, 1758, this heroic soldier of the cross, accompanied by two assistant brethren, sailed from Europe, and, after an unusually pleasant voyage, they arrived in safety at New Herrnhut, grateful for the success with which past labours had been crowned, and humbly anticipating a more extended diffusion of that knowledge which is eventually destined to "cover the earth, as the waters cover the sea."

After resting a few weeks at the mission-house, and concerting measures with the brethren there, Matthew Stach and his colleagues, together with four Greenland families, proceeded in search of a situation for a new settlement; and, after carefully exploring that part of the country to which their attention was principally directed, they fixed upon a small island about three miles from the main ocean, and at an equal distance from the Danish factory at Fisher's Bay. This spot did not afford such a prospect of the sea as they could have desired; but it possessed three advantages which were too important to be overlooked, viz. fresh water, which is never totally frozen; a secure harbour for their boats; and a strand which remains open the whole year, and is at a moderate distance from the sea. Here,

therefore, they pitched their tents, and called the place of their little encampment Lichtenfels.

Owing to the want of building materials, the new settlers experienced much difficulty in erecting their houses; and, at the same time, such scarcity prevailed in their district, that it was hardly possible for them to provide a subsistence. This calamity was not of short duration, but unfortunately continued two or three years, during which period many of the savages died of absolute want; and even the Greenland families at Lichtenfels were at last reduced to the necessity of feeding principally upon muscles and sea weed, which they gathered upon the strand, at low water. The missionaries themselves, having hitherto been precluded from erecting a store-house for their provisions, were often reduced to the most painful straits, and could afford but little assistance to their necessitous fellow-sufferers.

In addition to the afflictions resulting from the want of food, the brethren and their companions were exposed to many and severe hardships from the tempestuous state of the sea, and the terrific storms which prevailed on the island. In the month of March, 1759, four of the missionaries, being suddenly overtaken by a heavy fall of snow, were so completely entangled among the floating masses of ice, that for some time it was impracticable to stir in any direction; and when, at length, by the most violent efforts in rowing, they approached the shore, the waves were so boisterous, that the mere attempt to land seemed to be identified with inevitable destruction. They had, in fact, given themselves up as lost; but just as they were devoutly praying that one of their number might escape, to relate the sad destiny of his colleagues, an opening was providentially made in the ice by the tide, and they were enabled to land in safety.

In the month of November the weather was so stormy, that, on one occasion, the mission-house was shaken to its foundations, as if by an earthquake; notwithstanding it was very low, and the walls were three feet nine inches in thickness. Many of the Greenland houses and boats were also destroyed or materially damaged; and in some places immense bodies of ice were split and torn open by the storm, though the chasms thus made were almost immediately

filled up by the snow. It is a remarkable fact, that both previous to and immediately after these tempests, balls of fire were seen in the air at different places, and one of them had nearly proved destructive to a house, by falling upon the roof.

Amidst all these trials, however, the missionaries had the satisfaction of seeing "the work of the Lord prosper in their hands." Notwithstanding the steep cliffs and rugged vallies which lay between them and the natives who resided near the Danish factory, many of the latter frequently visited them, for the purpose of religious instruction; and a considerable impression was made on the minds of others, who came to the settlement occasionally, and obtained, by degrees, a general acquaintance with the leading truths of the gospel.

In 1760 the brethren at Lichtenfels had the pleasure of baptizing the first heathen family at that settlement, consisting of a man and woman, with their son and daughter; and, as their congregation was now rapidly increasing, they began to feel desirous of obtaining more assistants from Europe. Had their wish been gratified, however, at this juncture, the want of accommodations would have involved them in much inconvenience. The mission-house was not only too small, but in such a dilapidated condition, that part of the wall had twice fallen down, and the rain found an easy entrance through the roof. And with respect to the celebration of public worship, they were still more at a loss; for though it was possible, in winter, to crowd the congregation into the large Greenland house; yet in summer, when the people resided in tents, the sixth part of them could scarcely assemble in any one of these, and they were frequently precluded from meeting in the open air, by the state of the weather. Providentially, however, they obtained a supply of building materials from Europe; and in a short time erected a commodious mission-house, and a spacious church, in which their numerous hearers could be comfortably accommodated.

At New Herrnhut, in the mean time, the cause of our adorable Emanuel continued to flourish; many of the heathen, particularly from the South, continued to visit the

settlement; others, captivated with the wondrous tale of the cross, took up their abode with the believers; and between thirty and forty persons were annually admitted into the church by the rite of baptism.

Both the lives and the health of the Moravian brethren had hitherto been so providentially preserved, that even those who were the original founders of the mission still laboured "in word and doctrine" with undiminished zeal and activity; and it is peculiarly worthy of remark, that notwithstanding the toils they had endured, the privations they had experienced, and the perils to which they had been exposed, not one of them had been afflicted with any acute or alarming disease. In the month of July, 1763, however, the missionaries sustained a severe loss in the removal of Frederic Bœhnish, who ceased from his labours, and entered into eternal rest, in the fifty-fourth year of his age, and the twenty-ninth of his ministry on the dreary and inhospitable shores of Greenland.

In the winter of 1768, an aged angekok (sorcerer,) who had repeatedly sat under the sound of the gospel, but without any beneficial effect, was so seriously alarmed by a dream concerning the day of judgment, and the torments of the wicked in another world, that he immediately renounced his former mode of life; confessed to his countrymen that he and the other angekoks had grossly deceived them; and not only exhorted them to turn to the living God, by faith and repentance, but dispatched messengers to New Herrnhut, with an earnest solicitation that a missionary might be sent to instruct them in the truths of the gospel. This request was promptly complied with; and the attention of the savages was so strongly excited, that a very extensive awakening took place among them; and in little more than twelve months, about two hundred of the natives were admitted into the church by baptism, at the two settlements of Lichtenfels and New Herrnhut.

In 1773, Christopher Michael Koenigseer arrived in Greenland, as superintendant of the missions in that country; and in addition to the faithful discharge of the various duties connected with his office, he was enabled to render many essential services to the brethren by the complete

knowledge of the language which he speedily obtained. Having received the advantages of a liberal education, he was also well qualified to correct the translations of his predecessors; and he added to their little stock, a Greenland hymn-book, a Catechism, or summary of Christian doctrines, and some other pieces of a devotional nature.

Anxious to extend the light of divine revelation in a country where "gross darkness had long covered the people," two of the brethren, John Soerensen and Gottfried Grillich, sailed from Lichtenfels, in 1774, in order to form a third settlement in the south of Greenland. After a voyage of about six weeks, they arrived at the island of Onartok, where they were surprised to discover, at the mouth of a warm spring, a verdant meadow, enamelled with different kinds of flowers. This was, of course, a powerful attraction to Europeans in such a cold and inhospitable country; but as the situation would have been inconvenient in respect to obtaining provisions for the Greenlanders, these disinterested missionaries fixed upon a spot a few miles distant, to which they gave the name of Lichtenau. This district, situate about four hundred miles from Lichtenfels, and within a few days' sail from Cape Farewell, seems to have been extremely populous, as not less than a thousand inhabitants are said to have resided within the circuit of a few miles. Here, therefore, an extensive field was opened for missionary exertions; and the faithful and unremitting labours of the brethren were crowned with the most pleasing success. Even at first, considerable numbers of the heathen flocked to hear them preach, so that they were frequently obliged to worship in the open air, previous to the erection of a church; and, during the winter of 1775, nearly two hundred persons took up their abode with them. In fact, many of these were baptized at the expiration of a few months; and, in a few years, the believing Greenlanders at Lichtenau exceeded in number those at either of the other settlements.

In 1782, Greenland was again visited by a direful and contagious disorder, which appears to have been unfortunately introduced by a vessel belonging to the whale fishery; and, during its continuance, its ravages were so extensive,

that, in some places, there were not sufficient persons in health to tend the sick, or to commit the bodies of their deceased friends to the grave. At New Herrnhut, the number of deaths, from April till August, amounted to one hundred and twenty-five; and, though the disease broke out later at Lichtenfels and Lichtenau, it proved equally fatal in those settlements. Whole families were left destitute by the death of their parents, and the situation of infants at the breast was peculiarly distressing. Among the heathen Greenlanders the mortality appears to have been still greater; so that the population of the whole country must have been greatly reduced by this melancholy visitation.

Some new regulations which had been made by the directors of the Greenland Trading Company, though designed to benefit the natives in a temporal point of view, proved highly injurious to their spiritual interests; particularly an order which enjoined that fewer Greenlanders should reside together in one place. This necessarily led to a partial dispersion of the converts, and compelled them to fix their abode in different situations, at the distance of ten or twelve miles from the Moravian settlements; by which means they were deprived of the regular instructions to which they had been accustomed. Many of them, indeed, were so deeply convinced of the danger to which they were exposed by such a separation from their teachers, that they gradually returned, and refused to leave the settlements in future; and, after some time, it was resolved, in regard to those who were obliged to go to a distance, that one of the native assistants should accompany each party, and remain with them during their absence, regularly keeping up among them their daily morning and evening devotions. They also received occasional visits from some of the missionaries, though, on such occasions, these devoted servants of God were frequently exposed to the most imminent danger, from the masses of floating ice, which frequently intercepted their progress, damaged their boat, and sometimes threatened to cut off all communication with the shore.

In their secular employments they were likewise fre-

quently in peril of their lives; as will appear from the following well authenticated anecdote :—Two of the brethren having gone to an adjacent island, for the purpose of obtaining drift-wood for fuel, were so completely surrounded by the ice, that, for several days, their return appeared to be absolutely hopeless. Their companions at New Herrnhut, alarmed at the unaccountable length of their absence, repeatedly sent out some of the converted Greenlanders to ascertain what had become of them; but all the efforts of these men to penetrate through the ice with their boats proved unavailing. Providentially, however, the two brethren succeeded in catching a sufficient quantity of fish to satisfy the cravings of hunger; and, after a considerable time, worked their way to the shore, but at such a distance, that they were obliged to perform a fatiguing journey over lofty mountains, and across extensive plains, before they reached the missionary settlement.

The perils to which the missionary Grillich was exposed, and the providential deliverance which he experienced on a voyage to Copenhagen, in the year 1798, are too remarkable to be passed over in silence. In the month of October, this zealous servant of Christ sailed from Greenland, in a ship belonging to Julianenhaab, on business connected with the missions; but at the expiration of five weeks, the vessel was obliged to return, in consequence of the damage which she had received from the drift-ice. Early in the ensuing year, he again set sail in the same ship, but the drift-ice had now increased in quantity; and, after being completely surrounded by it, from the 18th to the 25th of February, it was deemed advisable to quit the vessel, with all the property on board. Accordingly, the whole of the crew, under their captain's directions, commenced their march over the ice, dragging a boat after them. Two nights they passed in the open air, and had no other means of allaying their thirst than by drinking melted snow. On the third morning, they launched their boat into open water, and, after sailing about five leagues, once more reached the coast of Greenland. Soon after they had landed, a terrific storm arose, accompanied with showers of snow and sleet; and, it unfortunately happened, that

they had neither food nor shelter for the night. They felt thankful, however, that the tempest had not overtaken them previous to their reaching the shore; and the following day, a favourable breeze sprang up, which enabled them to proceed in safety to the colony at Frederichaab. Here brother Grillich experienced a long delay; but, by the good Providence of his Divine Master, he at length arrived safe at Copenhagen.

The recurrence of a dangerous epidemic once more tried the faith of the missionaries, and thinned the ranks of their disciples. The former, however, were, as usual, humbly submissive to the chastening of the Almighty, and unremittingly attentive to the sick and the dying; whilst the latter, weaned from sublunary attachments, and immoveably fixed on the Rock of Ages, were enabled to look death in the face with unruffled calmness, and to contemplate the grave as a bed chamber which had once been honoured by the presence of the King of glory, and perfumed with the richest odours of the Rose of Sharon.

In 1804, the missionary Rudolph, in attempting to return to Europe, after devoting twenty-six years of his life to the cause of God in Greenland, experienced a very remarkable and merciful deliverance. On the 18th of June, he quitted Lichtenau, in company with his wife, and, in the evening, embarked on board a vessel which was lying off the Danish factory of Julianenhaab. The bay being nearly blocked up by drift-ice, they were detained here several weeks; but, some Greenlanders having stated that the sea was open at a short distance, the captain weighed anchor on the 22d of August, though the wind was contrary, and vast bodies of ice were still within sight. For some time they advanced with a roaring noise and a most uneasy motion, through immense fields of ice; but, on the 25th, a storm arose from the south-west, which drove the mountains of ice close upon the ship, and appeared to menace immediate destruction. The scene was now truly tremendous, and it appeared as if the vessel, with her sails closely reefed, and driving before the wind, must inevitably be dashed to atoms. At one time, she struck upon a small rock; but was got off without receiving any particular damage; but soon after-

ward, she struck with such violence against an immense field of ice, that several planks started at once, the water rushed in, and the vessel filled so rapidly that the captain and the sailors had scarcely escaped with their boats to an adjacent field of ice, when nothing more appeared above the surface of the water than the larboard gunwale. Our missionary and his wife were the last who were taken from the wreck; and, just before they quitted it, they were above their knees in water, and clinging firmly to the shrouds.

The mariners were now anxious to make toward the shore, which was only about a league distant; but the large boat was so heavily laden, and the wind was so high, that it was deemed more advisable to steer for the nearest island they could reach. This proved to be a rough pointed rock, and destitute of vegetation, except one small spot, at a considerable height, which was covered with short grass. Here they attempted to land the provisions which had been saved from the wreck; but the waves beat with such fury against the rock, that the boats, with eight of the sailors on board, were driven to the opposite shore, and appeared to be crushed in pieces. "All our hopes of being saved," says Mr. Rudolph, "now vanished; and the whole company gave vent to their feelings in loud and general cries and lamentations. In the evening we lay down to rest, close to each other, without either tent or covering; and, as it continued to rain heavily during the whole of the night, the water rushed down upon us in torrents from the summit of the rocks, and we were completely soaked in wet, lying, as it were, in the midst of a pool."

On the 27th the captain and most of the sailors determined to attempt to reach the shore, by walking across the ice; though, as it was frequently necessary to leap from one mass to another, and a fall into any of the intermediate chasms would have been instantly fatal, this undertaking was extremely dangerous. Rudolph and the partner of his affections would willingly have joined them, but they were too much weakened by fatigue and want of food to allow of such an exertion. They were, therefore, compelled to remain, together with the ship's cook, who was in the same enfeebled situation. The crew, however, pro-

mised that if they succeeded in reaching the shore, a boat should be sent to rescue them from their painful and perilous situation.

Time now passed heavily indeed with our missionary and his companions, who, when the sun shone, employed themselves in drying the few articles which they had been enabled to save from the wreck; but they were, at last, so enfeebled by cold and hunger, that even this little exertion proved too much for their exhausted strength. Day after day they looked with inexpressible anxiety towards the land, with the hope of discovering some Greenlander hastening to their relief; but as the fond anticipations of the morning were abandoned at the approach of evening, they naturally conceived that the crew had perished in endeavouring to make their way to the shore. "We now," says Mr. Rudolph, "saw no other prospect before us, but that of ending our days on this barren rock. The thoughts of lying here unburied, as food for ravens and other birds of prey, which were continually hovering around us, troubled us for a short time; but the consolations of our Saviour preponderated, and we soon felt entirely resigned to *his* will.

The cheering charming truth, that "man's extremity is God's opportunity" was now to be literally fulfilled. The unfortunate persons, who had not tasted food since they left the wreck, and whose existence had hitherto been prolonged by their occasionally drinking a little of the fresh water collected in the fissures of the rock, were now apparently sinking into the arms of death, when on the 2nd of September, as they were lying down to sleep, the wife of Rudolph happened to raise herself, and discovered some Greenlanders, who had been rowing about in their kajaks the whole of the day without seeing any persons on the rock, and who were now proposing to return. From them the sufferers obtained a few herrings, but were obliged to remain on the rock another night, as the Greenlanders had no boat for their accommodation. The following evening, however, they were safely conveyed to the colony of Julianenhaaf, where they learned that the whole ship's company, with the exception of one man, had been providentially preserved; and on the 11th they proceeded to the set-

tlement at Lichtenau, where their miraculous deliverance afforded inexpressible pleasure to their fellow-labourers and to the whole congregation. Here they passed the winter; and in the course of the following year they removed to Lichtenfels, whence they sailed, in one of the Danish vessels, to Copenhagen.

The rupture between Great Britain and Denmark, in 1807, naturally occasioned an interruption of the intercourse between Greenland and Europe; and, as the medium of obtaining supplies in the former country was thus shut up, the Moravian brethren at the different settlements were much distressed for want of the necessaries of life. Gloomy apprehensions were, of course, excited; and these were considerably augmented by a series of untoward circumstances. One of the two ships sent out by the British government was lost in the ice; and the provisions purchased in London in 1809 could not be sent, as the fitting out of vessels from Great Britain to Greenland was found to be attended with much inconvenience. A Danish provision ship was also, unfortunately captured by the English; so that only one small vessel arrived in Greenland during the year, and her cargo was, of course, very inadequate to supply the various factories on the coast.

At New Herrnhut and Lichtenfels the brethren were now obliged to use such economy that it was necessary, as they expressed it, to measure every mouthful they ate, in order to make their provisions last as long as possible; and the following extract of a letter written by Mr. Beck, one of the missionaries, in 1813, will afford some idea of the distress which was felt in the settlement of Lichtenau.

"In 1807, we received the last regular supplies; which were sufficient, in addition to what we had saved in former years, to maintain us for a considerable time; and, as we hoped that the interruption occasioned by the war would not last long, we felt no anxiety; but when both the colonists and our brethren at New Herrnhut and Lichtenfels began to suffer privations, we cheerfully helped them, out of our store, to various necessary articles, of which we afterwards felt the want. In the north there was still some trade, by which partial relief was obtained; but here no-

thing could be derived from that source. We thanked God, however, that we had still the means of supporting life, though deprived of many little comforts, as coffee, sugar, and wine; and, afterwards, of butter and salt: at last, we were the only people that had any tobacco, the favourite article of barter with the Greenlanders; and with this we were enabled to purchase birds, fish, and a small supply of vegetables, together with furs for our boats and clothing."

In this situation both the Moravian brethren and the colonists remained till the year 1811, when, notwithstanding the war, the British government humanely permitted the Danes to send vessels with provisions to their factories in Greenland; and the congregations in Europe were enabled, by the same means, to transmit supplies to their faithful missionaries, who, on receiving them, were filled with emotions of joy and gratitude.

In 1812, J. C. Kleinschmidt, whose wife had been removed into the world of spirits, after a residence of nearly nineteen years in Greenland, resolved to convey his young family to Europe, in order to place them in one of the schools belonging to the united brethren. He accordingly quitted Lichtenfels in the month of July, and, after a tedious and perilous voyage, he arrived at New Herrnhut, where he embarked with four of his children, and the widow and daughter of another missionary, in a vessel bound for Leith, in Scotland. At first, the wind was propitious, and they congratulated themselves on the probability of a pleasant and speedy voyage; but, before they had sailed any considerable distance, a tremendous storm arose from the north-west, and raged for three days with unabated violence. When the tempest was at its height, on the evening of the 29th, the passengers were alarmed by a dreadful crash, and the vessel seemed to shake to its centre, as if from some terrific concussion. The fact was, that an electric flash had struck the ship, and thrown down two of the sailors, one of whom expired immediately. The mariners were, of course, thrown into the utmost consternation, and the captain, pale and agitated, rushed upon the deck, exclaiming, "We are all lost, and there is not a ship at hand

to save us!" It seems he had anticipated that the vessel had taken fire; but this fear was happily unfounded; and whilst Kleinschmidt and his widowed sister were solemnly commending themselves and the dear children to the Lord Jesus, in whose presence they expected shortly to appear, the violence of the storm gradually subsided. A series of severe gales and contrary winds subsequently prolonged the voyage, and rendered it necessary to put them on short allowance of water; a circumstance which was peculiarly distressing to the children. A few days afterwards, however, they arrived safely in Leith roads; and, though a painful bereavement here awaited our excellent missionary, yet, whilst he wept over the loss of a beloved child, he acknowledged with unfeigned gratitude the soothing and affectionate attentions which he received from the friends of the Redeemer, both here and in the city of Edinburgh.

During the absence of this excellent man, a most painful catastrophe occurred in the congregation which he had long served with equal devotedness and affection. A party of seventeen baptized Greenlanders having celebrated Christmas at the settlement, were returning to one of the villages, or out-places, as they are called, in which they resided, by an order of the government, for promoting the interests of trade. When they set out in their skin boat, it was so intensely cold, that Reaumur's thermometer stood twelve degrees below the freezing point. On approaching the masses of floating ice, their fragile bark was soon crushed in pieces; but they escaped upon a large ice field, and wandered about for several hours. During the night, however, a tremendous storm arose from the north, which is supposed to have driven them into the sea, as they were never heard of afterwards.

Having placed his children in the care of the brethren at Fulneck, in Yorkshire, and having again entered into the state of matrimony, Mr. Kleinschmidt and his wife, with several other brethren and sisters, embarked at Leith, in a Danish vessel bound for Greenland; and, after a safe and tolerably pleasant voyage of five weeks, they arrived at Godhaven, in Disko-bay; the captain having most ungenerously refused to land them near either of the missionary

settlements, though neither the wind nor the ice precluded him from setting them ashore at Lichtenfels or New Herrnhut. His conduct, on this occasion, appears to have been the result of wanton and premeditated barbarity; for though the sailors repeatedly remonstrated with him on the cruelty of carrying these passengers so far out of their way, he continued sailing on, and merely replied, "Never mind, they have the summer before them." In consequence of this unfeeling treatment, two of the brethren had to sail back in a boat six hundred miles to New Herrnhut; another family were compelled to proceed ninety miles further, to Lichtenfels; and Mr. and Mrs. Kleinschmidt, after reaching the first of these settlements, had still to perform a voyage of five hundred miles before they arrived at Lichtenau. At length, however, by the preserving care of their Heavenly Father, they all arrived in safety at their respective places of destination, and forgot, amidst the congratulations of their beloved brethren and sisters, the perils to which they had been so recently exposed.

In 1816, the missionaries at New Herrnhut had the pleasure of baptizing an adult convert from heathenism; and, as such an occurrence had not taken place in that settlement for several years, a deeper impression than ordinary was made on the minds of all the spectators. At this time, indeed, there were but few Pagan Greenlanders in the vicinity of this district, most of the inhabitants having been baptized either by the Moravian or the Danish missionaries, and instructed in the leading truths of Christianity.

The winter of 1817 appears to have been unusually severe, and the frequency of the storms from the north east increased the cold to such a degree, that even the warmest clothing proved insufficient to keep off its effects. The poor Greenlanders were now precluded from obtaining any subsistence by fishing; and, as their winter stock of provisions was soon exhausted, they suffered severely from hunger at the approach of spring. This was a source of unspeakable grief to the missionaries, whose hearts yearned over the hosts of half-famished children crying for food at their doors, whilst prudence reminded them of their own limited means, and of the legitimate claims of fifty-seven

boys and sixty girls, then in their own schools. Providential aid, however, was much nearer than had been anticipated; for when the natives were in imminent danger of perishing with famine, the weather suddenly changed, an opening was made in the ice, and an ample supply of seals and herrings dispersed the general gloom, and excited the most lively gratitude to that Adorable Being who "openeth his hand, and satisfieth the desire of every living thing."

In a letter written at Lichtenau on the 3rd of July, 1818, the excellent missionary Beck observes, "Most of our Greenlanders have learned that most important lesson, that there is no good in ourselves; but that we must keep close to Jesus, as poor creatures, standing in constant need of *his* help and mercy. They make these declarations with full conviction of heart, and we see manifest proofs that the Holy Spirit is daily guiding them into all truth. Of the greatest part of our congregation we may say with confidence, that their words and walk give us great joy and encouragement. Many of the excluded persons have been led, with weeping and supplication, to confess the error of their ways and to return to the fold. And those who remained faithful have been preserved in the conviction that real happiness and rest are only to be found in Jesus.

"Compared with other missions our increase has been but small. One girl, however, has been baptized; and five families have come to us from the heathen, all of whom assert that it is their earnest desire to be converted to Christ. This they continually repeat, and, in process of time, we shall know whether the declaration proceeds from their hearts; for, during the summer, they leave us with the rest, to go in search of food, and to procure a stock for winter consumption.

"There are many heathen in the south, in the vicinity of Staatenhook, but their hearts are as cold as the ice by which they are surrounded. In June we had a considerable company here, who accompanied our people during the herring fishery; but not one of them evinced the least inclination to listen to the truths of the gospel. They all returned home, the ways of the heathen being more congenial with their dispositions than those of the people of God.

We hope, however, that a time will yet come, when they shall not only hear but believe."

In the same year (1818) five families of the believing Greenlanders, who had hitherto lived in the out-places, took up their abode at Lichtenfels, regardless of the displeasure of the traders; and as the congregation knew how essentially both they and their children would be benefited by residing under the eye of the missionaries, they received them with the greatest pleasure and affection. It seemed, indeed, on this occasion, as if there were a peculiar revival of life and love among the people, and whenever the church was opened for divine worship, it was filled with serious and attentive hearers. During the Christmas holydays, both old and young afforded the most pleasing demonstrations that the Holy Spirit was progressively leading them into all truth; and one day in particular, a party of them came, of their own accord, to the front of the mission-house, and began to sing hymns of praise and thanksgiving, accompanied by musical instruments, with such solemnity and devotion, that none of the brethren within doors could refrain from tears. The singers themselves were evidently affected by the great truths which hung upon their lips, and one of them was heard to say afterwards, "I have often attended and assisted at such solemnities; but I never felt what I experienced on this occasion. Surely our Saviour was present with us to-day. We have made a new and entire surrender of our hearts to him, and he has graciously accepted them. O! that we may evince our thankfulness, by keeping the promises which we have made, and by living more to his honour!" During this year, five persons were received into the congregation at Lichtenfels, and eleven were admitted to a participation of the holy communion.

In a letter dated Lichtenau, June 25, 1819, the missionary Kleinschmidt says, "During the last winter a great quantity of snow fell, but our Greenlanders were very constant in their attendance at church. The Lord our Saviour has shown great mercy towards us and our people. His love and power have been manifested among us, and the congregation has increased both in numbers and in the grace of Jesus Christ. More adults have been baptized than

for many years past; and in all our meetings the Lord has been present to bless us. It was to us an easy and delightful duty to speak to our people of the sufferings and death of our Saviour; for their hearts were prepared to receive the doctrines of the cross, and the divine power of the word was displayed in their walk and conversation. Often have we shed tears of joy and thankfulness for this singular proof of the mercy of God towards us; and when we have joined our dear people in their songs of praise 'unto Him that was slain, and hath redeemed us unto God by his blood,' we have felt an emotion of rapture which words are inadequate to describe."

The following interesting particulars are extracted from a letter of Mr. Beck, written at Lichtenau in the same year and month as the preceding communication.

"The Southlanders, or those Greenlanders who live beyond Cape Farewell, though not quite wild, are ignorant of the things of God, and in reality a heathen race. Many of them come hither every year, to catch a small species of herrings in our bay; and, as our people are at the same place, the way of salvation is sometimes explained to them. Some of them, indeed, appear to have been led to reflection; but they cannot resolve, for the sake of the gospel, to quit their own country, and take up their abode with us. A few parties of them have been here on a visit; but, though we spoke seriously to them of the necessity of conversion, not one of them could be persuaded to remain with us. The time of their visitation does not seem yet to have arrived; but if the Lord would open their hearts, as he did that of their countryman Kayarnak, their present objections would soon vanish.

"There is another description of heathen who live on this side of Cape Farewell, and frequently join our people at what are called the out-places. These have acquired some knowledge of the truth, and not only occasionally attend the worship of the believing Greenlanders, but consider themselves as good as those who have been admitted into the church by baptism, because they have abandoned their gross heathenish practices.

"As to our own congregation, the Lord has been very

gracious throughout the past year, and has preserved among them a true hungering and thirsting after the word of life, that they might find pasture for their souls. Our daily meetings have been numerously attended, and the eagerness of the people for divine ordinances has been so great, that when they have arrived just at the commencement of the evening service, after having spent the whole of the day at sea, they have come to the church wet, cold, and hungry as they were, without even stopping to take the slightest refreshment.

"Though the last winter was not so severe as the preceding one, yet the sea froze twice to a considerable distance from the shore; so that the Greenlanders were prevented from going out to catch seals. As early as November, the cold reached the tenth degree below the freezing point; and, there being no snow, the springs and brooks were all frozen, which occasioned a great scarcity of fresh water. Our people, however, had a tolerable supply of the necessaries of life, and none had cause to complain."

Shortly after this letter was dispatched to Europe, two heathen families came to Lichtenau, and afforded ample cause of rejoicing to the missionaries at that settlement. They had resided for a considerable time in the neighbourhood, and had frequently been visited and exhorted by the brethren, but never appeared inclined to attend to the things connected with their eternal interests. One of the men, who, for a long series of years, had been visited by the missionary Beck, now addressed him to the following effect: "How is it that, notwithstanding you have so frequently spoken to me about Jesus Christ, your words never made an impression on my heart, but now I begin to reflect upon them as I never did before? What a stupid creature have I been, in approving the ways of the heathen, and persisting in the practice of their customs! Now, however, I have for the first time discovered where true happiness is to be found!" This language was fully corroborated by the old man's life and deportment, and, after a suitable time, he was publicly baptized, together with his wife, his two sons, and his daughter, and they all asserted with great

energy, that they had now no other desire in the world than to live devoted unto God, and united with his people.

Another heathen Greenlander, who had frequently talked about conversion, but apparently without any due sense of its vast importance, was seized with a disorder which he conceived might probably prove fatal. He therefore desired, notwithstanding his weakness, that he might be carried to Lichtenau; and on being visited by the brethren, he spoke of the state of his soul like one who had been long conversant with the plan of salvation, and whilst he wrestled importunately with the Lord for the pardon of his sins, he expressed such an ardent desire to be admitted into the pale of the Christian church, that it was deemed improper to refuse his request, and the rite of baptism was administered to him on his sick bed, whilst a sensation of unusual solemnity seemed to pervade the minds of all who were assembled both within and around his tent. A few days after this transaction he exchanged worlds, in the most satisfactory reliance on the mercy and merits of the Redeemer; and, in the course of the year, his widow and two children were united to the congregation by baptism. Several others expressed a warm desire to become partakers of the blessings enjoyed by the people of God, and within the space of twelve months, seventeen adults, eight children of five years old and under, and fifteen infants were baptized.

The introduction of a Greenland hymn-book, about this time, seems to have been productive of much benefit. The believing natives eagerly adopted it in their family devotions, and such as were unable to read, got others to repeat the hymns to them, and thus committed them to memory. "One evening," says Mr. Beck, "I entered a Greenlander's house, and saw one of our native assistants sitting with his hymn-book in his hand, and a number of boys sitting before him, each with his book, employed in learning the verses, and singing delightfully, whilst the other inmates were quietly listening to them. In another house, some of our sisters were teaching the girls to sing the new tunes, and we have had a general meeting for singing every week."

In a letter from Lichtenfels, dated June 15, 1820, the missionary, J. G. Gorcke, after some remarks on the manuscript translation of the New Testament, adverts to this subject in the following terms: "We see already what great benefit accrues to us from the printing and distribution of such works, by the blessing which accompanied the new hymn-book, printed in Germany, and sent to us last year. This has been enlarged by the introduction of many new hymns, some of which have tunes hitherto unknown to us; and the use of it has infused new life into that beautiful part of our worship. Our Greenlanders spend many an evening, even till midnight, in reading, learning, and singing the new hymns and verses; and they have frequently expressed their ideas respecting the use of them in a very striking and affecting manner. Among the school children, also, the liveliest joy has been excited by this valuable present. Some who saw how much those who could read delighted in it, whilst they themselves were unable to use it, applied to their learning with the utmost diligence, that they might obtain and understand so interesting a book. Nay, many of our youth, of both sexes, who had been in a state of indifference, or guilty of deviations, have been awakened by its contents, and constrained to seek for mercy, and have subsequently evinced the greatest consistency of conduct."

In the course of the preceding summer, two heathen families arrived at Lichtenfels on their way to, and their return from the north. As they stayed several days, and attended the worship of the congregation, the brethren entered into conversation with them, and found them ingenuous and unreserved. They acknowledged the necessity of conversion in order to the obtaining of everlasting happiness; but they observed that they could not possibly exchange their fine southern land for the dreary spot inhabited by the missionaries. They seemed extremely anxious, however, that some teachers might be sent to them; in which case, they expressed a confidence that many of their countrymen would embrace the truths of the gospel. A widow belonging to this party at last made up her mind to remain with the brethren; and, as she was soon and evidently

favoured with clear views of her own state as a sinner, and with a thorough conviction of the precious truth that "Christ Jesus came into the world to seek and to save those that were lost," she was solemnly admitted into the church, by the name of Magdalen. As no adult heathen had been previously baptized at Lichtenfels for a period of seventeen years, the solemn transaction was attended by such a melting sense of the presence and grace of the adorable Redeemer, that every heart was overwhelmed with indescribable emotions, and every eye was suffused with tears.

On the 29th of June, the venerable missionary Beck, then in the eightieth year of his age, celebrated the jubilee of his missionary labours; having, on that day, completed the fiftieth year of his service in Greenland. He was born in this inhospitable country, where his parents had been long employed in the work of the mission; and, after receiving his education in Europe, he returned to his native land, as a preacher of the gospel, on the 29th of June, 1770, being then nearly thirty years of age; and, from that time, his labours were uniformly characterised by zeal and fidelity, and frequently attended with a peculiar blessing. In alluding to this subject, about a fortnight before the completion of the term to which we have directed the reader's attention, he thus writes:—"It is now fifty years since I received and accepted my call to serve this mission, in which my dear father was employed during forty-three years. The Greenlanders have no correct idea of such a number of years, and would not understand the design of a *public* celebration, which has been proposed. Nay, rather would I celebrate it in stillness and private meditation, in humility and a conscious sense of my unworthiness, and in praising my merciful Lord and Master, who has shown such favour to an unprofitable servant. I see many here, to whom I had the privilege of speaking 'a word in season,' when they were wild heathen, and I rejoice that they are now faithful followers of Christ, and adorn the religion which they profess."

During the last week in July, whilst two of the missionaries were busily engaged in superintending the repairs of the church at Lichtenau, the Greenland assistants were

deputed to visit those members of the congregation whose residences were scattered on the coast, and to invite them to attend an approaching celebration of the Lord's supper. This measure was crowned with the desired success, and numbers came to the settlement from the out-places, earnestly desirous of enjoying such a season of spiritual solace and refreshment. It was particularly pleasing to hear that the conduct of these persons, whilst at a distance from their teachers, and deprived, in a considerable measure, of the means of grace, had been consistent with their holy profession; and some of the assistants appeared truly charmed with the idea that, in a short time, some of their heathen countrymen would fulfil their promise of coming to Lichtenau, for the purpose of hearing the gospel.

On the 4th of August, a boat arrived at the settlement, with a party of heathen Greenlanders, consisting of four widows with their families; and on the following day an aged native, called Neppinek, arrived with his family from the south. As all these persons had for some time expressed a wish of taking up their abode near the missionaries, with a view to their spiritual instruction, they were received with the greatest kindness, and the most earnest prayers were offered on their behalf, that, through the instrumentality of the brethren, they might be led to an experimental knowledge of the salvation which is in Christ Jesus.

About ten days after the arrival of these Greenlanders, one of the assistant brethren, named Moritz, brought the body of his only son, a youth of thirteen years of age, to Lichtenau for interment. It seems he had gone, with some of his companions, to bathe in a pond, and, venturing into too deep water, was unfortunately drowned before any one could hasten to his assistance. As he was a boy of an amiable disposition, docile, attentive, and obedient, his parents were overwhelmed with grief in consequence of his untimely end. They would, indeed, have been utterly inconsolable, had not the poignancy of their sorrow been alleviated by the cheering hope that his disembodied spirit was removed to a state of endless felicity.

Early in the month of September, a heathen Greenlander came with his family to spend the winter in the settlement at Lichtenau, assuring the missionaries that it was his earnest desire to turn to the Lord. But a short time had elapsed since he was exposed to the most imminent danger of his life, and this circumstance might probably have strengthened his pious wishes and resolutions. Having harpooned a large seal, the wounded animal turned upon him with the most savage fury, and not only rent a hole in his kajak, but even attacked his person, tearing his clothes, and wounding him severely. Providentially a baptized native hastened to his assistance at the very juncture when he was beginning to sink; and, though the dying seal attacked the new comer with sufficient force to tear a hole in his kajak, its strength was now nearly exhausted, and both the Greenlanders happily escaped with their lives.

On the 15th, a Greenlander, who had formerly been a candidate for baptism, arrived from the south, and told the brethren that he came for the purpose of unburdening his mind upon various subjects. Among other things he said, "O! that our Saviour would but draw me away from all other objects to himself! I have learned that the devil is a great deceiver, and both I and my family have long since abandoned the practice of heathenish customs. The heathen who live farther southward have often invited me to visit them; but I have invariably refused, because they still continued to do the works of the devil. We frequently converse on these subjects, and express a wish that the teachers at Lichtenau would come and live with us, and instruct us; for though we men can go in our kajaks to visit the teachers, our wives and children, who would rejoice in an opportunity of receiving instruction, are unwilling to leave their own country."

When the missionaries at Lichtenau had collected together the whole company of the Greenlanders who designed to reside with them during the winter, they had the satisfaction to discover that there were nearly fifty heathen more than in the preceding winter, who had come

among them for the first time; and when they commenced their regular services, they were rejoiced to find that they were numerously and eagerly attended by all classes.

With a view to promote the spiritual welfare of the new comers, a weekly meeting was held expressly for their instruction; when the brethren, by addressing them in a manner suited to their capacities, endeavoured to lead them to a knowledge of the Lord Jesus Christ. On one of these occasions a female native observed, "It is, indeed, a circumstance which should excite us to gratitude and abasement, that we, who are so little worthy of attention, have a separate meeting for religious instruction. O that we may make a right use of such an important privilege!"

In a letter dated Lichtenfels, June 2, 1821, the missionary Gorcke writes to the following effect:—"Brother Kleinschmidt, at Lichtenau, has now made a fair copy of the whole New Testament in the Greenland language. We have all revised and corrected it according to our best ability, and it is to be sent to England this year, to be presented to the venerable British and Foreign Bible Society, who have generously offered to print it for us. The Society will judge for themselves of the number of copies which will be wanted, when they are informed that the three congregations under the care of the brethren in Greenland consist of 1278 persons, old and young; comprising 359 at New Herrnhut, 331 at Lichtenfels, and 588 at Lichtenau.

"As to our congregation here, grace and peace from God our Saviour have ruled among us, and his blessing has attended the preaching of the word of his cross. Last year, a female heathen, between seventeen and eighteen years old, came to reside here, and gave us some reason to hope that she would be truly converted unto God; but in an attack of illness, during the months of November and December, she evidently lost ground, and her heathenish habits began to re-appear. Now, however, she seems to repent of these absurdities, and cries to the Lord, with many tears, for pardon; so that I am again induced to indulge the hope that she may yet be born again of the Holy Spirit. She possesses a remarkably good capacity for learn-

ing, and, if her heart were savingly changed, she might be useful to our mission in a variety of ways."

In a letter of the same date, the venerable missionary Beck, of Lichtenau, observes, "We have not much to report that is new, as the history of every year is nearly similar to that of the former. However, I will mention a few occurrences which may be interesting to you.

"In 1797, the Danes established a new factory about thirty-five miles southward of us, near the island of Cape Farewell, and appointed a Greenland catechist to take charge of the congregation, as a branch of the mission. The missionary goes thither twice a year, to administer baptism to the catechumens, &c. Between that place and Lichtenau, there were, and still are, some heathen families settled, who always preferred coming to us, if they wanted any thing. When we went to see our own people in the out-places in their neighbourhood, from year to year, we visited them, and preached the gospel among them, but without any visible effect. It has now pleased the Lord, however, by his Holy Spirit, to awaken their souls, and both during the last winter and this autumn, many of them came to us, who appeared to be in earnest for their conversion. Thirteen adults from among the heathen, have already been added to the Christian church by baptism; and there are several heathen families, in the islands belonging to this district, who have declared their intention of coming among us, and of embracing the truths of the gospel. These have been frequently visited, during the winter, by our Greenland assistants, who were received with every demonstration of joy.

"One man, who had often been present when the gospel was preached, but would not hear any thing about conversion, came hither, at Christmas, with his whole family, in order to attend our public services; and paid the most serious attention to the great truth with which he was formerly offended. In fact, he appeared completely changed in his whole deportment, and returned with a resolution to remove hither. Before this design could be put in execution, however, he was seized with a bowel complaint, which threatened speedy dissolution, and he died crying to Jesus

for mercy, and expressing a wish to our Greenland assistants, by whom he was visited, that he might be buried at Lichtenau.

"We will wait and see what the Lord will do for the south Greenlanders. They are much attached to their own country, and think there is not a better or more beautiful place in the world. The time, however, may soon arrive when, as in former instances, they may excite others to come and believe the gospel for their salvation.

"The number of Greenlanders now belonging to this settlement is not far short of six hundred; and during the winter our people have diligently attended at church. The building, indeed, is too small, and frequently could not contain the numbers that came to it, especially when the rite of baptism was administered. At Christmas and Easter, when the natives from the out-places come hither, there is no room for many either to sit or stand."

At New Herrnhut, in the mean time, the state of the congregation was peculiarly satisfactory. The meetings of every description were well attended during the winter, and the grace bestowed upon the communicants was clearly demonstrated by the uniform tenor of their conduct and conversation. The young people, also, evinced an increasing desire after "the one thing needful;" and the obedience and docility of the children afforded ample cause of gratitude to God. In addition to these mercies, the winter proved remarkably mild, and the missionaries, in general, enjoyed an excellent state of health; though, in consequence of the wet weather during the months of June and July, fevers prevailed among many of the Greenlanders to an alarming degree.

A strong desire having existed for some time, to ascertain the practicability of establishing a fourth settlement, in the neighbourhood of Staatenhook, or Cape Farewell, in consequence of the wishes expressed by the heathen in that quarter for the introduction of the gospel among them, the missionary Kleinschmidt was commissioned by the directors of the Moravian missions to undertake a reconnoitring voyage, southward from Lichtenau, during the summer of 1821. He was directed to obtain the best

information concerning the state of the country, and the character and disposition of the natives of southern Greenland; to ascertain whether any difficulties existed to prevent the establishment of a new mission in that district; and finally, to communicate the truths of the gospel to such of the heathen as might fall in his way, humbly depending on the divine blessing to crown his labours with success.

With this commission, and with the best wishes and fervent prayers of his fellow labourers, Mr. Kleinschmidt set out from Lichtenau on the 3d of July, in company with three native assistants, Benjamin, Frederick, and Shem; the first two having their families with them. Eight Christian females were engaged as rowers; so that the whole company consisted of thirteen adults and four children, in two women's boats.

During the first day they proceeded about thirty English miles, and in the evening they arrived at Nennortalik, the last Danish establishment towards the south; where they experienced a most hospitable reception from the resident merchant. The kindness which they here received was the more welcome in consequence of their having just escaped from a violent shower, which not only drenched their clothes, but threatened to fill their boats. But their spirits were sadly damped on hearing that the sea was so completely covered with drift-ice towards the south, that it would be impracticable for their boats to proceed; and to increase their apprehensions, a storm arose from the same quarter, which might be naturally expected to drive the ice towards the land, and thus frustrate the whole design of their undertaking.

In this exigency Mr. Kleinschmidt cried unto the Lord for help, and that adorable Being, who ruleth the waves, and holdeth the winds in the hollow of his hand, vouchsafed to hear and to answer the petitions of his faithful servant. On the morning of the 5th, the storm died away in silence, the heavy clouds dispersed, and from the summit of a lofty hill but little ice was to be seen. In fact, the Greenlanders were of opinion that the frozen masses had been driven to the northward, and that the storm had

rather furthered than impeded the progress of the brethren.

On the 6th, they resumed their voyage, having been joined by a party of heathen from the south; so that their little flotilla was augmented to three boats and eight kajaks; and, in the forenoon, they passed a lofty promontory, near to which, a few years since, a boat filled with Southlanders was upset, and all on board perished.

"Having heard," says Mr. Kleinschmidt, "that several boats full of straggling heathen had lately arrived in this neighbourhood, I felt a great desire to visit them, and to speak to them of the way of salvation. In the evening we came within sight of their camp; and, on our approaching nearer, they invited us to come forward, promising to accompany us to the south. We found here twelve tents, and as many on the other side of the water, filled with a considerable number of people. When I stepped on shore, I found myself surrounded by a crowd, all pressing forward to bid me welcome; and before I could begin to address them, both old and young repeatedly exclaimed 'We are quite in earnest, we all wish to be converted.' When I replied that, having such an opinion of them, I had felt anxious to visit them and to speak to them concerning the Saviour, they said, 'You are then worthy that we should thank you, and we will pay attention to your words.' On expressing my surprise at their numbers, they cried out, 'Did you suppose, then, that we heathen in the south, were only a few? O no! we are a great multitude.' Soon after, a poor old Southlander, named Ajangoak, whom I had seen twenty years before, at New Herrnhut, and who had since become blind, came creeping along, supported by a stick. He appeared deeply affected, and said, 'I repent truly that I formerly paid no attention to your words, and that I have put off my conversion so long. I am now near unto death; but I always exhort my children to remove to your settlement, which they have promised to do.'"

Our missionary and his party had no sooner pitched their tents, than the people from the opposite shore came over in their boats and kajaks, to express their gratitude for so friendly a visit. Among those who pressed forward,

with pleasure in their countenances, and "words of welcome" on their lips, were two families who, on one occasion, had spent a month at Lichtenfels, and seemed likely to profit from the glad tidings which then sounded in their ears. The missionaries were sorry, therefore, when they returned to the south, as fearing that all their serious impressions would be soon obliterated; but it now appeared that the instructions which they had received, remained indelibly impressed on their memory, and they expressed an earnest desire to devote themselves to the Lord Jesus. It is, also, pleasing to add, that such a spirit of inquiry and serious attention prevailed among the generality of the heathen, at this place, that Mr. Kleinschmidt had scarcely time either to eat or drink; his tent being constantly filled, and the entrance to it crowded with Southlanders, anxious for admittance.

"To all these people," says this faithful labourer, "I repeatedly explained the object of my visit, and that my brethren had sent me to them, because we could not bear the thought that they should be lost, but wished to teach them to know Jesus, that they might find eternal life and salvation in him. They replied, 'This, indeed, is the main reason why we wish to be converted; that, when we die, our souls may find a safe passage into eternal rest.' I rejoiced to find that the three native assistants I had brought with me were never ashamed of the gospel, but confessed Christ boldly before their heathen countrymen; declaring to them that if they did not turn to Jesus, and believe in him, they could never be saved. 'We,' said they, 'were children of wrath, and no better than you; but we have found pardon and rest for our souls with the Saviour.' I frequently heard them conversing, in this way, with their countrymen, and was much affected by it, especially when they described the love, mercy, truth, and grace, which are to be found in Jesus, and the happiness of living in communion with him."

After spending the greater part of the day in familiar and instructive conversation, Mr. Kleinschmidt proposed holding a public meeting. On the first intimation of his design, the people quitted their tents and assembled to the

number of three hundred or upwards in the open field. Even blind Ajangoak procured somebody to lead him to the place, that he might not lose so interesting an opportunity. Our missionary seated himself on an eminence, having his assistants close to him; whilst the men sat down on the right, and the women on the left, in regular order. When all were seated, some of the old people, addressing the young and the children, desired them to take off their caps, to fold their hands, and to remain perfectly still. An appropriate hymn was then sung by the Christian Greenlanders, whose powerful and melodious voices sounded delightfully among the circumjacent rocks; and Mr. Kleinschmidt and the assistant Benjamin delivered two affectionate and highly animated discourses, to which the heathen listened with the greatest seriousness and the most unremitting attention. Another hymn was then sung, which closed the solemnities of this highly interesting day.

On the 7th, all the inhabitants of the little encampment first seen by our missionary party set out with them for the south, and they were afterwards joined by two boats from the opposite shore; the rowers observing that they must conduct the visitors to their habitations near Staatenhook, and there receive them properly. For some time the voyage proved very pleasant; but, on arriving within a short distance of Staatenhook, the brethren from Lichtenau encountered such an immense quantity of ice that they could not venture to penetrate it, but hastened for safety towards the shore. Most of their friends, however, apparently regardless of danger, continued to work their way, both between the fields of ice and against a strong current, and all reached their dwellings in safety.

After spending the Sabbath in a small bay called Nutarmio, and speaking affectionately to the heathen concerning the salvation which is in Christ, Mr. Kleinschmidt feared from the appearance of the coast, on the morning of the 9th, that it would be impracticable to proceed any farther. At length, however, he was informed by a friend, who had been reconnoitring from the top of a hill, that the ice was rapidly dispersing, and in a short time the sea became perfectly calm. He, therefore, set out immediately with his

companions, and in the evening arrived at a place called Narksamio, which is the southernmost point of the continent of Greenland, Staatenhook being an island divided from it by a narrow channel.

On their approach to Narksamio our party rowed by an encampment consisting of several tents, and the inhabitants immediately launched their boats, and followed them to the place of debarkation. "These good-natured people," says Mr. Kleinschmidt, "received me with open arms. One of them, in the joy of his heart, jumped into my boat, and seized my box of provisions, designing to carry it on shore; but, not knowing how to handle it, he turned it bottom upwards, by which much was spilt or otherwise spoiled. When I afterwards opened it, and the damage became known, they all expressed the greatest regret, and observed, in excuse for the poor distressed man, that he was in such a hurry because he had the greatest desire to be converted."

Our missionary was now conducted to a spacious verdant plain, which appeared peculiarly eligible as a station for a settlement. It is enclosed by two bays fit for shipping, the land sloping gradually towards each; and from the interior proceeds a brook of fresh water, ever flowing, and abounding with salmon. The land, for an extent of several miles, both east and west, is flat, and covered with birch, juniper bushes, and dwarf willows, which would afford an ample supply of fuel; and the hills, which are of a moderate height, are covered with grass to their summits, and form a striking contrast with the aspect of the western coast.

After an interesting conversation with the natives on the possibility of some missionaries coming to reside among them, Mr. Kleinschmidt addressed them, in the open field, with his usual fervour and affection, from that beautiful passage, "Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings," and the greatest order and solemnity prevailed during the discourse. The next morning some aged females expressed a strong desire to hear something more concerning Jesus; and the Greenland assistant, Shem, in speaking to the people, not

only exhorted them to seek the Saviour with full purpose of heart, but gave them an affecting account of the mercy of Christ, as illustrated in his own experience. "Even *me*," he exclaimed, "wretched sinner as I was, Jesus did not despise, but sought me with unwearied diligence; and because he is so gracious, he does not withdraw his power, but resolves to preserve me as his own property. And thus he is disposed towards all who have a desire wrought in their souls to know him, and to be converted by his Holy Spirit."

As the Greenlanders had stated that at the extremity of the bay there was a considerable quantity of birch-wood, our missionary and two of the native assistants set out in their boat, and, on landing, walked several miles into the country; but they found only low bushes, such as abound in most parts of this district. They then began to ascend a lofty hill, in order to obtain a view towards the eastern shore; but the heat was so oppressive, and the musquitos were so numerous and troublesome, that they were unable to reach the summit. They discovered a beautiful grassy valley, however, and a fine lake, both of which appeared to extend to the eastern sea.

Fresh intelligence on the part of the natives induced Mr. Kleinschmidt and his friends to make a second excursion, and accordingly, on the 11th, they rowed the whole day along the coast, leaving Staatenhook behind them, and the continent of Greenland on the left; but their search after wood proved unavailing. On going on shore, however, to seek quarters for the night, they were agreeably surprised to find some tents filled with straggling Greenlanders, who had come hither in search of provisions; and a favourable opportunity was thus afforded of addressing them on the interesting subject of the love of Christ, and his willingness to save all that came unto God by him.

On the 13th, after affectionately commending the inhabitants of this eastern coast to the care of that omnipotent Saviour to whom the Father hath promised "the heathen for his inheritance, and the uttermost parts of the earth for his possession," the brethren set out on their return; and, though labouring against both wind and tide, they

proceeded without much difficulty till they got round to the western side of Staatenhook, when the strong north wind came full upon them. The sea then became so boisterous that the female rowers were put to great inconvenience, and the whole party were exposed to imminent danger from the violence of the waves. At length, however, they were enabled to run into a small bay for shelter; and, the following day, they walked across the country to Narksamio, a distance of about four miles. Here the inhabitants immediately assembled from both sides of the water, and our missionary addressed them on the pathetic subject of our Lord's agony in the garden; a subject which, in relation to the conversion of Kayarnak, must be for ever identified with the success of Christian missions in Greenland. Some following days were, also, devoted to their spiritual instruction, and when the missionary party were about to leave them, the regret which they evinced was only equalled by the gratitude which they expressed.

The friends from Lichtenau were accompanied back to their tents by several of the heathen; and when they set out on their return home, they were attended by a boat full of the inhabitants from Staatenhook, whose affections had, no doubt, been excited by the blessed tidings of salvation which had been brought to their ears. A northern gale had providentially cleared the sea of ice; and, as the female rowers exerted all their strength, they proceeded with great rapidity, and at length arrived in perfect safety at Lichtenau, grateful for the protection of their Heavenly Father, and rejoicing in the prospect of the grand object of their excursion being crowned with ultimate success.

The latest intelligence relative to the missions in Greenland is communicated by the brethren Gorcke and Eberle, in letters dated March and July, 1823. The former of these, in a communication from Lichtenfels, observes, "Though we have, in general, the greatest satisfaction in observing the Christian walk and conversation of our Greenlanders, and their growth in grace at home, we sometimes feel much uneasiness respecting those of our young people, of both sexes, who are obliged to attend the seal catching of the colonists in the out-places; where they are

too apt to become familiar with persons by whom they are seduced to sin. It is out of our power to prevent such connexions; partly because by that occupation they must earn their subsistence, and partly, because we are expected by government to encourage our people to serve the merchants in every possible way, in order to promote the trade of the colony. We can do nothing, therefore, but pray for such poor people, reminding them, whenever an opportunity occurs, of what they have heard of the way of salvation, and warning them against the snares laid for them by the enemy."

To Mr. Michael Eberle, of Lichtenau, we are indebted for the following particulars, with which we must close our account of the missions of the United Brethren in Greenland. "As to our congregation here, we have reason to rejoice over most of them, and are particularly encouraged by seeing so many heathen arrive among us, declaring their sincere desire to hear, believe, and experience the power of the gospel, and to become happy followers of Jesus. During the last winter, thirty persons from among the heathen, and eight children were baptized; thirty-eight were made partakers of the holy communion; and nine were received into the congregation. During the four years that I have resided here, one hundred and sixteen persons from among the heathen have received the rite of baptism. At the close of 1822, our congregation consisted of six hundred and eighty-five persons, comprising five hundred and seventy-one baptized, and one hundred and fourteen unbaptized, under instruction. And this year we have the prospect of a still greater increase, as many heathen from the south have sent us word that they intend to come hither, and are desirous of turning with their whole heart to Jesus."

CHAPTER II.

Missions to the West India Islands.

Let the Indian, let the negro,
Let the rude barbarian see,
That divine and glorious conquest
Once obtain'd on Calvary.
Let the gospel
Wide resound from pole to pole.

ST. THOMAS.

In contemplating the singular and interesting origin of the missions of the United Brethren to the West Indies, we are forcibly reminded of the question which occurs in the prophecy of Zechariah, "Who hath despised the day of small things?" And whilst we trace the important effects resulting from "a word spoken in season," we are irresistibly constrained to admire the wisdom, power, and mercy of Him who demanded of the far-famed ancestor of the Jewish nation, "Is any thing too hard for the Lord?"

The little maid who had been taken captive by the Syrians, and introduced into the service of Naaman's wife, proved the honoured instrument of directing her diseased master to the wonder-working prophet of Israel; and a negro named Anthony, who became acquainted with the servants of Count Zinzendorf, whilst that nobleman was attending the coronation of Christian VI. in 1731, at Copenhagen, first gave rise to the idea of sending out missionaries to these benighted islands, where the miseries of personal slavery were superadded to those of Satanic bondage. This man, in the course of conversation, stated that he had a sister in the island of St. Thomas, who, with many of her hapless companions, earnestly desired to be instructed in the way of salvation, and earnestly implored the God of Heaven to send some person to their assistance capable of giving them religious instructions. This statement was

afterwards repeated at Herrnhut, Anthony having obtained permission to visit that settlement; and, though it was now added, that the negroes could obtain no opportunity of attending to the truths of the gospel unless their teachers were united with them in their daily and laborious avocations, two young men, Leonard Dober and Tobias Leupold, immediately formed the resolution of going to those poor untutored creatures, and absolutely declared their willingness *to sell themselves as slaves*, should such a step prove necessary to the accomplishment of their purpose.

Most of the congregation seemed to consider this proposal as the mere effervescence of youthful zeal, and more than twelve months were suffered to glide away before anything was done in consequence of it. At length, however, it was determined that the matter should be referred to the lot, a method of ascertaining the will of God which is common among the United Brethren; and as Dober was thus selected for the arduous work, he was dispatched to Copenhagen in August, 1732, attended by one of the brethren named Nitschman, who was merely to accompany him in his voyage to St. Thomas, and then to return to Herrnhut.

In their journey to the capital of Denmark, they visited a number of pious people; but these almost uniformly disapproved of their design, and pointed out the difficulties and dangers to which they would inevitably be exposed in attempting to carry it into execution. In fact, there was no individual who encouraged them, except the Countess of Stolberg; she, however, animated them to go forward; observing, that our adorable Redeemer, in whose cause they were engaged, was worthy that his servants should sacrifice not only their comforts, but their lives for his sake.

On their arrival at Copenhagen, our travellers were again assured, by their best friends, that their scheme was enthusiastic, if not absolutely impracticable. Some asserted that no vessel would convey them to the island of St. Thomas; others, admitting the possibility of their reaching the place of their destination, contended that there was little or no probability of their being allowed to preach to the slaves; and even the negro Anthony, having suffered himself to be prejudiced against the church of the United

Brethren, retracted all his former statements respecting his sister and her unhappy companions. Regardless, however, of all the arguments which were used to dissuade them from pursuing their favourite object, and unmoved by all the difficulties with which they were surrounded, Dober and his companion resolved to follow their own convictions of duty; casting all their care upon Him whose salvation they were so anxious to communicate to their perishing fellow sinners. This unshaken stedfastness not only excited the admiration of several persons of distinction, but eventually induced them to befriend and assist the missionaries in their arduous undertaking.

The brethren, at length, succeeded in obtaining a passage to St. Thomas, and arrived at that island on the 13th of December, 1732, after a voyage of about ten weeks. Their first object was to seek out Anthony's sister, and they had the happiness to perceive that both she and many other negroes to whom they were introduced, heard the word of truth with gladness, and evinced the most anxious desire for religious instruction. They had, also, abundant cause of gratitude to God for his providential mercies; a friend in Copenhagen having, without their knowledge, written to a well disposed planter, who kindly received them into his house, and gave such full employment to Nitschman, who was by trade a carpenter, that he was enabled to provide both for himself and his companion.

Thus situated, the brethren passed their time very agreeably for about four months, earnestly praying for the conversion and eternal happiness of the poor slaves by whom they were surrounded; but at the expiration of this time, it became necessary that Nitschman should return to Europe; and by his departure, Dober was left without any present means of subsistence; as the want of clay of a proper quality rendered it impracticable for him to pursue his occupation as a potter. Dark and cheerless, however, as were his prospects, he resolved to maintain his post, reposing all his wants upon that adorable Being who hath said, "Thy bread shall be given and thy water shall be sure." In a few weeks he obtained the situation of steward to the governor; but as the duties of this situation left him very

little time for visiting and instructing the negroes, he solicited his dismission, and afterwards lived in great poverty in the village of Tappus, earning a scanty subsistence by watching on the plantations, and other services.

During the year 1733, many of the inhabitants of St. Thomas were carried off by famine and contagious diseases; and a rebellion of the negroes at St. Jan, which continued above six months, and was marked by a series of horrid atrocities, spread terror and consternation through this and the adjacent islands. The labours of our devoted missionary were, of course, rendered doubly difficult; but, whilst he was struggling with poverty, and almost sinking beneath his anxious cares, a party of fourteen brethren and four sisters were on their way from Europe, partly designed to aid in the instruction of the slaves at St. Thomas, and partly destined to commence a new mission in the island of St. Croix.

These persons sailed from Stettin on the 12th of November, 1733, but their voyage was replete with hardships and dangers. As the number on board, including the crew and passengers, amounted to nearly a hundred persons, the vessel was most uncomfortably crowded; and the brethren were confined to a room below the second deck, only ten feet square, and so low that they could not even sit upright, but were, in general, obliged to lie on the floor. To add to this calamity, the violence of the wind and waves sometimes precluded them from going on deck for several days together; and, after encountering many storms, the captain was obliged, by stress of weather, to run into the harbour of Tremmesand, in Norway, where they were detained three months. On resuming their voyage, at the end of that time, they had to encounter many violent gales; and, on reaching the torrid zone, they were greatly distressed and enfeebled by want of water and the smallness of their apartment. At length, however, they landed at St. Thomas on the 11th of June, and, about two months after their arrival, the missionary Dober returned to Europe, having been chosen to fill the office of an elder among the congregation at Herrnhut.

As the brethren who had been left in St. Thomas unfortunately fell victims to the insalubrity of the climate, the

mission in that island suffered a temporary suspension. In Dec. 1735, however, Frederick Martin and John Bonike sailed from the Texel, in order to renew the mission. Immediately after Martin's arrival, he assembled the catechumens left by Dober, and addressed them in so pertinent and affectionate a manner, that they listened to his instructions with mingled attention and delight; and the negroes from other plantations, hearing of his kind and conciliatory manners, were induced to attend him, till, at the expiration of a few months, he had the pleasure of addressing upwards of two hundred individuals, on the great subjects connected with their eternal salvation. The saving power of divine truth was also demonstrated in the conversion of several of his hearers, and, on the 30th of September, 1736, three persons were admitted into the church by baptism, as the first fruits of the slaves in this island. Indeed, the benign influence of the gospel began to appear so conspicuously in the manners and deportment of many who received religious instruction, that several of the proprietors felt inclined to favour the mission, and one of them assisted the brethren, in the autumn of 1737, to purchase a small plantation, to which they gave the name of *Posaunenberg*.

Scarcely had the brethren taken possession of this new settlement, when John Bonike was summoned into eternity under very painful circumstances. This missionary had come to the island with the design of working at his trade, for the support of Martin and himself, that the time of the former might be exclusively devoted to the instruction of the negroes. Shortly after his arrival, however, he began to entertain a high opinion of his own gifts, and, at length, withdrew from the other brethren, against whom he had conceived the most unreasonable prejudices. He then removed to another quarter of the island, and undertook to instruct the negroes whom he found there; but his addresses were strongly tinctured with enthusiasm. Some time after, he called on the brethren at Tappus, when they affectionately entreated him to acknowledge his error, and humble himself before the Lord; but he persisted in justifying his conduct, and, on going away, he solemnly called upon God to judge between them. A short interval succeeded, when



Awful death of J. Bonike

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a tremendous clap of thunder was heard, and the mournful intelligence arrived that Bonike had been struck from his horse and killed. A young negro who accompanied him, and witnessed this awful visitation, stated, that after being thrown on the ground, he made some attempts to rise, but before medical assistance could be procured, he was a lifeless corpse!

The mission in St. Thomas had hitherto met with no opposition from the white inhabitants; but now that the influence of gospel truth began to spread among the negroes, the prince of darkness, alarmed at the invasion of his territory, and the loss of his subjects, resolved, if possible, to check the progress of a work so completely subversive of his own interests. The fiend of persecution was accordingly let loose. Many of the proprietors prohibited their negroes from attending the religious meetings, and punished with the whip such as ventured to obey God rather than man; others endeavoured to bring the gospel into contempt, by seducing its converts to sinful practices; and even a minister of the reformed church, who had been unhappily prejudiced against the brethren, presented a memorial to the Danish government, in which he called in question the validity of Martin's ordination, and of the ordinances administered by him, particularly of a marriage which he had solemnized between his assistant Freundlich, and a mulatto woman, who had been converted to Christianity.

These, however, were not the only trials with which the faith and patience of the missionaries were exercised; but in the month of October, 1738, both Martin and Freundlich, with the wife of the latter, were incarcerated in a prison, without having committed or participated in crime of any description. The facts, as stated by an intelligent and respectable writer, were these:—A person of the name of Fredler, who had been originally sent out as a missionary to the island of St. Croix, and afterwards withdrawn from the brethren, had recently taken up his abode in St. Thomas, with a view to the improvement of his worldly circumstances. The difference in his conduct, and that of the missionaries, was so obvious, that even the converted negroes did not consider him as a brother. Martin, however,

did not entirely withdraw from him, but used every exertion in his power to recover him from the snares into which he had unhappily fallen. At the time to which we are now alluding, Fredler was taken up and committed to prison, on the charge of having stolen and secreted in his chest various articles belonging to the lord chamberlain Pless, to the value of about fifteen rix dollars. It was now suggested that Martin and Freundlich must have had some knowledge of this robbery, and they were accordingly summoned to give evidence upon oath, before a court of judicature, relative to this transaction. They were now placed in a complete dilemma, as their religious principles precluded them from taking the oath required, and their offer of answering any questions with the strictest veracity, and as in the presence of God, proved unsatisfactory. No consideration, however, could induce them to violate the dictates of their consciences; and the result was, that they were fined thirty rix dollars, and, in consequence of their inability to raise such a sum, they were committed to prison, with the wife of Freundlich, and, in that situation, their fine was increased, first to sixty, and afterwards to ninety rix dollars.

But whilst the missionaries were thus, for a season, surrounded by clouds and darkness, they had the consolation of knowing that "the word of the Lord was not bound," and the awakened negroes, who took a lively interest in the sufferings of their teachers, not only continued to meet together, with a view to their spiritual edification, but sometimes assembled in considerable numbers under the windows of the prison, where they poured out their fervent supplications, and united in singing the praises of their God. In allusion to this period, Mr. Martin observes, "Since our arrest, the negro congregation has been daily increasing, and the power of our Saviour's grace is strikingly manifested among them. Some white people, also, have been led to serious reflection by our confinement; so that I trust the Lord will make it a blessing to the whole country. Even in the Fort some good appears to have been done, as there is scarcely a soldier now who ventures to defame us; though, at first, they were wicked enough in this respect.

I cannot describe what the Lord is doing. May he enable us to be a light to our fellow-men ; and may he make us more faithful, more active, and more useful in his service, whether we remain in prison, or are set at liberty. For my own part, I am determined, through the grace of God, to persevere, waiting on him to overrule all for his own glory."

Whilst the missionaries remained in confinement, and before they could convey any intelligence of their misfortunes to their friends in Europe, Count Zinzendorf was providentially led to visit St. Thomas, and, about the end of January, 1739, he arrived in that island with two brethren and their wives, who were designed to assist in the instruction of the negroes. He immediately waited on the governor, and obtained the liberation of the missionaries ; and, it is pleasing to add, that Fredler himself was subsequently liberated from confinement, as no proof could be brought forward to substantiate the foul and cruel charge which was brought against him.

Count Zinzendorf was equally surprised and gratified at the extent of the field which God had opened to the labours of the brethren ; as, at this time, the negroes who regularly attended the preaching of the gospel amounted to 800. These persons assembled every evening as soon as they had finished their daily labours, and, on several occasions, the count addressed them himself. Many of the Europeans, however, regarded them with the most inveterate hostility ; and, on the day before the departure of their noble visitor, when the baptized slaves were returning from a farewell meeting, they were attacked by a party of white people, with sticks and drawn swords, and the missionary house at Posaunenberg became a scene of riot and spoliation; the glasses, chairs, and other articles of furniture, being either dashed to pieces or thrown out at the windows. The governor, indeed, expressed his strong disapprobation of this outrage, and assured Zinzendorf that the missionaries might rely implicitly on his protection ; yet, scarcely had the count set sail for Europe, when more flagrant acts of violence were committed, and it became necessary to hold the meetings for worship in the woods, and to

employ watchmen to apprise the congregation of the approach of their enemies. In a few weeks, however, the fury of persecution began to subside; and, shortly afterwards, in consequence of the petitions drawn up by the negroes, and presented to the king of Denmark, an order arrived from Copenhagen, sanctioning the ordination of the missionary Martin, and authorising him to preach, to solemnize marriage, and to administer the sacraments.

The mission now began to assume a very favourable aspect, and Martin and his faithful colleagues pursued their labours with unremitting assiduity; as, besides preaching on their own plantation, the proprietors of three other estates permitted them to visit their negroes, to instruct them in reading, and to explain to them the glad tidings of salvation. In writing on this subject, in 1740, Mr. Martin says, "Scarcely a day passes but some of these poor creatures call upon us, bemoaning their sin and misery, and praying, with floods of tears, for divine grace. When we walk out, we frequently observe one and another praying and crying to the Lord Jesus, to be cleansed from their sins by his precious blood. The power of the word of atonement, in convincing them of their sinful state, and in magnifying the riches of divine grace, is truly surprising."

It appears from authentic documents that on one day forty, and on another ninety negroes were admitted into the church by the solemn rite of baptism; but, whilst the hearts of the missionaries exulted in the extension and success of their labours, their constitutions began to sink, and breaches were frequently made among them by death. In the European congregations, however, persons were always found possessing sufficient zeal for the cause of Christ, and sufficient affection for the souls of men, to induce them to supply the places of those who had entered into the rest which remaineth for the people of God.

In 1749, Bishop Watteville arrived at St. Thomas, for the purpose of holding a visitation there, and in the adjacent islands; and during his stay, which continued about two months, above a hundred persons were baptized, comprising many aged, blind, and lame persons, who came from a considerable distance. A new awakening, also, arose,

and spread with such rapidity, that, on one Sabbath, three hundred and eighty negroes requested to have their names enrolled among the catechumens, and, in a very short time, their numbers amounted to nine hundred, exclusive of between two and three hundred children.

The following year was marked by the death of that indefatigable labourer, Frederick Martin, who exchanged the toils and sorrows of earth for the joys and glories of heaven, after he had faithfully published the gospel of Jesus to the negroes for a period of fifteen years. Other hands, however, continued to cultivate the vineyard which he had left for ever, and the unction of the Holy Spirit, like the fertilizing dews of the morning and evening, caused much fruit to be brought forth to the honour of God.

In the year 1753, the brethren changed the name of their plantation from Posaunenberg to *New Herrnhut;* and, about the same time, they purchased another estate on the opposite side of the island, which they called *Nisky*. In each of these places they preached the gospel to crowds of attentive hearers, and upwards of a hundred persons were annually admitted into their church by baptism. They also preached on several estates, by permission of the proprietors, who became more and more convinced that the instruction of the negroes tended to their own advantage. Divine service was, likewise, occasionally performed in a small chapel in the village of Tappus, for the convenience of the sick and infirm; and in all these labours, as well as in the instruction of some hundreds of children, dispersed through the whole island, the missionaries received considerable aid from the native assistants; whose number, at this time, amounted to twenty-four, and whose public addresses and private exhortations were, in many instances, blessed to the souls of their sable countrymen.

In 1767, the number of communicants in this island had so considerably increased, that it became necessary to administer the ordinance of the Lord's Supper not only at New Herrnhut, as had been the case hitherto, but also at Nisky, where a new and commodious church had been erected.

In 1776, a party of six missionaries, destined to labour

in this part of the Redeemer's church, were unfortunately shipwrecked off one of the Shetland isles called Walsey. Providentially, however, they were so near the shore that they all escaped with life, except one female, who fell among the wreck, and could not be extricated from her melancholy situation. The survivors were treated with great hospitality by the proprietor of the isle, till they were enabled to obtain a passage to Norway; and early in the following spring they proceeded to St. Thomas.

An uncommon drought which occurred in 1789, and lasted nearly three years, occasioned a universal failure of the crops, and was attended by the most frightful calamities. As famine prevailed in every quarter, and water was so scarce that it was sold at a considerable price, great numbers of the negroes died of want, and others were unable to attend divine worship, in consequence of their extreme weakness. Several of the planters were induced, by want, to sell their slaves; in consequence of which, Christian negroes were separated from the presence and instructions of the brethren; and many of the native assistants were precluded from fulfilling their religious duties, in consequence of their having been appointed to watch the plantations, particularly on the Sabbath. Notwithstanding all these distresses, however, the work of the Lord continued to prosper; many new hearers attended the preaching of the gospel; and, in one year, 240 negroes were baptized, by the missionaries, in St. Thomas and the two adjacent islands.

In 1798, the missionary Leupold and his wife, together with a single sister, whilst on their passage to St. Thomas, were captured by an English privateer, and carried to the island of Tortola. Here they endured the most distressing privations, and their ignorance of the English language rendered their situation still more trying. At length, however, through the interference of a German captain, they obtained their liberty, and were safely conveyed to the place of their destination.

In 1801, hostilities having commenced between Great Britain and Denmark, an English fleet appeared off the coast of St. Thomas, and, as resistance was impracticable

against such a superior force, the commandant was under the necessity of capitulating. An effusion of human blood was thus happily prevented; but the price of provisions was considerably augmented; the correspondence of the brethren with their friends in Europe was cut off; and, for a short time, even their daily meetings for religious instruction were suspended. The sovereignty of St. Thomas and the adjacent isles, however, was soon again ceded to the crown of Denmark, and no events occurred, for several years, relative to the mission, worthy of particular notice.

In the year 1817, a contagious fever prevailed here and in the neighbouring islands, which was peculiarly fatal to Europeans, and extended its ravages to the missionary settlements, where, in less than five weeks, three of the brethren and two of the sisters were carried off by it. And two years afterwards they were visited by a hurricane, more violent and destructive in its effects than any former one remembered by the oldest inhabitant. At New Herrnhut the roof of the church was carried away; the walls of the old church, which had been converted into a workshop, were completely rent asunder; the largest trees were either torn up by the roots or broken in pieces; and the whole surface of the country seemed covered with earth and stones. At Nisky, the devastations were nearly similar; and in the harbour of St. Thomas, many lives were lost; as all the vessels except two were driven on shore, and a great proportion of their crews fell victims to the merciless fury of the storm. The missionaries, however, together with their families and negro servants, were all mercifully preserved, and their houses and churches, though severely injured, remained standing.

ST. CROIX.

In the year 1733, the fine and extensive, but long neglected, island of St. Croix was sold by the crown of France to the Danish West India Company; and the lord chamberlain Pless, having purchased six plantations, applied to count Zinzendorf for some of the United Brethren

to go out as overseers of his estates, and at the same time to employ themselves in the religious instruction of the slaves. This request was no sooner communicated to the congregation, than several of the brethren and sisters volunteered their services to form a colony in St. Croix, as they considered "a great door and effectual" was opened for the conversion of the negroes; and in the month of August, four married couples, and ten unmarried brethren quitted Herrnhut, with the view of proceeding to St. Croix. Some of them, however, were finally destined to assist the missionaries in St. Thomas.

After a tedious and dangerous voyage from Copenhagen, the colonists arrived at St. Croix in the month of June, 1734; but the insalubrity of the climate, added to their incessant labour in clearing the land, had such an effect upon their health, that they all sickened, one after another; and, before the expiration of the year, ten of their number were removed into the world of spirits. Their places, indeed, were supplied, early in the ensuing year, by a second company of eleven persons from Herrnhut; but these were soon attacked by the same diseases which had proved fatal to their predecessors; and, as the colony did not answer in other respects, the few who survived, either went to St. Thomas, or returned to Europe, and the idea of a settlement in St. Croix was, for the present, abandoned. The negroes on that island, however, were not left wholly destitute of instruction, as the missionaries in St. Thomas visited them occasionally and were successful, at least, in awakening their attention to the important truths which occasionally sounded in their ears.

In 1740, a colony was again settled in St. Croix, and Christian Gottlieb Israel, George Weber, and the wife of the latter, removed thither from St. Thomas, in order to renew the mission, and establish it, if possible, on a permanent basis. A year or two afterward, the missionary Martin arrived on a visit, and purchased a small estate for the brethren: he also baptized two negro-men and two women, who were the first slaves in this island received into the Christian church. The climate, however, proved so destructive to the health of the Europeans, that they were

compelled, however reluctantly, to quit the scene of their labours; and no missionary was stationed there for a constancy till the year 1753.

The first persons who succeeded in making good their footing on this island were George Ohneberg, and two other brethren, who were joyfully received by the Christian negroes; but both they and the slaves in their neighbourhood were, for some time, kept in a state of constant alarm by the repeated attempts of some wicked incendiaries to burn their houses. In some instances, the fire was discovered and extinguished before it had done much mischief, but in others the huts of the negroes were completely consumed, and Ohneberg's house was eventually destroyed, though his furniture was happily rescued from the conflagration. Nothing, however, could shake his resolution of remaining at his post; and when his inflexibility on this point became known, the torch of persecution was extinguished, and the mission began to assume such a promising aspect, that the brethren, who had previously resided on one of the Company's plantations, purchased an estate of four acres, to which they gave the name of *Friedensthal*, and erected a church and dwelling-house upon it. The number of persons who attended the preaching of the gospel also rapidly increased, and upwards of a hundred negroes were annually received into the church by the rite of baptism.

In 1765, a new mission-house at the west end of the island was unfortunately destroyed by fire. In the course of a few years, however, in addition to the rebuilding of this edifice, a second church was erected, and in 1771, the settlement in this district received the name of *Friedensberg*.

The ensuing year was a period of severe trial. By a hurricane, which occurred on the 31st of August, the church, the dwelling-houses, and all the offices of Friedensthal, were completely blown down; the newly erected house at Friedensberg was removed from its situation and materially injured; and the brethren and their families, who had sought an asylum in their cellars, were, for several hours, kept in constant expectation of death. The famine and epidemic sickness which followed the tempest swept off

many of the slaves, and diminished the number of the missionaries. Amidst the general distress, however, the cause of God continued to flourish; the negroes appeared more and more anxious to ascertain the way of salvation; and such was the spirit of hearing among them, that notwithstanding the public services at Friedensthal were held for nearly twelve months in the open air, the auditory frequently consisted of more than a thousand persons, and many were every month admitted to the privilege of Christian baptism. Such, indeed, was the rapid progress of the mission, that it soon became desirable to obtain a third and more centrical situation; and, in 1778, an estate was purchased for that purpose, to which the brethren gave the name of *Friedensfeld.*

In 1796, Colonel Malleville, formerly the commandant of St. Thomas, and a kind patron of the missionaries, was appointed governor-general of the Danish West India islands, and took up his residence in St. Croix, which had been constituted the seat of the government. The joy which this event diffused among the brethren, however, was of short duration; as this excellent friend was seized with a fit of apoplexy, and on the 22d he resigned his soul into the hands of that dear Redeemer, on whose atonement he rested all his hopes of eternal salvation. In compliance with his own desire, his remains were interred in the burial ground of the missionaries at Friedensthal, a funeral oration having been previously delivered by the incumbent of the Dutch Calvinistic church, in which he had been educated.

St. Croix, together with St. Thomas and St. Jan, was spared the horrors of bloodshed by the capitulation of the governor in 1801; but the brethren at Friedensberg were severely tried, in consequence of their mission-house being occupied as an hospital for the British troops. For some time, indeed, the regular services were performed in the chapel, and attended by numerous congregations, but the offensive smell of the sick and dying becoming every day more intolerable, rendered it impossible to meet in such a situation. Some of the missionaries, therefore, went to

Friedensthal, and others were kindly accommodated on a neighbouring plantation, for about two months, when the hospital was removed to the west end of the island.

On the 23d of February, 1819, the new church at Friedensfeld was consecrated to the worship of the living God, and on that interesting occasion a great number both of the coloured and white inhabitants of the island, comprising several members of the legislature, assembled together; indeed, the congregation was so numerous, that not a third part could obtain admittance within the doors; and the services of the day appeared to be attended with a peculiar blessing.

The most recent intelligence relative to St. Croix is contained in a letter of the late venerable Matthew Wied, dated Friedensberg, August, 1823, in which he says, "As to the progress of the mission in this island, though we cannot speak of any great awakening among the negroes, yet we may declare, to the praise of God, that He carries on his work in our congregations, and also leads many to us from among the heathen, who earnestly inquire what they must do to be saved."

ST. JAN.

A few years after the commencement of the mission in St. Croix, the attention of the brethren was providentially directed to St. Jan, the third and smallest of the Danish West India islands. Some of them, indeed, had previously visited it, in consequence of a few of the converts at St. Thomas having been transferred thither: but, in 1741, a circumstance occurred which was peculiarly adapted to give a powerful impetus to their exertions. A pious man, named Jens Rasmus, an overseer of one of the plantations, who had formed an acquaintance with the missionaries at St. Thomas, began to address the word of salvation to the negroes under his care, and occasionally invited Frederick Martin and others to come over and assist him in this labour of love. Great attention was thus excited among the slaves, and, in the course of a few years, it was so evident that the word spoken was attended with a divine

blessing, that a small estate was purchased as a missionary settlement, and called *Bethany;* and, in the month of November, 1754, John Brucker, from the island of St. Thomas, took up his residence there, as the harbinger of life and salvation to his fellow men.

For some time the progress of the mission appeared extremely slow; as the negroes, in too many instances, seemed unconscious of the privileges connected with the means of grace. After the lapse of a few years, however, a considerable revival took place, and a contemporary writer has justly observed, that, "though the number of converts was not so great as in the adjacent islands, it was, perhaps, greater, in proportion to the population, than in any other mission in the world."

In 1766, the church, which had been unfortunately blown down by a tempest, was rebuilt, to the great joy of the converted negroes, who had been compelled for several months to hold their religious meetings in the open air, and to forego the celebration of the Lord's supper. And in 1782, the brethren purchased a house and a piece of ground, in another part of the island, for the accommodation of those negroes who were precluded by distance from regularly attending the worship at Bethany. In this settlement, which was called *Emmaus*, a new church was erected, and a missionary was settled;—two circumstances which appeared to afford much gratification to the white inhabitants of the neighbourhood, as well as to the peculiar objects of the mission.

In the month of August, 1793, a dreadful hurricane occurred in the West India islands, and proved particularly destructive at St. Jan. Of the two missionary settlements Bethany and Emmaus, the former was most exposed to the fury of the tempest, and there the scene was truly appalling. The storm commenced in the evening of the 12th, and before morning the brethren, and many persons, both Europeans and people of colour, who had fled to them from different parts of the neighbourhood, could scarcely find shelter in any of the buildings. About eight o'clock the wind suddenly veered to the south, when all the houses of the negroes were swept away in an in-

stant; and, soon after, the church fell with a tremendous crash, and its ruins were whirled into the air, and carried to a considerable distance; boards, beams, rafters, and shingles flying in all directions. The mission-house, also, was in the most imminent danger, as it cracked and trembled to the foundation, whilst the sea-water, which had been driven upon the roof by the impetuosity of the wind, ran in copious streams into all the apartments. Providentially, however, this was preserved, together with the church and dwelling-house of the brethren at Emmaus, though all the surrounding buildings were completely destroyed.

It is to be regretted that a regular history of the mission in St. Jan has not been published. It seems, however, that in the year 1813, the congregations of the brethren on this island consisted of 1461 baptized persons, including children, and of this number 677 had been admitted to the holy sacrament.

The hurricane which was felt so severely in St. Croix in the autumn of 1819, also visited the island of St. Jan, and did considerable damage to the missionary settlements. At Bethany part of the roof of the house occupied by the brethren was carried away by the storm, and the rain poured into the rooms in torrents. All the houses of the negroes, the stables, and the out-houses were levelled with the ground; and the roof of the church was partially, though but slightly, injured. At Emmaus the church suffered more, all the spouts being completely blown away; and all the negro-houses, except one, were utterly destroyed.

JAMAICA.

In compliance with the request of some gentlemen possessing considerable estates in Jamaica, the Rev. Zechariah George Caries and two other brethren were sent to that island, in October, 1754, for the purpose of instructing the negroes in the blessed truths of the gospel. And on their arrival every thing appeared propitious to their undertaking; as the proprietors who had solicited

their assistance not only engaged to support them, but gave them a house and a piece of land for the use of the mission, and allowed the slaves both time and liberty to attend the preaching of the word of God. Congregations were thus attracted to the brethren, and these increased so rapidly, that within little more than twelve months eight hundred persons were regularly in the habit of attending divine worship, and of these twenty-six had been admitted into the church by baptism. Many of the Europeans, also, attended the preaching of Mr. Caries, and, as they exhibited the most serious attention, he resolved to address them separately, and had reason to hope that, in some instances at least, the word spoken was blessed by the Holy Spirit to the conversion of their souls.

Prosperity continued for some time to attend the exertions of the brethren, who had now two regular missionary stations, called *Carmel* and *Emmaus;* besides preaching occasionally on Mesopotamia, Bogue, and Island plantations; and as the number of catechumens now amounted to four hundred, and that of the baptized to seventy-seven, it was judged expedient that the mission should be strengthened with new labourers. Some other brethren were accordingly sent out to Jamaica; but these unfortunately differed in opinion with their predecessors, and, conceiving that many of the slaves had been baptized without affording sufficient proof of their conversion, they established a system of greater strictness, which was productive of the very worst effects; as the negroes were completely discouraged, whilst the zeal of the missionaries was paralized, by the interruption of that harmony which was so essential to their own happiness, and the success of the cause in which they were mutually engaged. In 1759, Nathanael Seidel was sent over on a visitation, but his attempts to revive the sinking cause proved unavailing, and, in the course of the year, he returned with Mr. Caries to Europe.

In 1764, Frederick Schlegel arrived from North America, with authority to take upon himself the general superintendance of the mission; and by his prudent and conciliatory conduct, harmony was restored among the bre-

thren; the negro congregations were speedily augmented; many of the baptized, who seemed to have renounced their profession of Christianity, returned with joy to their teachers; and such success attended the renewed exertions which were now made in the name of the Lord, that, in the year 1767, the auditory, on one plantation alone, increased to five times its usual number; and in that and the following year upwards of 230 slaves were admitted to the baptismal font.

The death of the amiable Schlegel, which occurred in the month of September, 1770, proved the harbinger of misfortunes to the mission. The negroes, no longer anxious to attend the preaching of the gospel, sunk into a state of coldness and indifference; the baptized, in some instances, relapsed into paganism; a distressing scarcity of provisions, and the anticipation of a hostile attack in 1778, depressed the spirits of the brethren; and the insalubrity of the climate threatened to sweep them to an untimely grave. Nothing, in fact, could have encouraged them to remain at their post, but a deep sense of the value of those immortal souls, to some of whom their labours might be eventually blessed by the great Head of the church.

In 1797, the progress of the mission was still further impeded by a rebellion of the Maroons, or runaway slaves, who occupy several villages in the mountains, and by the consequent introduction of martial law. The general tranquillity being disturbed, all business was of course suspended, and persons of all ranks were obliged to bear arms. From this service, however, the missionaries were happily exempted, and their places of residence were fortunately at a considerable distance from the disturbed districts. They were also mercifully preserved, the following year, from the depredations and atrocities of the runaway negroes; and it afforded them peculiar pleasure to observe that many of the slaves who attended their preaching were more attentive to the gospel than they had been for several years.

In the spring of 1800, Joseph Jackson and Thomas Ellis, together with their wives, set sail for Jamaica, at the request of some of the principal planters, who had kindly

undertaken to defray the expenses of their maintenance, without trenching upon the general funds of the United Brethren; and, some time after their arrival, the affairs of the church began to assume a more animating aspect.

In 1804, fifty years from the commencement of this mission, the brethren observe, "Though we cannot exult over an abundant in-gathering of souls, which these fifty years have produced, or even over our present prospects, yet we have sufficient cause of gratitude to the Lord, for having preserved a seed in Jamaica, which, in his own good time, may grow up into a rich harvest. It appears from the church register, that from the beginning of this mission to the present period, 938 negroes have been baptized."

The death of the zealous and excellent missionary Jackson, which occurred on the 9th of December, 1808, was a serious loss to the brethren in Jamaica. The word of his Divine Master, however, continued to be owned and blessed; and considerable success attended a regulation which was established in 1812, respecting the instructing of the catechumens in classes. "It is pleasing," says one of the brethren, "to see the eagerness with which the negroes attend these meetings. We are chiefly occupied with preparing questions and explaining different texts of Scripture; and as they are all anxious to be able to give suitable answers, they never absent themselves but from urgent necessity."

In 1815, Mr. Ward and his wife were sent out from England as assistants to the mission in Jamaica; and, soon after their arrival, they fixed on a place called Williamsfield, as the most convenient spot for their residence, having previously taken charge of the instruction of the negroes on the Island and Windsor plantations. On the former there were some baptized slaves, the gospel having been preached there for a series of years; but those belonging to the latter were ignorant pagans. The labours of Mr. Ward, in each of these places, excited a great spirit of attention, and many of his hearers expressed themselves desirous of more particular instruction, that they might be prepared for the rite of baptism. The exertions of the

brethren at Carmel were also equally successful, and the new stations of Elim and Peru, appeared to be the scenes of a very serious and progressive awakening.

In a letter from New Eden, near the Bogue plantation, Mr. Becker states that twenty-one negroes had been baptized from Easter 1817, to Easter 1818, and that ten had been admitted to the holy communion; and he adds, "I may say, with thankfulness of heart to our Saviour, that our congregation is increasing both in number and grace. Our place lies in the centre of four estates; and, as the negroes from these frequently attend the meetings, our house is generally crowded with attentive hearers."

The missionary John Hafa, in a communication from Carmel, dated April 20, 1819, observes that, since his arrival, ten negroes had been baptized, and one mulatto, formerly admitted into the church of England, had been received into the congregation. "The number of baptized belonging to Carmel," says this writer, "is 140, and about 200 new people are under instruction. Not a Sabbath passes, but some new negroes come to us, requesting their names to be written down, and intimating their desire to hear the gospel and be converted. I have begun to hold an evening meeting on Wednesdays and Fridays, with such as can attend. During the Passion week, we met every evening, and the place was crowded.

"As to Peru, the place of meeting was in a sad condition when I first arrived, but since that time it has been put into better order. On the Sunday after Easter, I preached there for the first time, and had so large an auditory that the place could hardly contain one-half of the negroes who were waiting for me. After the service, I baptized three children, and spoke with eighty-five new people; but I was then obliged to leave them, though about fifty others were waiting to see me."

On the 14th of May, 1820, the church at New Eden was consecrated for the celebration of divine worship, and the missionary Becker observes, in communicating this intelligence, "It was a day of rejoicing, as the presence of the Lord was with us, and He filled our hearts with renewed trust and confidence in him. The building is forty-

one feet long and thirty-one broad, and was completely crowded with hearers. Many, indeed, who attended this solemnity could not possibly find room within it; for as this was the first consecration of a church belonging to the brethren in Jamaica, many people were led thither by curiosity. After the public service, eleven adults were baptized, and, in another meeting, three persons who had been baptized when children, were received into the congregation.

"From Easter 1819 to Easter 1820, ninety-three persons have been added to the church by baptism or reception, and nine have been admitted to the Lord's supper. At the close of 1819, the congregation at New Eden consisted, in all, of five hundred and five persons."

In a letter dated Carmel, February 20, 1821, the missionary Hafa observes, "We have been obliged to give up going to preach at Peru, too many difficulties being laid in the way. However, more negroes than formerly come now to Carmel, so that our place of meeting has become too small to contain the auditory. On the first prayer-day this year sixteen adults were baptized, three received into the congregation, and twenty added to the class of candidates for baptism. The fields appear ripe for the harvest, and the more the enemy of souls endeavours to impede the work of God, the more eager the negroes seem to hear and believe the gospel. Many now come hither from estates of which, some time ago, we had not even heard the names; and they all say that they desire to escape from the wrath to come, and to learn how they may become Christians, not only in name, but in deed and in truth. Much might be done if we could get a place of our own near the mountains; as there are many there who are very desirous of hearing the gospel, but they live from ten to fifteen miles from this place, and my other avocations will not permit me to visit them as I wish."

In respect to the congregation at New Eden, Mr. James Light states, in a letter dated June 23, 1821, that it then appeared to be in a very prosperous state. "The number of hearers," he says, "increases, especially from the coffee plantations in the mountains, and several from Island estate attend occasionally. The chapel and chapel-

house command an agreeable prospect. It may be compared to a light shining in darkness, reflecting its beams on all around; and may the light of the word of God shine from thence into the hearts of many! When I visited that place on the 4th of May last, I found that one hundred and forty-six individuals had been baptized or admitted to the Lord's supper from Easter 1820 to Easter 1821."

As the missionaries at Carmel had repeatedly pointed out to their friends in England the expediency of forming a settlement in the vicinity of the May-day mountains, it was at length resolved that they should purchase a house with some land, in that neighbourhood, at a place called Fairfield; of which Mr. Stobwasser observes, "It is in an eligible spot for a missionary station, as its elevation renders it cool and healthy, and the climate appears almost European. The house is convenient, but at present in a dilapidated state, wanting considerable repairs. Its situation is pretty central for the negroes, retired, and particularly liked by them, which is a main qualification for a settlement."

The most recent intelligence from Jamaica is contained in a letter from Mr. Becker, dated New Eden, May 20, 1823, and is to the following effect: "I may say with truth that the Lord has done wonders in this mission. When I came to this place, twelve years ago, I found very few who knew anything more than that they had been formerly baptized by a missionary. Not long after I perceived that, by the preaching of the Redeemer's word in simplicity, convictions were excited in the minds of the negroes, and their blind eyes began to be opened; so that many were led to inquire, 'What must we do to be saved?' At present this is still more frequently the case. Our new church, though capable of containing about five hundred persons, is much too small, as the congregation generally amounts to nine hundred. On the 27th of April, twelve persons were baptized, and twenty-two added to the list of candidates for baptism. From Easter 1822 to Easter 1823, ninety-nine adults have been baptized or received into the congregation, and fifty-two have been admitted to a participation of the holy communion. These are, indeed, en-

couraging proofs of the work of the Holy Ghost; and, though, in a few instances, a spirit of persecution manifests itself against those who attend our church, we trust the Lord will crown his own cause with prosperity, and increase the desire of the negroes to hear his word, and to experience deliverance from the power of sin, by resorting to him for safety and protection; and we pray that they may walk worthy of the gospel, be faithful and obedient in their respective stations, and in all circumstances approve themselves the children of God."

ANTIGUA.

The brethren residing in St. Thomas had, for some time, earnestly desired an opportunity of introducing the word of eternal life among the negroes employed in those islands of the West Indies which belonged to the crown of Great Britain. Their own numbers, however, were comparatively so few, their labours were so arduous, and their constitutions were so frequently attacked and shaken by disease, that the benevolent wish which glowed in their bosoms could not, for a series of years, be put into execution. In the month of January, 1756, however, one of the brethren, named Samuel Isles, set sail for Antigua, with the determination, in humble dependence on the aid of the Holy Spirit, of commencing a mission in that island.

Having, on his arrival, explained his views and wishes to the governor, he received some encouragement, and obtained permission from certain proprietors to preach on their plantations; and though both he and his wife were afterwards attacked with sickness, and severely straitened in respect to their circumstances, he confidently looked up to God, believing that light would arise out of darkness, and comforting himself with the recollection of the assurance that "those who sow in tears shall reap in joy."

For some time, the brethren continued to labour with very little appearance of success; as but few of the slaves attended their preaching, and even those who were baptized were unfortunately removed to other islands, and thus separated from their teachers. In the year 1761, however, a

piece of ground was purchased in the town of *St. John*, for the purpose of a missionary establishment, and a place of worship was erected for the accommodation of the negroes.

In 1764, Samuel Isles was removed, by death, from the scene of his labours; and for about five years the mission continued in a very languishing state; but, at the expiration of that time, a missionary named Brown arrived from North America, and his labours were so abundantly blessed, that it soon became necessary to enlarge the church, and, on that occasion, the zeal of the converted negroes was most pleasingly demonstrated. On coming to the evening meeting, each individual brought a few stones and other materials with him; the different departments of the work were divided between such as were masons and carpenters; and those who could not assist in enlarging the edifice, provided refreshments for the builders; so that the requisite alteration was completed by the voluntary labour of these poor slaves, after the completion of their respective daily tasks.

Whilst the most unfeigned gratitude was excited by this gleam of prosperity, the clouds were beginning to gather around the missionaries, and their faith was destined to be exercised by some severe trials. The brethren who had hitherto assisted Mr. Brown, were compelled, by severe indisposition, to leave the island; a faithful labourer, named Brookshaw, who arrived in 1771, was, in a few weeks, numbered with the dead; the wife of Mr. Brown also fell a victim to disease; and, in 1772, the island was visited by a hurricane, which threw down one of the houses on the missionary settlement, and materially injured the others, though the church, in which the negroes had sought an asylum, was providentially preserved.

In the midst of these calamities, however, the work of God continued to go forward, and immediately after the hurricane, a new awakening appeared among the slaves; and continued to spread in all directions. A desire for religious instruction was, of course, augmented, and in 1775, the number of persons who attended public worship amounted to two thousand, and from ten to twenty were baptized almost every month. A new and more spacious church was, therefore, erected in St. John's in 1773; and

in the following year, a piece of ground was purchased at *Bailey-hill*, near the town of Falmouth, for the purpose of forming a second establishment, for the accommodation of those negroes who lived at a considerable distance from the former station. From this place, which proved inconvenient, owing to the steepness of the ascent, the brethren removed, in 1782, to a more eligible spot, which they designated *Grace-hill*, and, though the external circumstances of the mission were rather difficult, the Christian slaves being exposed to famine, sickness, persecutions, and depredations, and the island being taken by the French, — the cause of divine truth remained firm and immoveable, and, after the restoration of peace in 1783, no less than sixty adults were received into the church at St. John's, by the rite of baptism in one day, and in the course of twelve months the congregations in that town and at Grace-hill were augmented by the accession of more than seven hundred persons. The missionaries also preached, at stated times, in different plantations; and one of the native assistants actually built a chapel at his own expense, sufficiently capacious to accommodate four hundred hearers.

Many of the planters were now convinced of the beneficial effects of the gospel upon their slaves, and numbers of the overseers found, by experience, that the reproof of the Christian teachers was much more efficacious than corporeal punishment; when any of the slaves, therefore, had committed an offence, they were sent to the missionaries instead of being subjected, as formerly, to the discipline of the whip. Some of the proprietors, however, were decidedly hostile to the labours of the brethren, and not only prohibited their negroes from attending the means of grace, but punished those who did so, with unexampled severity. For no other offence than that of attending the preaching, a negro was not only cruelly treated by a party of white people, but was even compelled to give his own wife fifty lashes, because she had sought the protection of the local authorities. Another time, an aged female negro, under the pretence that one of her family had committed a theft, but, in fact, from hatred of her religion, was put in irons and unmercifully flogged; and the next day she was chained to

two negroes, and dragged to the field to work, but death put a period to her sufferings by the way.

Amidst all these persecutions, the church of God in Antigua resembled the burning bush which Moses saw in the vicinity of Horeb. The word of the Lord continued to run, and was glorified; the two congregations, in 1788, consisted of more than six thousand members, and so many new doors were opened for preaching the gospel, that the missionaries were exceedingly thankful when they found useful and zealous assistants in many of their converts, to visit the sick, give advice and reproof if needed, and report to the missionaries the state of the congregation. They were, however, not employed in preaching.

In 1790, the state of Mr. Brown's health rendered it expedient that he should retire from the West Indies; and Mr. Watson, who succeeded him in his superintendance of the mission, was, two years afterwards, removed to the church triumphant. A suitable successor, however, was found in the Rev. H. C. Tschirpe, and the cause of God continued to be crowned with such increasing prosperity, that, in 1796, it became necessary to form a third settlement, to which the brethren gave the name of *Grace-bay*.

The beginning of the year 1805 was a period of great anxiety in Antigua, as the proximity of a French fleet naturally excited apprehensions of an invasion; and, on the 10th of March, the town of St. John was thrown into the utmost confusion, by a report that the enemy had actually effected a landing. This, however, proved to be a false alarm, and the island was mercifully preserved in peace.

In 1810, the missionaries commenced a Sunday school, on the Lancasterian plan of instruction, at St. John's; and though, at first, they had but eighty scholars, that number was soon increased to seven hundred, and the progress not only of the children, but of their parents, who appeared equally anxious for tuition, both surprised and delighted the teachers. A school was also opened on one of the plantations near Grace-hill, where the scholars were instructed one day in every week.

In 1812, owing to the dryness of the season and the

war with America, provisions became extremely dear, and Indian corn, the principal food of the negroes, could hardly be obtained at any price. Famine and disease prevailed, in consequence; and more than two hundred of the congregation at St. John's were, in a short period, consigned to the grave. The faith of the missionaries, however, was graciously sustained by their God and Saviour, who not only provided for their temporal wants, but continued to crown their faithful and unremitting labours with distinguished success.

In 1817, the brethren were encouraged to form a fourth settlement, by the solicitation of the colonial government; which, with the most praiseworthy liberality, presented them with ten acres of land for this purpose, together with £1000 currency towards building a church and dwelling-houses, and a grant of £300 per annum for the support of the missionaries. The proprietors of the adjacent plantations, also, aware of the benefit which their negroes would receive from religious instruction, contributed a handsome sum towards the erection of the necessary buildings. The difficulty of procuring stones was for some time a considerable hindrance to the work; but at length a quarry was opened about three quarters of a mile from the spot, and the missionaries obtained such kind assistance from the masons, carpenters, and labourers, belonging to their neighbours, that their church (a substantial well built edifice, 64 feet by 30 in the clear,) was solemnly consecrated on the 6th of December, 1818.

To this new settlement, which the brethren named *Newfield*, two others were subsequently added, in the year 1822, one at Cedar-hall, and the other at Mount-joy; and it is peculiarly pleasing to add, that in each of these stations large congregations were collected, many were added to the church by baptism, and the word of God appears to have been followed with an abundant blessing.

On the 11th of July, 1823, the United Brethren celebrated the fiftieth anniversary of the opening of their church at St. John's; when it appeared that there had been baptized and received into the congregation in that town, sixteen thousand and ninety-nine negroes, young and old;

and that thirty-five male and as many female missionaries had been employed in the important service of making known to their benighted fellow-creatures the way of eternal salvation. And it is stated by the Rev. C. F. Richter, that between Easter 1822, and Easter 1823, four hundred and eight adult negroes had been baptized or received into the congregation at St. John's; one hundred and four at Grace-hill; forty-nine at Grace-bay; one hundred and fifteen at Newfield; and eighty-nine at Cedar-hall; forming a total of seven hundred and sixty-five within the year: and, during the same period, four hundred and eighty-two persons were admitted, in the different settlements, to the holy communion.

BARBADOES.

In 1765, two of the United Brethren were sent to Barbadoes, in order to commence a mission on that island. One of them, however, exchanged time for eternity a short time after his arrival; his companion, seduced by the love of the world, neglected and finally abandoned the cause in which he had engaged; and a third, who was sent to fill up the place of the first, soon followed his predecessor to the silent tomb. The undertaking was, therefore, suspended till the month of May, 1767, when Mr. Benjamin Brucksha resolved, in humble dependance on the promised aid of the Holy Spirit, to make some attempts for the renewal of the mission; and, his design being cordially approved by the president of the council and the resident clergy, he immediately began to preach to the negroes at Bridgetown, with the consent of many of the planters, who not only permitted their slaves to come under the sound of the gospel, but occasionally encouraged the missionary by their own attendance.

In the month of August Mr. Bennet arrived from North America, and he was soon afterwards joined by other labourers, to assist in this infant but important cause; and as their hearers were continually increasing, they purchased a building, the interior of which had been burnt, and fitted it up, both as a dwelling-house and a place of worship.

Here the word of truth appeared to be attended with convincing power, and six negroes were initiated into the church by baptism. Several of the planters, also, invited the brethren to preach on their estates; so that the aspect of the mission was, at this time, peculiarly encouraging. The brightest morning, however, is not unfrequently overcast by heavy clouds, and the anticipation of extensive success in Barbadoes, was soon succeeded by painful apprehensions. Many of the slaves it appeared had attended the preaching merely from curiosity, and now began to absent themselves from the means of grace; and even among those who might be considered as stated hearers, there were so few indications of vital godliness, that they could not with propriety be admitted to the privilege of baptism. Pecuniary and other difficulties, also, tended to embarrass the mission; and, after the removal of Mr. Bruckshaw to Antigua, in 1771, and the death of his colleague Bennet, the following year, a spirit of dissension was unhappily excited among the remaining brethren, and at length, only one missionary was left on the island; so that the instruction of the catechumens could not be prosecuted with requisite diligence, nor was it practicable to pay that attention to the state of the baptized converst which their circumstances rendered absolutely necessary.

In 1773 some dawnings of success appeared to attend the zealous labours of John Angerman, whose whole soul appeared to be engaged in the great work before him; but scarcely two years had elapsed when he was summoned to the presence of his adorable Master; and, though his successors continued to sow the precious seed of the gospel, in hope of a harvest on some future occasion, no change of importance occurred in the general aspect of affairs for several years. Very few negroes except those who had formerly been baptized, and whose numbers did not exceed twenty, attended the ministrations of the brethren; and even those who assented to the truths of the gospel, afforded melancholy proofs that their souls were still under the domination of Satan. The planters, also, with a few exceptions, were now averse to the instruction of their slaves; and in 1780 a tremendous hurricane involved both the

missionaries and their hearers in the most serious difficulties.

Amidst these trying and discouraging circumstances, the brethren were enabled to "wait patiently on the Lord," and to pour out their souls in fervent prayer for that divine interference which could alone render the doctrines of the cross effectual to the conversion and eternal salvation of the "dark bewildered race" by which they were surrounded. In the year 1790 their supplications began to be answered, as their congregations visibly increased, and sometimes amounted to a hundred and fifty; and, in addition to this, the deportment of those negroes who had for some time been united with the church became more consistent with the spirit and temper of the gospel, and several others, having given satisfactory evidence of their conversion, were admitted to the rite of baptism. The proprietors of different plantations were, also, gradually disposed to lay aside their former prejudices, and the missionaries were treated with respect and kindness by the local government.

As the situation hitherto occupied by the brethren in the parish of St. Thomas was both unhealthy and inconvenient, and as their dwellings had, for some time, been in a dilapidated condition, they purchased a small estate, in 1794, consisting of a spacious house and four acres of land, very eligibly situated in the midst of some populous estates, and nearer to the town than their former residence. To this settlement they gave the name of *Sharon*.

In the month of November, 1798, Mr. James Waller and his wife, together with an unmarried sister named Mary Grant, embarked at Bristol, to proceed to join the missionaries at Barbadoes; but the wind proved adverse, and, after having been driven about for some time in various directions, they were overtaken by a dreadful storm, in which the ship became totally unmanageable, and, at length, struck on a rock near the harbour of Kinsale, in Ireland. For the space of four hours they were in constant expectation of being swallowed up by the waves, but the ebbing of the tide shewed them the practicability of reaching the shore, which was only about two

hundred yards distant. At this juncture, however, a gang of robbers, armed with knives and hatchets, rushed upon them with the most savage ferocity, and commenced plundering the wreck and threatening the lives of all on board. Providentially, however, these ruffians were put to flight by a party of the military, who fired among them and killed four or five of their party; and the passengers safely escaped to Kinsale, whence they afterwards obtained a passage to Barbadoes.

It is to be regretted that no statement has been for some time published relative to the internal state of the mission on this island. Towards the close of 1817, however, the congregation consisted of two hundred and fourteen members, of whom sixty-eight had been admitted to a participation of the Lord's supper. It also appears that the whole number of negroes baptized by the brethren, from the commencement of the mission, did not exceed three hundred and thirty adults and one hundred and fifty children; making a total of four hundred and eighty individuals.

The most recent intelligence from the missionaries in Barbadoes which has hitherto been presented to the public, is contained in a letter of the Rev. C. F. Berg, dated Sharon, October 18, 1819, and is descriptive of a storm, which appears to have been more destructive than any other since the memorable hurricane of 1780.

After describing the menacing aspect of the sky, and the violent gusts of wind on the preceding night, this missionary observes, "On the 13th, in the morning, the sky had an awful appearance; and at ten o'clock, the wind increasing in strength, began to demolish the stable, and to blow off particles of the roof of the church. I then secured the stable with boards and nails; but whilst I was thus employed, both our negro houses were thrown flat to the ground. At twelve it grew exceedingly dark, and now the wind increased to a most alarming degree of violence, and torrents of rain poured down with the greatest impetuosity. Four of the window-shutters of the church were blown off, which I took up and nailed on again, though not without danger of my life. While I was standing in the

south door, watching the dreadful scene of devastation, I was suddenly roused by a violent crack of the wall, and a quantity of mortar and plaistering falling down, the roof cracking with a dreadful noise. We were in the old house which stood in the hurricane of 1780; but now the water penetrated through the roof and windows, and, the floor being inundated, I was obliged to make a drain, to let it run off.

"About four o'clock it began to lighten and thunder, the flashes following each other in rapid succession; and, as the wind was still on the increase, and one of the large trees in our yard was torn up by the roots, we did not think ourselves any longer safe in the house. At five o'clock the wind abated, and for about five minutes there was a perfect calm; but it soon returned with the same violence as before, and continued till the evening of the 15th; the rain, in the mean time, pouring down in incessant torrents, and sweeping off the ground the spoils of the tempest.

"Our damage is great, and I may venture to say that £200 sterling will not repay it; but it appears comparatively small when I contemplate the sufferings of our neighbours. All the negro houses are either blown down or unroofed, and many houses, apparently much stronger than our's, are levelled with the ground. According to the statement in the newspaper, one estate is sunk into the earth, and on another two large houses have been removed more than two hundred yards. In the town, seven white persons with their houses, and all in them, were blown into the sea; and the produce of the island is either destroyed or so materially injured, that dearth and famine stare us in the face. In the midst of all these calamities, however, the state of our negro congregation comforts me much; as I believe that many of them are true children of God, and lovers of the Lord Jesus Christ, who will preserve and help them."

ST. CHRISTOPHER.

The brethren in Antigua having been repeatedly solicited to extend their missionary labours to the neighbouring island of St. Christopher, to which mariners usually give the familiar name of St. Kitt's, Messrs. Birkby and Gotwald were sent thither in June, 1777, and were cordially received by one of the planters, who had for some time expressed an earnest wish for the instruction of his slaves in the important truths of the Christian religion.

Having hired a house in the town of Basseterre they commenced preaching to the negroes; but though these attended in considerable numbers, and the brethren were countenanced in their undertaking by many of the proprietors, the progress of the gospel was comparatively slow; as in 1784, seven years from the first establishment of the mission, the number of converts scarcely exceeded forty. These, however, appeared to have been made the subjects of a genuine change, and their walk and conversation were "according to godliness."

In 1785, the brethren purchased a piece of ground for the establishment of a regular settlement, and the place of worship which they now erected was so numerously attended, that a more spacious church soon became indispensably necessary. This was accordingly completed in 1789, the believing negroes not only assisting in the work by manual labour, but also aiding it by pecuniary contributions. On the day of consecration, eighteen persons were baptized, and three, who had previously belonged to other denominations, were admitted as members of the church. The number of baptized persons, at this time, amounted to two hundred and seventy-nine, besides about eighty catechumens.

A sacred flame was now kindled in the island, which continued to spread until, in the course of a few years, the congregation consisted of two thousand five hundred persons, and the attendance on public worship was so numerous, that it was only on the week-day evenings the hearers could be accommodated within the walls of the

church: on the Sabbath, when the negroes were in the habit of coming from various distant plantations, great numbers were obliged to remain in the open air around the building.

In 1792, the town of Basseterre was visited by a dreadful inundation, and a hurricane which raged in the ensuing autumn, proved extremely destructive; but on each of these occasions the missionaries were mercifully preserved, though their premises sustained considerable injury. The work of the Lord also continued to prosper in their hands, and, in the course of a short time, they obtained the privilege of preaching to the negroes on no less than fifty plantations.

The invasion of St. Christopher's by a French fleet, which had previously been anticipated, took place on the 5th of March, 1805, when General Balbot fixed his headquarters in the neighbourhood of the missionaries, and stationed a guard of four privates and a corporal at the entrance of their burial ground. A capitulation, however, being agreed upon, the enemy quitted the island, after levying a contribution, burning six vessels, spiking the cannon, and destroying the powder magazine; and the brethren were enabled to resume their labours without further fear of interruption.

For some following years, no occurrence worthy of particular narration marked the progress of the mission in this island. Those who were employed in it, however, persevered in their interesting work with unremitting zeal and faithfulness; the vacancies occasioned by the death of some of their number, were soon supplied by other devoted servants of Christ; and, in every year, some of the negroes were received into the church by baptism, whilst others exchanged worlds, rejoicing in the grace of God, and in the glorious doctrine of the atonement.

In the year 1819 a new settlement, called *Bethesda*, began to be formed on the Cayon estate, and on the 25th of February, 1821, the church at that place was solemnly consecrated for the celebration of divine worship; a circumstance which appeared to excite the most fervent gratitude in the breasts of many aged and infirm negroes,

who, on account of their distance from Basseterre, had previously enjoyed but few opportunities of attending, on the Sabbath, to hear the word of God.

On the 9th of September, 1821, the island of St. Christopher was visited by a dreadful hurricane, which raged with the greatest fury during several hours, and was productive of much devastation in Basseterre, and throughout the country to a considerable extent. The missionaries, however, were graciously preserved in both their settlements; though most of their fences and inclosures were thrown down, and their houses cracked and trembled in such a manner as to excite the most lively apprehensions.

The most recent intelligence from St. Christopher's is communicated by the Rev. J. Johansen, in a letter from Basseterre, dated April 12, 1823, in which he observes, "Concerning the mission in this island, I may say with truth, that the Lord continues to bless our poor exertions. On our communion and prayer-days we have manifest proofs that He is present with us, and there are always some who, on those occasions, advance in church privileges. From Easter 1822, to Easter 1823, one hundred and fifty-three negroes were either baptized or admitted at Basseterre, and seventy-two at Bethesda; making a total of two hundred and twenty-five. May our encouragements excite us to pray that the word of the cross may more and more prove itself to be 'the power of God' for the conversion of all who hear it, that our Saviour may see of the travail of his soul and be satisfied."

CHAPTER III.

Missions in North America.

" When shall th' untutor'd Indian tribes,
A dark bewilder'd race,
Sit down at our Immanuel's feet,
And learn and feel his grace ?

" Haste, sov'reign Mercy, and transform
Their cruelty to love ;
Soften the tiger to a lamb,
The vulture to a dove."

A TRACT of land having been offered by the trustees of Georgia to Count Zinzendorf, and that nobleman having expressed a hope that an effectual door was thus opened for the introduction of divine truth among some of the Indian tribes on the new continent, a number of the United Brethren left Herrnhut in November, 1734, and arrived in America the following spring.

Having cleared a piece of ground, and formed a settlement near the river Ogache, they immediately commenced their missionary labours, by preaching among the Indians of the Creek nation ; many of whom resided on an island called Irene, about five miles from the town of Savannah, and possessed a tolerable knowledge of the English language. They also established a school for the education of the children ; and, for some time, their prospects were very encouraging. Their exertions, in this quarter, however, were soon and unexpectedly interrupted, by the commencement of hostilities between the English and the neighbouring Spaniards ; and their refusal to take up arms on that occasion excited so much dissatisfaction in the minds of the other inhabitants, that the brethren were under the necessity of abandoning their flourishing plantations, and of retiring into Pennsylvania.

In the mean time, Mr. Spangenberg, who, with Messrs. Töltschig and Seiffart, had conducted the colony to Georgia, returned to the congregation at Herrnhut ; and gave such

an affecting representation of the state of the savages in America, that several of the brethren declared their readiness to devote their services and even their lives to a mission so important and truly benevolent. One of these, Christian Henry Rauch, was accordingly dispatched to New York, where he arrived in July, 1740.

Shortly after his landing, Mr. Rauch was informed that an embassy of Mahikan Indians had arrived in the city, to treat with government. He therefore went immediately in search of them, and, though their appearance was extremely ferocious, and they were evidently in a state of inebriety, he was by no means discouraged, but waited patiently till they were sober, and then asked two of them, named Tschoop and Shabash, whether they wished a teacher to settle among them and instruct them in the way of salvation. They immediately intimated their willingness to accede to such a proposal; and, in a subsequent interview, it was agreed that he should accompany them to their residence at Shekomeko, an Indian town about twenty-five miles to the eastward of North River, on the borders of Connecticut.

On reaching the place of his destination, our missionary met with a very hospitable reception; but, the next day, when he began to speak seriously of the things of God, the Indians treated his instructions with derision and contempt. Regardless of their behaviour, however, he persisted in testifying of the evil of sin, and the necessity of salvation by Jesus Christ, visiting them daily in their huts, and travelling to the adjacent towns; though, as he neither possessed a horse nor money to hire a boat, he frequently suffered extremely from heat and fatigue, and was sometimes refused admission into the houses of those to whom he longed to communicate the invaluable truths of the gospel.

Thus he proceeded for some time with little or no prospect of success; but, at length, it pleased God to touch the hearts of the two Indians whom he had first addressed in New York, and whenever he conversed with them of the sufferings of the Redeemer and the all-sufficiency of his atonement, their eyes overflowed with tears, and they bit-

terly lamented their former ignorance of the true God and their bigotted devotion to dumb idols.

The work of the Holy Spirit in the conversion of these savages was so evident, that the subject soon acquired publicity; and the neighbouring Christians, whose attention to the gospel seems to have been roused by this extraordinary circumstance, were anxious of hearing the missionary themselves. He accordingly complied with their solicitations to address them occasionally, and the word spoken appears to have been owned and blessed to many.

In this manner Mr. Rauch continued to labour for about twelve months; but just as he began to anticipate that the seed sown by his instrumentality would soon produce some fruit to the honour of his adorable Master, some white people in the neighbourhood, conceiving that the conversion of the Indians would prove injurious to their interest, propagated the basest reports against him, and actually instigated the savages to threaten his life if he did not immediately quit the place. Under these circumstances, he resolved to withdraw for a season, and accepted the situation of teacher in a farmer's family at a short distance. He found it impossible, however, to abandon "the work of an evangelist," and, though exposed to the greatest indignities and the most imminent danger of his life, he persisted in visiting the Indians at Shekomeko, till, at length, his meekness, patience, fortitude, and perseverance, completely disarmed their resentment, and convinced them of the falsehood of the reports which had been so industriously circulated to his disadvantage.

The friendship of the Indians was no sooner regained, than the happiest effects were seen to follow the preaching of the gospel among them. Many were deeply impressed by the relation of the sufferings and death of Jesus; and, whilst torrents of tears streamed from their eyes, the renewing grace of the Holy Spirit shone conspicuously in their conduct and conversation. This was strikingly exemplified in Tschoop, whose affections had, for a short time, been alienated from his teacher, but who had subsequently and successfully exerted himself in removing the

unfounded prejudices of his countrymen. This man, whilst in an unregenerate state, was pre-eminent among his brethren in drunkenness, ferocity, and debauchery, and had actually crippled himself in the service of Satan. Now, however, the lion appeared to have been transformed into a lamb, and the demoniac, whom no moral restraints could formerly bind, was seen in a state of sanity and peace, clothed with the garments of salvation, and sitting at the feet of Jesus.

Speaking to the brethren of his own conversion, he, one day, said, "I was born among the heathen, and have grown old among them, and therefore I know how the heathen think. A preacher once came among us, and began to tell us that there was a God. We replied, 'Dost thou think us so ignorant as not to know that? Return to the place whence thou camest.' Another preacher, who afterward visited us, insisted upon the wickedness of lying, stealing, and intoxication. We answered, 'Thou fool, dost thou suppose we are unacquainted with this? Return home, and there repeat thy exhortations; for who are more notorious liars, thieves, or drunkards, than thy own people?' After some time, brother Rauch came into my hut, and addressed me to this effect, 'I am come to you in the name of the Lord of heaven and earth. He sends to inform you that he will deliver you from your present miserable situation, and render you completely happy. For this purpose he became a man, gave his life a ransom, and shed his precious blood for perishing sinners.' When he had finished speaking, he lay down, fatigued with his journey, and fell into a sound sleep. I then began to think, 'What sort of a man is this? There he lies and sleeps; and, though I might easily kill him, and throw his body into the woods, this gives him no concern!' At the same time his words were too deeply rooted in my mind to be forgotten. Even when I slept, the blood which Christ shed for sinners presented itself to my imagination. I afterwards interpreted what I had heard to my countrymen, and thus, through the grace of God, an awakening commenced among us. If, therefore, brethren, you would

have your words to gain entrance among the heathen, continue to preach Christ, and the efficacy of his sufferings and death."

In 1742, Count Zinzendorf, having engaged to inspect the different settlements of the brethren in America, paid a visit to Shekomeko, and had the pleasure of witnessing the baptism of Tschoop, Shabash, and two other Indians, who were admitted into the church as the first fruits of their nation. The count also made several journeys into the interior, by which means a friendly intercourse was established with several Indian tribes, some of whom might otherwise have opposed and impeded the labours of the missionaries.

The mission now began to assume a most encouraging appearance, as the hands of Mr. Rauch were strengthened by the arrival of some prudent, zealous, and courageous fellow-labourers; the young converts evinced a delightful warmth of heart, whilst speaking of the love of God in Christ; and the Indians, who frequently came from a distance of twenty miles to hear the gospel, were so deeply affected by its impressive truths, that they were bathed in tears during the sermon, and sometimes fell prostrate on the ground, overpowered by the acuteness of their convictions. The missionaries, who lived and dressed in the Indian manner, also extended their labours to some of the neighbouring towns; and such a powerful sensation attended the doctrines which they preached, that the hearts of the savages were completely melted, and the standard of the cross began already to wave in holy triumph amidst the strong holds of Satan and of sin.

In March, 1743, ten of the converted Indians at Shekomeko were, for the first time, admitted to a participation of the holy communion; and in the month of July, a new chapel was opened, thirty feet long and twenty broad, which enabled them more conveniently to hold their meetings for public worship. Some rules were also drawn up by the brethren, for the regulation of their social intercourse, and for the maintenance of good order in the settlement; and, at the close of the year, the number of baptized Indians amounted to sixty-three, exclusive of those in the

town of Pachpatgoch, where a missionary and his wife, from Bethlehem, had recently taken up their abode.

Hitherto, though exercised with trials, and sometimes exposed to vexations, the missionaries had not met with any serious interruption to their labours; but, in the spring of 1746, a most violent persecution was raised against them by some Europeans in the neighbourhood. These persons, having failed in their base attempts to detach the Indians from their teachers, and to seduce them into drunkenness and other vices, now endeavoured to alarm their own countrymen, by representing that the brethren were in league with the French in Canada, and had been employed to furnish the savages with arms for the express purpose of murdering the English. This cruel and absurd report was spread through the whole country, and excited such terror in the adjacent town of Sharon, that the inhabitants remained under arms for a whole week, and some were so panic-struck, that they actually abandoned their plantations.

The missionaries were now required to serve in the militia, and on their pleading the exemption to which they were entitled as ministers of the gospel, they were dragged from court to court, in order that some charge might have been substantiated against them; but, as gold loses none of its purity by passing through the fire, they were honourably acquitted in every instance, and the most distinguished of the magistrates acknowledged the purity of their designs and the utility of their exertions. The malice of their enemies, however, was not diminished, though their attempts had thus far proved abortive. They, therefore, had recourse to other measures, and not only procured an act of assembly ordaining that all suspected persons should take the oath of allegiance, or be banished from the province, but they succeeded in obtaining another act, prohibiting the missionaries from instructing the Indians, under the absurd pretence of their being connected with the French.

Though the injustice of this act was felt and acknowledged by every unprejudiced person, the brethren considered it their duty to obey the authority of the state; and, with bleeding hearts, but with unshaken confidence in God, they

left their beloved congregation, and retired to Bethlehem. The Indians, in the mean time, continued to hold their religious meetings as usual, and were occasionally visited by their teachers, though at the risk of severe persecution. The members of the congregation were soon afterward invited to remove from the province of New York, and to settle in the vicinity of Bethlehem till a more eligible spot could be procured for their permanent residence; and though, at first, they started several objections against this proposal, many of them were soon compelled to embrace it, by the malicious persecution of the white people in their neighbourhood, who forcibly dispossessed them of their lands, and even applied to the local authorities for a warrant to exterminate them, as enemies of the state.

In April, 1746, two families of the emigrants, consisting of forty-four persons, arrived at Bethlehem, and erected some huts for their temporary accommodation; but as an Indian town could not be conveniently supported in that situation, the brethren purchased a tract of land, about thirty miles distant, near the confluence of the rivers Mahony and Lecha. To this spot the Indians immediately repaired, with a view to clear and cultivate the ground, and here a new town was marked out, which they called *Gnadenhutten*, or Tents of Grace.

On receiving intelligence of the formation of this settlement, many of the converted Indians, who had previously refused to quit Shekomeko, were induced to remove thither; but the situation of those who still remained became more and more embarrassing. The Indians attached to the French army, having made an irruption into the country, had advanced within a day's journey of the town, marking their progress by conflagration and murder. The Christian natives still residing in that settlement, were, therefore, kept in a state of the most fearful anxiety; and none of the brethren had an opportunity of visiting them till the month of July, when Messrs. Post and Hagan went thither from Bethlehem. On that occasion, though the chapel was secured to the Indians by a written deed of gift, it was found necessary to give up all idea of holding meetings for religious worship there, and the missionaries took leave of

Shekomeko with sorrowful hearts, though with unfeigned gratitude for that manifestation of divine mercy, which had here been afforded to the heathen; of whom sixty-one adults had been received into the church by the rite of baptism, within two years, exclusive of those who had been admitted to the same privilege at Bethlehem.

At Gnadenhutten the Indian congregation continued for several years in a pleasing course, and increased to about five hundred persons; who evinced the sincerity of their profession by the harmony which prevailed among them, the industry with which they cultivated their fields, the solicitude which they expressed for the religious education of their children, and the unshaken confidence which they reposed on the grace and power of the Lord Jesus, in seasons of severe sickness, and under circumstances of peculiar trial. The missionaries also evinced their zeal and devotedness to the cause in which they had engaged, not only by paying the greatest possible attention to the wants of their flock at this settlement, but by embracing every opportunity of publishing the gospel among the Iroquois, on the banks of the Susquehannah. Many perilous journeys were undertaken with this view, and the lives of the brethren were sometimes in imminent danger from the profligacy and inebriety of the ferocious tribe whom they laboured, but without success, to convert to the faith of Christ: two of their number, however, obtained permission from the great council at Onondago to reside in the country, in order to gain a competent knowledge of the language.

In 1752, a numerous embassy of Nantikoks and Shawanose arrived at Gnadenhutten, and concluded a solemn league of amity with the brethren. The following spring another embassy arrived, attended by three Iroquois Indians, and proposed that the congregation should immediately quit their settlement and remove to Wayomik, a town belonging to the Shawanose. For this most unexpected proposal, no reason was assigned; but it afterward appeared that the savages, having resolved to join the French in hostilities against the English, were desirous, in the first instance, of providing a safe retreat for their

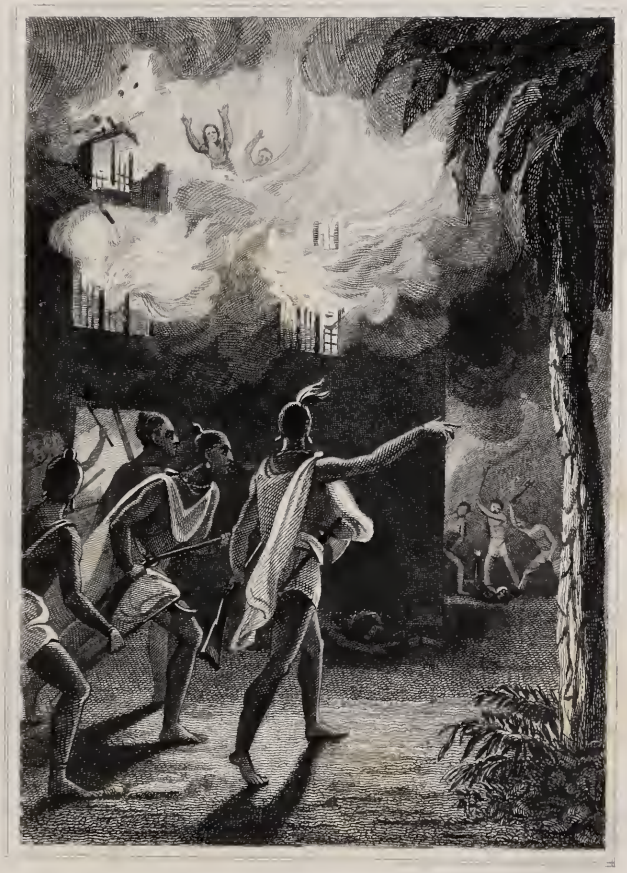
countrymen, that they might attack the white people in the neighbourhood of Gnadenhuetten with greater facility.

Though most of the Christian Indians were decidedly averse to the idea of emigration, a party of upwards of eighty resolved on removing to Wayomik; but these had scarcely commenced their journey, when their loss was, in some degree, made up by the arrival of fifty converts from an establishment about a day's journey from Bethlehem, whence they had been expelled by order of the proprietor of the estate. This circumstance exceedingly cheered the congregation, and seemed to inspire the native assistants with new zeal and perseverance in the discharge of their duties. The heavy clouds, however, which had for some time menaced this settlement were not yet dispersed. They were not only obliged to pay a sort of tribute to the Iroquois, as an acknowledgment of their dependance on that warlike nation, but a new and singular message was sent to them, to the following effect. "The Great Council of the Iroquois, in Onondago, speak the truth and lie not. They rejoice that some of the believing Indians have removed to Wayomik; but now they lift up the remaining Mahikans and Delawares, and set them down in Wayomik also; for there a fire is kindled for them, and there they may plant and think on God: but if they refuse to hearken to this message, the Great Council will come and cleanse their ears with a red hot iron, (implying that they would burn their houses,) and shoot them through the head with musket balls." This menace induced some of the congregation to remove; but the majority resolved to continue with their teachers; some of them observing, in reference to the threat of the Great Council, "The God who created and redeemed us is also able to protect us, nor need we dread the displeasure of man, since not a hair can fall from the head of a Christian without the divine permission."

The missionaries at this station now began to resume their itinerant labours among the heathen residing at a distance; and, though the journeys which they performed were attended with many inconveniences and dangers, they considered themselves amply remunerated for all their toils, when, by the instrumentality of their preaching,

converts were added to the church, and those who had already cast in their lot with the people of God, were seen to continue in the faith and hope of the gospel. Little did some of them suppose, whilst thus rejoicing over their occasional visits, that so terrific a catastrophe awaited them at home.

On the commencement of hostilities between the French and English, an Indian war broke out, accompanied by its usual horrors, and spreading consternation and dismay through all parts of the country. The first outrage was committed in the vicinity of Shomokin, where three of the Moravian missionaries resided, but by the over-ruling providence of God they were mercifully preserved. The brethren at Gnadenhuetten, however, who had resolved to remain at their post, notwithstanding the imminent danger to which they were exposed, as friends of the British government, were doomed to drink the cup of bitterness, even to the dregs. In the evening of November 24, 1755, whilst the brethren in the mission-house were sitting at supper, they heard an unusual barking of dogs, followed by the report of a gun. Some of them immediately went to the door, when they perceived, to their unspeakable terror, a party of French Indians, with their muskets pointed towards the house, and in the space of a second they fired, and killed Martin Nitschman on the spot. His wife and some others were wounded, but they precipitately rushed up stairs to the garret, and barricadoed the door so firmly with bedsteads, that their savage pursuers found it impossible to force it open. Resolving, however, not to be disappointed of their prey, the sanguinary monsters set fire to the house, which, in a short time, was completely enveloped in flames. Two of the brethren had previously effected their escape by jumping out of a back window, and now one of the sisters and a boy saved their lives by leaping from the burning roof. One of the missionaries, named Fabricius, attempted to follow their example, but, being discovered by the Indians, they dispatched him with their hatchets, cut away his scalp, and left him lifeless on the ground. All the others who had fled to the garret were burned to death. Mr. Senseman,



The settlement of Gnadenhuetten destroyed, and the missionaries massacred by the Indians.

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who on the first alarm had gone out at the back door, had the heart-rending anguish of beholding his wife perish in this dreadful manner. When literally surrounded by the devouring element, this excellent woman was heard to exclaim, in the true spirit of a Christian martyr, "*Dear Saviour! it is all well.*" No less than eleven persons perished on this melancholy occasion, *viz.* seven missionaries, three of their wives, and a female child only fifteen months old! The inhuman savages having completed their work of butchery at the mission-house, set fire to the stables, and thus destroyed all the corn, hay, and cattle. They then regaled themselves with a hearty meal, and departed. They afterwards returned, however, to burn the town and ravage the plantations; but the whole of the congregation providentially escaped, having fled to the woods, as soon as they saw the mission-house in flames, and were apprised, by one of the brethren, of the tragical catastrophe.

Dreadful and disastrous as were these events, they became the means, in the hand of Divine Providence, of averting a much more extensive calamity. Some agents of the prince of darkness had, at this time, contrived the destruction of the whole establishment of the United Brethren in North America; and the sparks of suspicion which had been kindled on a previous occasion, by intimations of a treasonable correspondence with the enemy, were now blown into a flame, by an infamous fabrication in one of the newspapers, purporting to be a letter from a French officer, in which he was represented as saying, that "the conquest of the English would soon be effected by his countrymen, as the Indians had already espoused their cause, and the Moravians, who were decidedly friendly to them, would render every assistance in their power." The publication of this vile forgery excited such a general feeling of indignation, that in the Jerseys a declaration was publicly made, with beat of drum, that Bethlehem should be destroyed, and the most dreadful menaces were added, that in *all* the Moravian settlements such a carnage should be shortly made as had never previously been heard of in North America. Whilst we shudder, therefore, at the calamitous fate of those who perished at Gnadenhuetten, we are con-

strained to admire the stupendous wisdom of that God, who, by permitting the Indians in the pay of France to commit such an inhuman atrocity upon the very people who had been industriously represented as their friends and adherents, established the innocence of a slandered community beyond the power of contradiction, and providentially rescued their other settlements from impending destruction.

After the murderous attack on the missionaries at Gnadenhuetten, a few of the converted Indians removed to Wayomik, but the greater part fled to Bethlehem, where they were received with fraternal kindness, and treated with the greatest hospitality. This circumstance, however, tended to involve both the brethren and their converts in new and trying difficulties. The savages, on the one hand, peremptorily insisted on their countrymen rising in arms against the English, and even threatened to murder them in case of refusal; whilst, on the other, there arose a set of fanatics among the Europeans, who demanded the total extermination of the Indian tribes, as a race accursed of God; and these were, of course, highly incensed against the brethren at Bethlehem, for affording protection to persons, whom they, in their wisdom, identified with the ancient Canaanites.

Thus situated, the inhabitants of Bethlehem considered themselves as sheep ready to be slaughtered, and knew not, on retiring to rest at night, whether they should ever again behold the light of day. Their dependence on the God of their mercies, however, remained unshaken, and they resolutely determined to remain at their post. At the same time, they adopted the most prudent measures for their defence, surrounding the settlement with palisadoes, and maintaining a constant watch both day and night. They were thus happily preserved from the attacks of the savages, who continued to ravage the neighbouring country, and to commit the most horrid barbarities.

After some time, the Indian congregation began to enjoy repose and tranquillity beneath the protection of their kind friends at Bethlehem; three of the missionaries devoted themselves entirely to their instruction; portions

of the Scripture and moral hymns were translated for their use; the schools were recommenced and diligently attended; and the children frequently met together, to sing the praises of their God and Saviour. The converts also, with very few exceptions, remained stedfast in their Christian profession, and exhibited many satisfactory proofs of the influence of the gospel on their hearts and lives.

In the month of June, 1757, a piece of land, about a mile distant from Bethlehem, was kindly granted by government for the formation of an Indian settlement; and here a town was erected, under the superintendence of the brethren, which was called *Nain*. This was no sooner completed than most of the baptized, who, in obedience to their savage countrymen, had returned to Wayomik, or fled to the Susquehannah, after the massacre of the missionaries, returned and solicited permission to reside in the town. The inhabitants, indeed, increased so rapidly, in consequence of the return of those who had wandered in various directions during the late troubles, that, after the lapse of a short time, it became necessary to divide them, and to form a second settlement for their accommodation. Accordingly, the brethren at Bethlehem purchased a tract of land, comprising about fourteen hundred acres, behind the Blue Mountains, and a new town called *Wechquetank*, was erected under the inspection of one of the missionaries.

As the scene of the contest between the French and English was now changed, Pennsylvania and the adjacent provinces were happily delivered from the presence of the hostile savages; and, for a considerable time, the inestimable blessings of peace, repose, and prosperity, continued to be enjoyed in each of the new settlements. In 1763, however, both the incursions of the Indians and the clamour of certain Europeans for the extirpation of all the native tribes, were unhappily renewed. A party of Irish freebooters, in particular, declared that any Indian who presumed to appear in the woods should be instantly shot, and that if only one white man were murdered in that neighbourhood, the most exemplary vengeance should be taken upon all the inhabitants of Nain and Wechquetank. In consequence of these menaces, the congregations were

repeatedly harassed by false alarms, and, at length, they received the appalling intelligence, that an Irish settlement, a few miles from Bethlehem, had been attacked by a party of the savages, who had killed a captain, a lieutenant, several soldiers, and a person, whose wife narrowly escaped, though she had occasioned the awful disaster, by inconsiderately expressing her sentiments in respect to some Indians who lodged in that quarter. This circumstance excited the most serious apprehensions in each of the new missionary settlements, nor were they by any means unfounded. The very next day, about fifty white men assembled on the opposite side of the river Lecha, intending to surprise Nain in the night, and murder all the inhabitants; but some person in the neighbourhood having pointed out the difficulty and danger of their enterprise, they were induced to return home. On the same day, a party of the Irish freebooters arrived at Wechquetank, with the design of destroying the whole of the Indians in that place; but the missionary was fortunate enough to restrain their fury by some well-timed presents, and by giving them plenty to eat and drink. On quitting the settlement, however, they were heard to assert, that, unless the Indians removed very shortly, they would return and massacre them all. An attack was also expected in the course of the night, as several spies were discovered lurking about, and a fire at a short distance betrayed a neighbouring encampment: but as the rain fell in torrents for several hours, the enemy was induced to abandon or postpone his design.

As it was impossible to remain any longer at Wechquetank without incurring the charge of absolute temerity, the congregation resolved to abandon that town, and to accept an invitation to one of the brethren's settlements, called Nazareth; though they were under the painful necessity of leaving their growing crops and many of their cattle behind them. Just as they were preparing to depart, their attention was excited by a discharge of fire-arms in the neighbourhood; and the Indians, supposing that their savage countrymen had attacked some of the settlers, proposed hastening to the assistance of the latter. The missionary, however, represented that their arms should only

be used in self-defence; and it soon afterward appeared, that the firing had proceeded from a party of soldiers, and that the savages, against whom it was directed, had retired without committing any depredations.

The inhabitants of Nain, in the mean time, were in a complete state of blockade; the settlers being so enraged against them, on account of the cruelties of their countrymen, that the converted Indians could no longer go to Bethlehem without exposing themselves to the most severe treatment; and, even at home, they were under the necessity of maintaining a strict watch both by day and night. Having adopted such measures for their defence as precluded the enemy from attacking them without danger, they began to entertain the cheering hope that government would soon interpose on their behalf; but this anticipation was sadly disappointed. One of their members, named Renatus, was suddenly apprehended as the Indian who had murdered an Irish settler; and, as the widow of the deceased swore to his identity, he was immediately removed to Philadelphia and thrown into prison. The news of this circumstance spread through the country with inconceivable rapidity, and inflamed the rage of the Europeans to such a pitch of madness, that the immolation of the two congregations appeared almost inevitable.

At this critical juncture, an express arrived from Philadelphia, with an order from the chief magistrates, that all the Christian Indians from Nain and Wechquetank should deliver up their arms and repair to that city, where they would be placed under the protection of the government. This was a source of deep distress to the converts, who dreaded nothing so much as the idea of a separation from their teachers; but, on being assured that the missionaries would not forsake them, they resolved to submit to the will of God; and on the arrival of the sheriff, they delivered up their weapons with a degree of composure which demonstrated the influence of the gospel upon their minds; as an Indian, previous to conversion, would prefer the loss of his head to that of his musket.

The congregation from Nain having joined their brethren who had recently removed from Wechquetank to

Nazareth, the whole company set forward on their journey, accompanied by some of the missionaries, on the 8th of November; and it was truly affecting to behold these poor unoffending people, among whom were many sick and infirm, besides women and children, travelling patiently along, in utter ignorance of their future destiny. On the road they suffered much from fatigue and other hardships, and in some places they were exposed to the insults of the settlers, who loaded them with abuse and maledictions.

On their arrival at Philadelphia they were ordered to be lodged in the barracks; but, as the soldiers who were quartered there peremptorily refused them admittance, the unfortunate creatures were kept standing in the street from ten o'clock in the morning till three in the afternoon, exposed to the derision and threatenings of a clamorous mob, who charged them with all the outrages committed by the savages, and even talked of murdering them on the spot. At length the magistrates ordered them to proceed six miles further, to Province Island, in the river Delaware; where they were lodged in some large buildings, and kindly supplied by government with whatever they needed.

They had not been long in this asylum when they received the distressing intelligence that the town of Wechquetank had been burnt by some of the infuriated settlers; and that some incendiaries had also attempted to set fire to Bethlehem, and had actually reduced the oil mill to ashes. It was also stated that a party of Europeans had attacked a number of Indians in the village of Canestoga, and murdered fourteen of them in their huts. The rest having fled to the town of Lancaster, the magistrates took them under their protection, and lodged them in the workhouse, a strong and secure building. The inhuman murderers, however, marched into the town at noon-day, broke into the workhouse, and, though the poor defenceless Indians begged for mercy on their knees, they butchered them all without pity, and, having thrown their mangled bodies into the street, they departed with a shout of malignant triumph, threatening that the Indians in Province Island should soon share a similar fate.

A proclamation was now issued by government, offer-

ing a considerable reward for the apprehension of the ring-leaders of these assassins. Such was the state of insubordination at that time, however, and so general was the rage of the white people against the Indians, that the magistrates, apprehensive of the most disastrous consequences, resolved to send the converts from Providence Island to the English army, by the way of New York. Accordingly, on the 4th of January, 1764, they quitted their asylum, and, on their arrival at Philadelphia, they were provided with waggons for the aged, the sick, and the children, and the heavy baggage; and were protected from the assaults of the mob by a party of seventy Highlanders. In all the towns through which they passed they were grossly insulted by the populace; but, after about a week's journey, they arrived in safety at Amboy, where two sloops were ready to carry them to their place of destination. Just as they were preparing to embark, however, a message arrived from the governor of New York, strictly enjoining that no Indian should enter that province, and even prohibiting the ferryman, under a severe penalty, from conveying them across the river.

This circumstance was no sooner communicated to the magistrates at Philadelphia, than orders were issued for the Indians to return to that city; and on their arrival they were lodged in the barracks, and attended day and night by a military guard. The mob, however, continued to increase both in number and fury, so that government found it necessary to make preparations for repelling their audacity by force. The guard was, accordingly, doubled; a rampart was thrown up in the middle of the square; and eight heavy pieces of cannon were planted in the front of the barracks. An association of the citizens, comprising many of the young Quakers, was also formed by the celebrated Benjamin Franklin, and avowed their readiness to assist in defending the Christian Indians. Twice the conspirators meditated an attack, but the preparations made by government so completely overawed them, that they wisely abandoned so dangerous an enterprise. Some gentlemen were then deputed to inquire what complaints they had to make, and on their asserting that several of the Indians were mur-

derers, whom they had seen at Pittsburg, one of their ringleaders was admitted into the barracks, in order to point out the culprits. He accordingly examined them all with minute attention, but was unable to recognise an individual as chargeable with the smallest offence. It was then asserted that the Quakers had removed six of the Indians, and concealed them in a place of safety; but, upon investigation, this charge proved to be totally unfounded. The rioters, therefore, marched off, and tranquillity was happily restored.

During their residence in the barracks, which lasted nearly fourteen months, the Indians kept up their religious meetings, and on the Sabbath such crowds of people attended their worship, that the chapel could not contain them; the greatest silence and decorum, however, were invariably preserved, and not only were the prejudices of many effectually removed, but to others, it is hoped, the gospel was accompanied with saving power. The Lord's Supper was also administered at stated times, and one of the missionaries even opened a school for instructing the youth in the English language.

Notwithstanding the enjoyment of these privileges, and the generous supply of all their wants by the British government, the Indians began to grow dejected and melancholy in a situation which they considered as little short of imprisonment; some of the young people, impatient of restraint, exhibited strong symptoms of insubordination; and, on the appearance of fever and the small-pox, which broke out as the summer advanced, many of them began to meditate an escape from the barracks. The exhortations and advice of the missionaries, however, gradually inspired them with a spirit of resignation; and though, during the period of infection, upwards of fifty persons were removed from the congregation by death, their loss was abundantly compensated to the survivors, by the cheering reflection that most of them had departed rejoicing in the faith of Christ, and anticipating a ready admittance into that celestial city where the inhabitant shall not say "I am sick."

Among the Indians lodging in the barracks at this time, Renatus, whom we have already mentioned as having

been imprisoned on a charge of murder, appears to have been placed in the most distressing circumstances; three of his nearest relatives having been successively carried off by disease, whilst he was in expectation of being brought to condign punishment for a crime of which he was entirely innocent. When informed of this mournful event he burst into a flood of tears, and exclaimed, "O! to lose my father, my wife, and my child, whilst I myself am confined in prison! This is almost too much to bear!" He devoted the whole of his time, however, to reading and prayer; and when put upon his trial, his innocence was most satisfactorily proved, and he was honourably acquitted:—a circumstance which proved highly beneficial to the brethren, as it completely removed the odium which had so long been cast upon their converts, and which had rendered the mission itself an object of general though most unjust suspicion.

On the cessation of hostilities, and the subsequent restoration of peace in March, 1765, the Indians were liberated from the barracks, and received the agreeable intelligence that a tract of land had been assigned to them as a settlement, on the banks of the Susquehannah. In their journey thither, however, they had to encounter a variety of difficulties; for, as the animosity of the white people had not yet subsided, they were compelled to travel by a very circuitous route, and through extensive forests, where it was necessary to cut their way, for miles together. In some places the hills were so steep and rocky, that they were obliged to unload the waggons and carry their luggage forward in detached parcels, so that they had to travel over the same ground repeatedly. At other times their progress was impeded by rivers so broad and deep, that they were under the necessity of encamping on the banks, till they had constructed a sufficient number of rafts or canoes to cross them. At night they were sometimes forced to lodge in the swamps, no dry ground being sufficiently contiguous; and whenever they passed through a part of the country which afforded neither game nor fish, they were so severely distressed for provisions, that they were glad to feed upon wild potatoes, notwithstanding the unpleasant taste of those

roots; and to satisfy the cravings of the children, they peeled the chesnut-trees and made them suck the juice which exuded under the bark. They had also frequently nothing to drink but the muddy water found in swampy puddles. One night they were greatly alarmed by the woods being on fire, and burning with great fury around their encampment till one o'clock in the morning. All their fatigues and trials, however, were comparatively forgotten in their religious meetings, which they held every evening, in the open air, around a large fire; and, after travelling for five weeks, they arrived in safety at the end of their journey.

Having fixed on a convenient spot for a settlement, they began to erect a town which, when completed, consisted of forty houses built of wood, in the European manner, and thirteen Indian huts, besides a dwelling for the missionaries, and a neat and spacious chapel. The ground adjoining the houses was laid out in gardens; and between the town and the river a tract of about two hundred and fifty acres was divided into regular plantations of Indian corn. To this settlement they gave the name of *Friedenshuetten*, or "Tents of Peace."

Soon after the formation of this settlement, great numbers of Indians flocked to it from various quarters; and, whilst all of them admired the excellency of its situation and the regularity of its appearance, many were led to attend seriously to the preaching of the gospel, and were filled with concern for their eternal salvation. The congregation was, of course, progressively increased, and, in less than two years, it became necessary to build a larger place of worship. Two spacious schools were also erected for the use of the young people; and the brethren were richly remunerated for all their labours by seeing the work of the Lord prospering in their hand.

In the autumn of 1767, the excellent missionary David Zeisberger undertook a journey to the Ohio, as he had been informed that some of the Indians on the banks of that river were desirous of hearing the gospel. His first design was to visit Goshgoshuenk; and, though on various occasions, he received the most unfavourable accounts of the

people of that place, he resolutely pressed forward, relying on the goodness of his cause, and the protection of his Divine Master. The hardships endured by himself and the two Indian assistants by whom he was accompanied on this occasion, were very severe; as they had frequently to cross extensive plains covered with such high grass that a man on horseback was nearly hidden by it, and, after a fall of either rain or dew, the travellers were completely wetted to the skin. As they proceeded, the aspect of the wilderness became more dreary, and they were often compelled to work a path through the thickets by day, and to sleep in the open air at night, exposed to the inconveniencies both of cold and rain.

On their arrival at Goshgoshuenk, it appeared that the character of the inhabitants was quite as bad as it had been represented, and that the vilest abominations of heathenism were practised among them without a blush. They readily consented, however, to convene an assembly in order to hear the words of the missionary; and, after due deliberation in their council, they requested that teachers might be sent to reside in their town. This circumstance being communicated to the directors of the mission at Bethlehem, they determined to send Messrs. Zeisberger and Senseman, with several Indian families from Friedenshuetten to Gosgoshuenk, to form a regular missionary station in that town, as there appeared some probability of introducing the gospel with success, even in a place which seemed hitherto to have been the favourite seat of Satan's empire. These two brethren accordingly set out in April, 1768, accompanied by their friends Ettwein and Heckenwalder, as far as Wayomik, where they expected to be joined by the families of the Christian Indians. Here the whole company, together with their host and his family, were in the most imminent danger of losing their lives by an accident, which, however, was mercifully prevented by the interposition of Divine Providence. The circumstance, which is too interesting to be passed over in silence, is thus narrated by one of the party:—

"The only white man residing at Wayomik was Mr. Ogden, a shopkeeper, who received us most kindly, and did

every thing in his power to render our abode as pleasant as possible. His dwelling consisted of two small buildings closely adjoining. In one of these he kept his articles of trade; and in the other, where our baggage was deposited, stood some barrels of gunpowder. He slept in his shop, out of which a door communicated with the powder-magazine. As the weather appeared to threaten rain, he laid a sufficient quantity of straw on the floor of the latter apartment, for us to sleep upon; charging us, however, not to smoke our pipes there, as some grains of powder might be scattered on the ground, and some of the barrels were open. When we retired to rest, our host placed a candle in his own room, in such a situation that its light shone into our apartment. A traveller, however, who had accompanied us hither, drew the candle nearer, to examine a wound in his foot. Mr. Ogden, at first, expostulated with him on the danger of bringing the candle so near to the straw; but, as he promised to use the utmost caution, and to put the candle out as soon as he had dressed his wound, our host, at length, yielded to his entreaties, and closed the inner door. We then lay down, and, having warned him to take care of the candle, immediately fell asleep. The traveller also, overcome with weariness, sunk into a profound slumber before he had extinguished the light. The next morning, Zeisberger called me out of the house into the adjoining wood, and, pulling the candle out of his pocket, communicated to me what he thought it prudent to conceal from our hospitable host. 'My brother,' said he, 'had not the eye of Him who never slumbereth nor sleepeth been upon us last night, we should all have been blown into the air, and no one would have known how it happened. I slept soundly, being extremely fatigued, and was in my first sleep, when I felt as if some one had roused me with a violent shake. I immediately sat up, and saw the wick of the candle hanging down on one side, all in a flame, and the candle itself on the point of falling into the straw, which I was just in time to prevent. After this I could not sleep again, but lay silently thanking the Lord for the extraordinary preservation which we had experienced.'"

On their arrival at Goshgoshuenk, the brethren were

received with every token of welcome, and the Indians attended in considerable numbers on the religious services which they established. In a short time, however, the charm of novelty having subsided, a violent opposition was excited in the breasts of many, by the jealousy of the chiefs, the artifices of the sorcerers, and the promulgation of the most unfounded and absurd accusations against the brethren. Such, in fact, was the hostility now manifested against the doctrines of the gospel, that even some who expressed the greatest satisfaction at the arrival of Mr. Zeisberger and his companions, now spoke of them with malignant hatred, and even proposed that all the Christians, including both the missionaries and their converts, should be put to death and thrown into the river.

Regardless of these difficulties, and unappalled by the menacing clouds which began to gather so rapidly over their heads, the brethren resolved to continue at their post; and with this design they erected a small winter house, at a short distance from the town, where they might celebrate the holy communion with their own people, and address the truths of the gospel to them, and to such of the inhabitants of the place as might wish to attend. This plan was productive of great good; not only as the Christian Indians were enabled to enjoy their solemnities without interruption, but as many others were induced to come under the sound of the gospel, notwithstanding the abuse and persecution of their neighbours.

As the missionaries perceived, after some time, that the opposition of their enemies rather increased than subsided, they retired to a convenient though barren spot, about fifteen miles distant, on the opposite bank of the river, where they built a new settlement, which they called *Lawunakhannek*. In this removal they were accompanied by all those Indians who had become attached to the gospel, and, within a short time, several of these were admitted into the church by the rite of baptism. Even the inhabitants of Goshgoshuenk, by degrees, began to acknowledge the injustice of their persecution, and the council of that town were so fully convinced of the disinterested designs of the missionaries, that they adopted them as members of the

Delaware nation, and begged them to bury in oblivion all that was past.

The congregation now seemed likely to increase rapidly in numbers, as Indians from different quarters were almost continually arriving with a desire to hear the gospel; and the truths which were sounded in their ears were, by the agency of the Holy Spirit, conveyed to the hearts of many. In the spring of 1770, however, a war broke out between the Seneka and the Cherokee nations, and the brethren were so frequently annoyed by the marching of warriors through their settlement, that they were again obliged to emigrate to a more tranquil part of the country. Accordingly, having embarked on the Ohio, and passed by Pittsburg, they proceeded to the junction of this great river with the Beaver creek; and, at the end of a fortnight, during which they were exposed to many perils and hardships, they arrived at a place which seemed exactly suited to their purpose, and here they began to erect a new settlement, to which they gave the appellation of *Friedenstadt*, or the "Town of Peace."

The neighbouring Indians were at first overwhelmed with surprise on seeing a people settle among them whose manners and customs were so different from those of the other native tribes, and whose religious doctrines were so completely at variance with their own ideas on the subject of religion. In some, however, this astonishment was superseded by determined opposition, particularly after one of the chiefs had removed to the settlement, in consequence of his attachment to the gospel. This enraged the adverse party to such a degree, that they annoyed the brethren in every possible way, disseminating the most unfounded calumnies against the missionaries; forging messages in the names of the neighbouring chiefs, to drive them from the settlement; striving to inveigle the converts into the sin of drunkenness; and even threatening to massacre the whole congregation.

Unmoved by all these trials of their faith, the missionaries continued to teach and preach the glad tidings of salvation through their adorable Saviour; and such a visible blessing attended their labours, that their hearers

increased daily, and some of them might indeed be considered as "brands taken out of the burning." To illustrate this fact, it is only necessary to remark, that one of the party who so inhumanly massacred the brethren at the settlement on the Mahony some years before, was now seen among the most attentive hearers of the gospel, and was frequently so deeply affected during sermon, that he shed floods of tears, though nothing is considered so disgraceful by a pagan Indian as for a man to weep. On this subject a convert once remarked, at a town about thirty miles from Friedenshuetten, "I would not have wept if my enemies had cut the flesh from my bones; but I now weep, because God has softened the natural hardness of my heart."

The first person baptized at this settlement was the wife of a blind and venerable chief, who had accompanied the brethren to their former station, and there cast in his lot with the people of God. On that occasion, she was decidedly hostile to the religion adopted by her husband; but she was now desirous of professing her entire allegiance to the Saviour. Many of the Indians also appeared to be deeply impressed when they saw her solemnly dedicated by baptism to a triune Jehovah: and a celebrated chief, who had formerly vaunted that he could confute the missionaries by his arguments, now became deeply convinced of the truth, and afforded the most pleasing proofs of its invincible power.

The treachery of the Iroquois, in clandestinely selling to the English the land which, in 1765, they had formally ceded to the Christian Indians at Friedenshuetten, compelled the congregation, consisting of two hundred and forty-one persons, to abandon that settlement. Accordingly, in the month of June, 1772, they set out in quest of a new residence, some of them proceeding by land, and a still greater number by water; and, at the expiration of eight weeks, during which they suffered a variety of almost incredible hardships, they arrived at Friedenstadt, where they met with a most cordial reception, and were enabled to recruit both their strength and spirits previously to their removal to a spot which had been obtained for their future settlement on the banks of the Muskingum.

In consequence of a friendly invitation from the council of the Delawares, the missionary Zeisberger had undertaken a journey into their country; and had fixed on a tract of land with an excellent spring, a good soil for plantations, abundance of game, and every requisite convenience for an Indian town; and, on his soliciting a grant of this spot on behalf of the converts under the care of the brethren, the chiefs of the council readily acceded to his request, and also made a formal cession of all the adjacent lands within certain boundaries, comprising a very considerable territory. They likewise determined that none but Christian Indians should settle in that district, and that the natives residing on the borders should neither disturb the worship of the missionaries, nor prevent their own countrymen from going to hear the gospel. On this eligible spot, therefore, a new town, called *Schoenbrunn*, or the "Beautiful Spring," was soon afterwards erected by five families, under the superintendance of the indefatigable Zeisberger; and these were now joined by the congregation from Friedenshuetten.

The situation of affairs at Friedenstadt, in the mean time, became equally painful and alarming. The repeated encroachments of the heathen Indians occasioned much perplexity, and the consequences of the trade which they carried on in spirituous liquors became quite insupportable. Sometimes the savages brought a quantity of rum close to the town, and, after drinking to excess, they raved like maniacs, threatening destruction to the missionary, and committing various acts of outrage. The congregation, therefore, resolved to quit so unpleasant a neighbourhood, and followed their friends to the banks of the Muskingum, where they established a new settlement called *Gnadenhuetten*, about ten miles below Schoenbrunn.

The tranquillity of both these colonies unfortunately proved of short duration; as, in addition to the continuance of a petty warfare among the Indian tribes, hostilities at length commenced between some of them, and the settlers in Virginia; and, in consequence of the rage of the savages against the white people, the missionaries were frequently placed in most perilous circumstances. Numerous troops

of warriors marched through the settlements, some going upon murderous expeditions, and others returning with scalps and prisoners, threatening, as they passed, that both the towns should be attacked and destroyed. Reports of the most terrifying nature were also circulated with avidity; and several hostile parties actually appeared in the neighbourhood, with the design of seizing on stragglers; so that the women were driven from the plantations at noon-day, and all the inhabitants were under the necessity of confining themselves to their houses, for days and even weeks together. At length, however, government having assisted the Virginians with a body of regular troops, the undisciplined Indians were soon compelled to submit, and peace was happily re-established.

Amidst all these perplexing circumstances, the settlements were not only mercifully preserved from injury, but the work of God appeared to increase and abound, through the instrumentality of a preached gospel. The chapel at Schoenbrunn, though capable of containing five hundred persons, was much too small for the accommodation of the hearers; and among the strangers who here heard, for the first time, the glad tidings of salvation, were many warriors, who were deeply impressed with concern for their immortal souls, and subsequently requested permission to come and reside among the converted Indians. One of the chiefs, also, was baptized in the faith of Christ; and the Indian who was appointed his successor, declined the offer, choosing rather to be a humble follower of the Redeemer, than to occupy the highest rank among his pagan countrymen.

The Indians, who had originally invited the brethren into this part of the country, had now formed so favourable an opinion of their character and labours, that they not only confined their former acts, in the name of the whole Delaware nation, but also sent an embassy to them, desiring that a third settlement might be established in their vicinity. This proposal was readily agreed to, and a new town, called *Lichtenau*, was commenced on the east side of the Muskingum, to which the missionaries Zeisberger and Heckenwalder, with eight families from Schoen-

brunn, removed in the month of April, 1766. This little colony was soon increased by the accession of many Indians, who were induced to renounce their heathen superstitions, and to embrace the faith of the gospel; and, as the three settlements were situated at a moderate distance from each other, a friendly intercourse was kept up between them, which proved extremely encouraging to the missionaries, and highly profitable to the souls of their people.

The pleasing prospects which now appeared to be opening, were soon and suddenly clouded, in consequence of the war which had commenced between Great Britain and her American colonies; for though the strictest neutrality was intended to be preserved in respect to the belligerent powers, the brethren were placed in such circumstances, that it was almost impossible to avoid giving some offence either to the English, the Americans, or the Indians, who sided with one or other of the contending parties.

The chiefs of the Delaware council resolved not to interfere in the war; and to this resolution they firmly adhered. One of their tribes, however, called Monsys, secretly withdrew themselves from the body of the nation, and united with the Mingoes, an idle and cruel race, celebrated for nothing but robbery and murder. They then endeavoured to gain a party among the enemies of the mission, and even ventured into the settlements with the express design of seducing some of the professing Indians to join them. In Schoenbrunn this attempt was unfortunately too successful, as they there found a number of persons who seemed to rejoice in so favourable an opportunity of renouncing Christianity; and, though the missionaries spared no pains which reason could suggest or affection could dictate, to recover these poor backsliders, they persisted in returning to their pagan idolatry. It even appeared, from subsequent intelligence, that the Monsys and their deluded partisans had formed a plan to murder the missionaries, or to convey them to Fort Detroit; as the determination of the Delaware chiefs to remain strictly neutral was supposed to have resulted en-

tirely from their advice and influence. The brethren, therefore, resolved to remain no longer in a situation where the congregation was in such danger of seduction; and accordingly they retired, with the majority of their people, to Lichtenau, whilst the remainder preferred removing to Gnadenhuetten.

In the autumn of 1777, the brethren at Lichtenau were informed that a body of two hundred Huron warriors were marching against that settlement, headed by one of their chiefs, who, by way of distinction, was called the *half-king*. After mature deliberation, however, it was deemed practicable to avert the impending danger by conciliatory measures, and accordingly some of the Christian Indians set out to meet the Hurons with a large supply of provisions, and at the same time an embassy was sent to the half-king, who received them kindly, listened attentively to their representations, and set out the same day for Lichtenau, where he behaved in the most friendly manner, and maintained the strictest order among his warriors. The maintenance of these, however, was attended with considerable trouble and expense, and the brethren felt truly thankful when they took their departure.

It was now deemed advisable, in consequence of the dangers to which they were continually exposed, that most of the missionaries should, for the present, quit the Indian country and retire to Bethlehem. The intrepid Zeisberger, however, determined to remain at Lichtenau, and Mr. Edwards chose to continue at Gnadenhuetten; and, though the settlements were twenty miles distant from each other, they kept up, as far as possible, a regular intercourse; and, in travelling through the country, they derived essential advantages from the friendship of the Hurons, which they had successfully conciliated. At home, however, they were frequently agitated by alarming reports, and deeply distressed on witnessing the scenes of cruelty and misery which passed in review before them; as the Huron warriors, who were in league with the English, repeatedly traversed their settlements, carrying the scalps or wounded bodies of their enemies as trophies of their military prowess, and dragging their unfortunate prisoners to tor-

tures, at the bare idea of which humanity involuntarily shudders. At length the Delaware Indians, who had so long favoured the missionaries, and so firmly persisted in taking no part in the war, were persuaded to unite with the English against the colonies; and as all the Indians engaged in hostilities had resolved that the hatchet should fall on the head of every one who refused to accept of it, the congregations were now placed between two cruel enemies, and their destruction appeared to be inevitable; particularly as the young converts declined to take up arms, when repeatedly urged to do so by the Delaware chiefs.

During this period of anarchy and confusion, some considerable changes took place in the settlements of the brethren. The faithful part of the congregation at Schoenbrunn had, as we have stated, withdrawn from that town; and it was subsequently deemed expedient to quit Gnadenhuetten, and to unite the whole of the mission at Lichtenau. Some inconvenience, however, attended this arrangement, and it was therefore determined that part of the Christian Indians should return to Gnadenhuetten, and that Schoenbrunn should be rebuilt, though not in the former situation, but on the opposite side of the river. And as Lichtenau, which had been hitherto considered a station of the greatest security, now became exposed to the outrages of the savages, it was thought proper to abandon this town also, and to form a new settlement about twenty miles distant, which was called *Salem*.

It is peculiarly pleasing to relate, that, amidst all the external trials with which the congregations were exercised, their faith in God remained unshaken, and the graces of the Holy Spirit became more and more apparent in their deportment and conversation. They seemed, in fact, to be indissolubly united in the bonds of fraternal affection; and whilst they enjoyed refreshing communion with each other as brethren, they evinced a spirit of forgiveness and kindness towards their enemies, particularly those who had apostatized from their Christian profession at Schoenbrunn. For these unhappy creatures, who had been seduced from the paths of peace and holiness, they poured out their most fervent supplications before the

throne of grace; and their prayers were so far answered, that many of the wanderers, especially the young people, were convinced of their folly, acknowledged their guilt, and, at their earnest request, were re-admitted into the bosom of the congregation. The preaching of the gospel, also, continued to be attended with such a peculiar unction, that many of the heathen Indians, who occasionally passed through the settlements, were melted down beneath its sacred influence; and a remarkable awakening took place among the juvenile part of the congregation, who, in the most earnest manner, and even with tears in their eyes, begged to be admitted to the rite of baptism.

The Christian Indians and their beloved teachers now enjoyed an interval of calm repose, seldom witnessing any of the horrors of the war, except when the warriors occasionally marched through their settlements. Trials and difficulties, however, still awaited them, and a storm was already gathering, of which they had formed no anticipation. The English governor at Fort Detroit, having formed an unfavourable idea of the missionaries, whom he considered in the character of spies, carrying on a correspondence with the Americans, applied to several of the Indian tribes to carry off both them and their congregations, whom he considered as very dangerous neighbours. His proposal having been rejected in a variety of quarters, he at length applied to the half-king of the Hurons, who, at the instigation of Captain Pipe, one of the Delaware chiefs, and an inveterate enemy of the mission, consented to make the attempt.

In the month of August, 1781, the half-king, accompanied by Captain Pipe, a British officer, and upwards of three hundred warriors, arrived in the vicinity of Gnadenhuetten; and, assuming the mask of friendship, proposed the removal of the Christian Indians as a measure dictated by regard for their safety, and represented the country to which they wished them to migrate, as a complete paradise. Finding, however, that their design was not likely to be accomplished so easily as they had expected, they laid aside their seeming friendship, and committed such outrages, that Gnadenhuetten, formerly the seat of peace and

industry, was converted into a theatre of riot and depredation; and, finally, the missionaries were seized by a party of Hurons, and declared prisoners of war. As they were dragged away from the settlement, one of the savages directed a tremendous blow with his lance against the head of Mr. Senseman, but providentially missed his aim. A Monsy Indian then approached the captives, and seizing each of them by the hair of the head, shook them violently, and exclaimed, in a taunting manner, "Welcome among us, my friends."

The missionaries were now conducted into the camp of the Delawares, where some of the savages sang over them the death-song, whilst others stripped them to their shirts, and secured them in two huts, where they had to sit or lie upon the bare ground, without any thing but a few rags to shield them from the cold. Another party of warriors, in the meantime, marched off for Salem and Schoenbrunn; and, on their arrival at those settlements, they plundered the mission-houses of every thing which they chose, and carried off such of the missionaries as remained, together with their wives and children; singing the death-song as they led them away. On this occasion, one of the brethren narrowly escaped being killed by the blow of a tomahawk; and poor Mrs. Senseman, who had been confined only three days, was compelled to accompany these merciless barbarians, in a dark and rainy night, with her infant at her breast. By the kind care of her Heavenly Father, however, both she and the child were preserved from injury; and she felt truly thankful that she was enabled to walk, as otherwise her life and that of her dear offspring would have been sacrificed by the Indians.

The next day the prisoners obtained permission to see each other, and their interview was so tender and affecting, that even the hearts of the savages were melted, and the feelings of remorse and sorrow were visibly depicted in their countenances. The females, who, under all their sufferings, had evinced the most surprising composure and resignation, were soon liberated, together with the missionary Michael Jung; but as their habitations were almost destroyed, they went to lodge in the house of an-

other of the brethren named Shebosh, who, having adopted the Indian mode of life, was considered as a native by the Hurons, and thus escaped the captivity which awaited his coadjutors.

At the commencement of these troubles, the timidity of the Christian Indians caused them to act like our Lord's disciples, when he was apprehended in the garden of Gethsemane; as they all forsook their teachers and fled. On arriving in the woods, however, they wept so loud, that the air resounded with their lamentations. And when they had recovered from the first impressions of terror, they not only ventured to return to the settlement, but even recovered many of the articles which had been stolen from the missionaries, or generously purchased them, in order that they might be restored to their legitimate owners. Some of them, also, adopted the plan of carrying blankets to the prisoners at a late hour in the evening, and of fetching them away very early in the morning, that there might be no possibility of their being carried off by thieves during the day.

After the brethren had remained in confinement for several days, the Indian chiefs thought proper to set them at liberty, enjoining them, however, to remove with their people to another part of the country. To comply with this injunction they were aware, that, in addition to the loss of their three beautiful settlements, they must leave behind them property of various descriptions to the amount of twelve thousand dollars; unfortunately, however, there was no alternative, and the continued outrages of the savages constrained them, in a short time, to submit to the proposed emigration.

In their removal from the banks of the Muskingum, they were escorted by a troop of savages, who surrounded them on all sides, at the distance of some miles. They went partly by land, and partly by water; but some of the canoes unfortunately sunk, and those who were in them lost all their little property, though their lives were providentially saved. Those who proceeded by land drove the cattle, of which a numerous herd had been collected from two of the settlements. In the prosecution of their

tedious journey, the brethren and their wives usually travelled in the midst of their beloved flock. One morning, however, when the Christian Indians were unable to set off quite so soon as their conductors desired, the savages forced the missionaries away alone, and whipped their horses till the poor animals became quite unmanageable. In consequence of this, and the swampy state of the road, the wife of Zeisberger was twice thrown from her horse, and in one instance was dragged a considerable distance with her foot hanging in the stirrup; but through the goodness of God she was preserved from material injury. The converted Indians followed as fast as possible, but, notwithstanding their exertions, they could not overtake them till night; so that the missionaries were not rescued from their perilous situation till the next morning. Amidst all the fatigues and hardships of this migration, however, the most perfect unity and resignation prevailed among the brethren and their people; not an individual was heard to utter a complaint, or to express the slightest dissatisfaction; but, committing their case unto the Lord, they were enabled to rejoice in Him, as their unfailing friend, and they even held their daily meetings on the road.

At the expiration of four weeks, our travellers arrived at Sandusky Creek; and here the half-king of the Hurons and his warriors left them, without any directions how to proceed. Thus abandoned in a desert country, where there was neither game nor any other provisions, though it had been represented to them as a terrestrial paradise, they wandered about for some time, not knowing how to act. At length, they determined to pass the winter in Upper Sandusky; and, having fixed on the most eligible spot which they could discover in this dreary wilderness, they constructed small huts of logs and bark, to shield them from the inclemency of the weather. Their situation, however, was truly deplorable, the savages having stolen their blankets and every other article, on the journey, except their utensils for manufacturing maple sugar; and their want of provisions being so great, that the missionary Shebosh, and some of the Christian Indians, were absolutely compelled to return to the forsaken settlements

on the Muskingum, to fetch the Indian corn which had been left growing in the plantations. In this hazardous enterprise, Shebosh and five of his companions were made prisoners, and carried to Pittsburg; but the rest of the party returned safely with four hundred bushels of corn.

The Christian Indians had only just begun to settle themselves in Sandusky, when a message arrived from the governor of Fort Detroit, commanding the missionaries to repair to that place, and answer the accusations which had been laid against them. Accordingly, four of the brethren, accompanied by as many Indian assistants, set off without delay; and they were not only mercifully preserved during their long and perilous journey, but the providence of God so wonderfully overruled events on their arrival, that Captain Pipe, their accuser and inveterate foe, was compelled to avow their innocence, and to acknowledge that he and the chiefs connected with him were alone to blame. The ground of their accusation it seems was, in fact, simply this:—The Delaware Indians who, at that time, were in strict alliance with their Christian countrymen, occasionally received letters from Pittsburg and other places; and, as they could not decipher their contents, they generally applied to the brethren to read them, and, in some instances, to answer them in the name of the chiefs. To have refused such a request would have been extremely ungrateful, and might have led to serious consequences; yet, for this innocent service, rendered to himself and his associates, had Captain Pipe represented them as carrying on a treasonable correspondence. The governor, however, was now so thoroughly convinced of their integrity, that he not only declared them innocent of the crimes alleged against them, but ordered them to be supplied with clothes and various articles, of which they had been plundered, and sent them back to their congregation with an assurance that their exertions for civilizing and instructing the Indians in the truth of Christianity had excited his warmest approbation.

The settlers at Sandusky now enjoyed a temporary repose, and were abundantly refreshed in waiting upon God in their daily worship. Some additions were also made to the church by baptism; and those who, for a sea-

son, had been seduced into the paths of error, were made sensible of their guilt, and were affectionately restored to their forfeited privileges. But whilst spiritual consolation abounded, the temporal concerns of the congregation were truly distressing; as provisions could scarcely be obtained in any way, and absolute famine with all its terrors began to appear among them. In consequence of the severity of the winter, there was no forage for the cattle, many of which perished with hunger; and the want of the poor was so extreme, that they greedily devoured the carcases of these poor animals. Others lived exclusively on wild potatoes; and, at Christmas, the missionaries were unable to celebrate the holy communion, not having either bread or wine sufficient for that purpose.

Impelled by the pressure of the increasing famine, several parties returned to the settlements on the Muskingum, as they understood that a great quantity of corn was still in the fields, superior in quality to that which was sold at an exorbitant price in Sandusky. It was also reported that there was now no longer any danger in visiting that part of the country. In crediting this intelligence, however, the Christian Indians were awfully deceived; as a scene of treachery and murder was, soon afterward, there exhibited, which has scarcely a parallel in the history of the most barbarous nations.

Some of those American fanatics whom we have already noticed, as holding the idea that the Indian tribes were accursed of God, and that it was a positive duty to attempt their extirpation, were highly incensed against the governor of Pittsburg, in consequence of his having liberated the Christian Indians who had been taken prisoners with the missionary Shebosh, at Schoenbrunn; and, as they understood that the converted natives at Sandusky were sometimes compelled to revisit the Muskingum, in order to obtain provisions, they barbarously resolved to murder those unfortunate creatures, to destroy their settlements, and then to proceed to Sandusky, and massacre the residue of the congregation. Accordingly, in the month of March, 1782, the conspirators, to the number of about a hundred and sixty, directed their steps toward Gnadenhuetten, and,

about a mile from the settlement, they met the son of Mr. Shebosh in the woods. They immediately fired, and wounded him so severely that it was impossible for him to escape; and though he implored their compassion in the most touching manner, assuring them that he was the son of a white Christian, they were deaf to his entreaties, and barbarously cut him in pieces with their hatchets. They then proceeded in search of the Indians, whom they found gathering the corn in their plantations, and addressed them in such a friendly manner, professing to pity their misfortunes, and promising to conduct them to Pittsburg, where their wants would be supplied, and their persons protected from their enemies, that the poor unsuspecting creatures not only treated them in the most hospitable manner, but even delivered all their weapons into their care, and shewed them the different articles which they had secreted in the woods.

In the mean time, John Martin, one of the native assistants, went to Salem, to inform his countrymen at that place of the arrival and friendly designs of the Americans; and, as the latter expressed a desire to see that settlement, a party of them were conducted thither, and received with the same hospitality as they had experienced at Gnadenhuetten. With the most consummate hypocrisy they here renewed their professions of friendship, and easily persuaded the unsuspecting Indians to accompany them. Before they entered the town of Gnadenhuetten, however, they suddenly seized their astonished victims, robbed them of their arms, and even of their pocket knives, and carried them bound into the settlement, where their unfortunate brethren were already in a state of captivity. The unfeeling wretches then assembled in council, and resolved, by a majority of votes, that the whole of their prisoners should be put to death on the following day.

The Indians being apprised of their sad destiny, were, at first, naturally overwhelmed with astonishment and horror. In a short time, however, they became collected and resigned; and not only spent the night in solemn prayer and mutual exhortations, but, as the morning approached, they united in singing the praises of their adorable Redeemer, in whose immediate presence they were so soon to

appear, and at whose sacred feet they expected, in a few hours, to cast down their blood-bought crowns, with all the redeemed above.

The day of execution having arrived, the inhuman murderers fixed on two houses,—one for the men, the other for the women and children,—to which they gave the horrid but appropriate name of *slaughter-houses;* and the scene of carnage immediately commenced. The poor innocent creatures, being bound with ropes, two and two together, were led into the places appointed for them, and there scalped and murdered in cold blood, without regard to sex or age. In this manner perished no less than ninety-six unoffending persons, among whom were five valuable assistants and thirty-five children! The patience, piety, and resignation with which they met their fate were so remarkable, that even their diabolical assassins acknowledged "they were *good* Indians, as they sang and prayed to their latest breath."

The only individuals who escaped this sanguinary catastrophe were two youths, in whose behalf the Providence of God interposed in a most remarkable manner. One of these, having fortunately disengaged himself from the cords with which he was bound, crept unobserved through a narrow aperture into the cellar of the house where the women and children were slaughtered; and early the next morning, he made his way into a neighbouring thicket. The escape of the other youth was still more singular. The blood-thirsty ruffians gave him only one blow on the head, cut off his scalp, and then left him. After a short time, he recovered his senses, and perceived that he was surrounded by lifeless bodies, bathed in their own blood. In the midst of these he saw one of the converts named Abel, slowly moving, and endeavouring to raise himself. He, however, remained perfectly still, as if he had been dead, and this precaution proved the means of his deliverance; for, just at this juncture, one of the murderers came in, and perceiving that Abel was still alive, he immediately dispatched him with two or three heavy blows. The other youth, though suffering the most acute pain from his wounds, lay perfectly motionless till night,

when he ventured to creep to the door, and escaped into the adjacent wood. Here he met with his companion who had so happily eluded destruction; and, before they quitted their place of concealment, they observed the wretches making merry over the success of their murderous enterprise, and setting fire to the houses in which they had shed such streams of innocent blood!

It subsequently appeared that the Indians had been apprised of the approach of the white people in time to have saved themselves by flight; but though, at other times, they evinced the utmost caution and timidity, yet, on this occasion, they felt no alarm; supposing that they had nothing to apprehend from the Americans, but only from the savages. Their brethren at Schoenbrunn, however, were providentially rescued from the dreadful calamities which awaited them. A messenger, who had been dispatched from that settlement, was struck with horror on finding the mangled body of young Shebosh lying in his path; and, on perceiving a number of Americans about Gnadenhuetten, his suspicions were naturally roused, and he immediately returned to communicate them to the Indians. They accordingly retired with precipitation into the woods; and when the murderous ruffians arrived, they had the mortification to find that the town was evacuated. They, therefore, set it on fire, and retired, taking with them the scalps of their poor defenceless victims, a number of horses, and property of various descriptions.

Whilst the powers of darkness were thus triumphing, for a season, in the vicinity of the Muskingum, the governor of Fort Detroit, notwithstanding his former kind assurances, was induced once more to commission the half-king of the Hurons, to bring away the missionaries and their families from Sandusky. This was a severe stroke to the brethren, whose minds had been previously and severely wounded by the apostacy of some of their converts; and when the congregation understood that their beloved teachers were to be removed from them, they exhibited the most heart-rending grief, and appeared altogether inconsolable. The missionaries, however, pointed out the duty of implicit resignation to the Divine will, and the venerable Zeisberger,

in a fervent and appropriate prayer, "commended them to God, and to the word of his grace."

On their arrival at Detroit, on the 11th of April, 1782, the brethren were lodged in the barracks, but were afterwards permitted to remove to a private house in the environs of the town. They were also visited in the most friendly manner by the governor, who avowed his consciousness of their innocence in respect to the charges which had been renewed against them, and explicitly stated, that in removing them from Sandusky, it was his principal object to rescue them from the perils to which they were exposed in that settlement. He then gave orders that all their wants should be supplied from the government stores; and gave them free permission to preach the gospel, to baptize children, and to bury the dead, whenever they might be applied to for those purposes.

The Indians at Sandusky, in the mean time, were exercised with trials of no ordinary nature. The daily meetings were continued after the departure of their teachers, and the assistants exhorted the congregation, in the most affectionate manner, to adhere stedfastly to the truths of the gospel; but whilst this advice was suitably received by some, there were others who evinced the grossest perfidy, and even ascribed all their misfortunes, and the massacre of their friends on the Muskingum, to the missionaries. At the same time the half-king of the Hurons, whose guilty conscience would not permit him to rest in the vicinity of a body of Christian Indians, sent a peremptory order to the congregation to quit that part of the country. Conscious of their inability to resist, and distracted by the confusion recently excited among themselves, they determined to separate; and, accordingly, one party migrated into the territories of the Shawanose, whilst the remainder fixed their temporary abode near Pipe-town, with the intention of subsequently removing nearer to the river Miami.

The reader will, no doubt, be disposed to regret a circumstance which, for the present, put a period to a mission once so prosperous and promising; but "the ways of God are not as the ways of man," and poor short-

sighted mortals, instead of even venturing an opinion upon the mysterious movements of Divine Providence, should silently await the fulfilment of the encouraging promise, "What I do thou knowest not now, but thou shalt know hereafter." At the very time that the believing Indians were driven from Sandusky, the unfeeling wretches who had so recently imbrued their hands in innocent blood, were advancing against that settlement. By the dispersion of the congregation, however, their barbarous purpose was completely frustrated; and their arrival in this part of the country proved the prelude to their own destruction, as they were here overtaken by a party of British and Indian warriors, and the greater part of them were cut in pieces.

The governor of Detroit now conceived that he should render the greatest possible service to the brethren by having them safely removed to Bethlehem; but, on finding that no considerations could detach them from the cause of the Indians, and understanding that they were desirous of forming a new settlement, to which their poor dispersed converts might be invited to return, he kindly entered into a negociation with the chiefs of the Chippeway tribe, and obtained from them a grant of land on the banks of the Huron, about twenty miles to the north of Detroit. He also furnished them with boats, planks, provisions, &c. out of the government stores, and even sent to the dispersed Christian Indians, inviting them to return to their teachers. As this message was accompanied by a string of wampum, several families ventured to accept it; and, in July, 1782, the missionaries removed to the place which had been procured for their residence, and erected a town which they called *New Gnadenhuetten*.

By the unremitting labours of the brethren, the environs of the new town, which had been formerly covered with brushwood, and infested with swarms of stinging insects, were soon transformed into regular plantations, and the settlement began to assume a pleasing and cheerful aspect. The inhabitants, however, were as yet but few in number; as the greater part of the Christian Indians remained in the country of the Twitchees, at a distance of two hundred and fifty miles. Verbal messages were, in-

deed, frequently sent to them by the missionaries; but, in many instances, the import of these was perverted by the bearers, who, from interested motives, represented that it would be extremely unsafe to pass through the English territory; though, in point of fact, the governor of Fort Detroit acted as a friend and a father to all who needed his assistance in returning to their teachers. At the same time, some of the native chiefs commanded them, in a peremptory tone, to submit to their fate, and to return to their former mode of life; as the gospel would no longer be permitted even to be named in the Indian country. With the timid and irresolute, this language had the desired effect; many of them continuing to reside among the heathen, and some few relapsing into pagan superstition. Others, however, happily illustrated the declaration of our blessed Lord, that "Where the treasure is, there will the heart be also;" and, alike regardless of menaces, and unmoved by the probability of ill-treatment on their journey, they returned to their teachers the following spring, and once more realized the indescribable happiness of "dwelling together in unity," at the foot of the cross. The settlement was, also, occasionally visited both by heathen and white people, and some of the former, convinced of their sinfulness, and constrained to fly to Christ for life and salvation, were received into the church by the rite of baptism.

The termination of a long and sanguinary war, and the recognition, by Great Britain, of the independence of the United States of America, in 1783, seemed to promise a season of calm repose to the missionaries and their people; but trials and difficulties still awaited them. The early and unexpected severity of the ensuing winter compelled the congregation to disperse themselves through the country in quest of provisions, and many of them who, for a considerable time, had subsisted on nothing but wild roots, were in the most imminent danger of perishing with famine, when a numerous herd of deer strayed into their neighbourhood, and thus providentially supplied their pressing wants. It should also be added, that considerable debts were contracted, during the scarcity, with the tradesmen at

Detroit; but, on the return of spring, the Indians applied themselves so industriously to labour, that the demands of their creditors were soon and satisfactorily liquidated.

The ensuing harvest proved very productive, and it was now naturally expected that the new colony would flourish in peace and prosperity; but the Indians, who seemed destined to find no resting place, were given to understand, that the Chippeways reclaimed the land which they had granted, on the pretence that it was one of their principal hunting districts; and they were also assured, that the most fatal consequences would result from their attempting to continue at New Gnadenhuetten. They accordingly resolved to set out in quest of another residence; and, by the kind assistance of the governor of Detroit, who procured them a compensation of two hundred dollars for their houses and plantations, they were conveyed to the coast of Cayahaga, where they took up their abode, for the present, in an old deserted town which had been formerly occupied by the tribe of Indians called Ottaways. To this place they gave the name of *Pilgerruh*, or "Pilgrim's Rest;" and, though the season was considerably advanced, they cleared the ground for plantations, and even ventured to sow some Indian corn.

During their residence on this spot, they were visited by heathen Indians of different tribes, particularly the Ottaways, Chippeways, and Delawares, who appeared desirous of hearing the gospel. Others, however, attempted, from time to time, to seduce their believing countrymen from the faith of Christ; and so many alarming, though unfounded, reports of new hostilities and impending calamities, harassed and dismayed the congregation, that another removal became indispensable. Accordingly, in the month of April, 1787, they quitted Pilgerruh, and, proceeding partly by land and partly by water, arrived, at length, in the vicinity of Pettquotting, where they formed a temporary settlement, to which they gave the name of *New Salem*.

As it was the grand object of the missionaries to communicate the glad tidings of salvation to the uninstructed heathen, their removal to this spot appears to have been

immediately over-ruled by Divine Providence for the furtherance of that important object. Scarcely a day passed without visits from strangers, many of whom attended on the public worship, and some were savingly convinced of the power and preciousness of the gospel. Among those who were thus rescued from the slavery of Satan, and brought into the glorious liberty of the children of God, were two Indians formerly noted for the most abandoned profligacy. One had actually formed a plan, in years past, of murdering some of the missionaries, and had even concealed himself with the design of surprising them: but his barbarous scheme was happily rendered abortive, and he was subsequently transformed by the word of Christ, from an inveterate enemy into a decided friend and adherent of the brethren. The other was a Huron Indian, who, having received the truth in the love thereof, declined accepting the office of a chief among his countrymen, and took up his abode with the congregation. Many of the believing Indians also, who had been dispersed during the late troubles, returned by degrees to New Salem; and several who had relapsed for a time into paganism, evinced such genuine repentance, that they were eventually restored to the privileges of the church. The assistants, at the same time, exhibited the utmost zeal and diligence in the discharge of their respective duties; the young people appeared to increase in grace and in knowledge of the truth; and the order, tranquillity, and cheerfulness of all the inhabitants of the settlement, excited such admiration, even in the breasts of the savages, that a heathen chief one day exclaimed, "You are indeed a happy people; you live cheerfully and harmoniously together; and this is to be found no where but among yourselves!"

For a period of nearly four years the brethren remained at New Salem without molestation; but, at the expiration of that time, they were so seriously annoyed by the dealers in rum, and so much alarmed by the recommencement of hostilities between the Indians and Americans, that, in April, 1791, the whole congregation, consisting of upwards of two hundred persons, crossed Lake Erie in thirty canoes, and fixed on a temporary asylum in

the British territory. In less than twelve months, however, they experienced such repeated molestations from some of their white neighbours, and received such threatening messages from the savages, in case of their refusing to take up the hatchet against the Americans, that they were compelled to remove to Upper Canada; where the government had benevolently assigned them a tract of land, comprising about twenty-five thousand acres, on the banks of the river Thames, which disembogues into Lake St. Clair. Here they erected a new settlement, which they called *Fairfield;* and such was the application of the Indians to agriculture and a variety of manufactures, that they not only supplied their own wants, but were enabled to carry on a beneficial trade with their neighbours. It is also worthy of remark, that, though there were formerly no white settlers within thirty leagues of this district, the lands adjacent to Fairfield were now rapidly tenanted, and, in a short time, travellers began to pass so frequently both by land and water, that the missionary station might be considered as lying in the high road to Niagara.

Shortly after their arrival at Fairfield, the brethren were frequently visited and attended in their public meetings by many of the Chippeway and Monsy Indians; few, if any, instances of genuine conversion, however, occurred among the former; and the latter were so decidedly inimical to the truth, that they not only rejected it themselves, but did all in their power to impede its progress. The dealers in spirituous liquors also placed many obstacles in the way of the mission; by seducing the heathen who occasionally visited the settlement into drunkenness, which soon obliterated their serious impressions, and led to the perpetration of various crimes. But, amidst all these discouragements, the missionaries steadily prosecuted their Master's work, and cheered themselves with the pleasing reflection that the professing Indians who resided with them, were, with few exceptions, walking according to godliness, and encouraging each other in the faith and hope of the gospel.

In the summer of 1797, two of the missionaries were sent to survey the tract of land on which the towns of

Gnadenhuetten, Salem, and Schoenbrunn, formerly stood; as the American Congress had kindly granted this district, together with four thousand acres of ground adjoining each of the settlements, to the United Brethren, for the express purpose of evangelizing the heathen. On their arrival, they found the country completely overgrown with long grass, briers, and brushwood, and infested with bears, snakes, serpents, and other animals and reptiles, which they could only dislodge by setting the impervious thicket on fire. Some ruins of the houses were still standing at Gnadenhuetten, and the spot where the unoffending Indians had been so inhumanly butchered was strongly marked; many of their bones lying unconsumed among the extinguished ashes.

After mature deliberation it was determined to renew the mission on the banks of the Muskingum; for though the Indians have, naturally, an unconquerable aversion to reside in a place where any of their friends have been killed, those whose minds had been enlightened by the gospel of Christ, had abandoned this superstition. Accordingly, in the month of August, 1798, the venerable David Zeisberger, in the seventy-seventh year of his age, set out, with his aged and infirm wife, the missionary Mortimer, and several Indian families, consisting of thirty-three persons, to re-occupy a field which had lain dormant for more than seventeen years.

On their arrival at the place of destination, they fixed on a spot near the former site of Schoenbrunn, and erected a town which they called *Goshen*. This was the thirteenth settlement formed by Zeisberger in the Indian country, and here both he and his faithful colleague pursued their ministerial labours with unremitting zeal and diligence; and, though their hearers were comparatively few, the word of truth appears to have been blessed to some of the heathen, whose families eventually took up their abode with the brethren, and made a public profession of Christianity.

In the autumn of 1799, an attempt was made to introduce the gospel among the Cherokee Indians, and, after various negociations, two of the brethren, A. Steiner and G. Byhan, went thither, and took up their abode in a dis-

trict, to which they afterwards gave the name of *Spring Place*. Here they had various difficulties to encounter; but the friendship of a gentleman, named Vann, proved of the most essential service to them; for his character was so universally respected by the Indians, that the mere circumstance of enjoying his patronage might be considered as a complete security against molestation. Having erected the necessary buildings, they opened a school for the education of Indian boys, and several of the chiefs readily placed their sons there. These, as they became acquainted with the benefits to be derived from tuition, appeared to take peculiar pleasure in their studies, particularly in learning hymns and portions of Scripture. They also seemed much impressed, when listening to the interesting narration of the Saviour's dying love; and some of them, after leaving the seminary, kept up a pleasing correspondence with their teachers. Many years, indeed, rolled away, before much fruit appeared in respect to the grand design of the mission; but that God who hath said that His word shall not return unto him void, at length poured out a gracious unction upon his gospel, so that a considerable number of the Cherokees were induced to abjure their former superstitions, and some of the most respectable characters in their nation professed their faith in Christ, and were received by baptism into the bosom of the church.

About twelve months after the commencement of the mission to the Cherokees, the great council of the Delaware Indians residing on the banks of the Woapikamikunk, sent a message to the brethren at Goshen, requesting that some persons might be appointed to settle among them, and instruct them in the principles of the Christian religion. Accordingly, in the latter end of February, 1801, Messrs. Kluge and Luckenbach, with twelve Christian Indians, set out with the view of promulgating the gospel in that part of the country, and, on their arrival, they were received with every demonstration of friendship and cordiality. The district assigned for their habitation was situated between nine populous towns, and great numbers of the heathen flocked to hear their discourses. Some of these, indeed, came to reside with the missionaries and were baptized; so

that, at the end of the year 1802, the little community was augmented to twenty-three persons, and the settlement contained ten houses besides the church. A few years, however, produced a melancholy change in the aspect of the mission, and an occurrence of a most tragical nature caused it, in the sequel, to be abandoned.

In the autumn of 1805, a chief, whose protection had been of the most essential service to the brethren, was summoned into the unseen world; and another, who had invariably treated them with kindness, was divested of his authority. The savages now began to exhibit their hatred against the gospel, and even threatened to murder the missionaries, after wantonly killing their cattle. And, in the early part of the ensuing year, they proceeded to such extremities, that it is scarcely possible to record their diabolical actions without a thrill of horror.

In the month of February, 1806, a Shawanose impostor, who pretended to discover the deepest mysteries, and who had attained the highest celebrity among the Indian prophets or sorcerers, paid a visit to the Delaware tribe, who received him with every mark of respect, and determined to convene a grand council, for the purposes of exterminating the arts of witchcraft and secret poisoning, and of extorting confession from the accused parties by torture. At the same time it was resolved that those who persisted in denying the crimes laid to their charge should be cut down with war-hatchets, and thrown into the flames.

The more effectually to accomplish their barbarous designs, the young Indians assembled, and, having selected the most desperate characters as their leaders, they deposed all the aged chiefs, and guarded the whole assembly with as much vigilance as if they had been prisoners of war. They then accused the venerable chief Tettepachsit of having destroyed many Indians by poisonous ingredients, some of which were still in his possession; and on his disavowing this unfounded charge, they bound him with cords to two posts, and began to roast him over a slow fire. Unable to endure his excruciating agonies, the poor old man pretended that he had some poison in the house of the Christian Indian Joshua, who acted as an interpreter to the

missionaries, and was, at this time, the only convert residing with them. A party was accordingly dispatched to the settlement to fetch him away by force; and though, on being confronted with Tettepachsit, the latter confessed that he had accused him without the slightest foundation, he was kept in confinement till the next day, when the Shawanose prophet was to make the most important discoveries.

At the time appointed this arch impostor commanded that all the Indians of both sexes should sit down in a circle. He then accused Tettepachsit, and another aged chief, of the practice of mixing poison, and stated that many persons had been sent to an untimely grave by the former; and though, in respect to Joshua, he avowed that he had no poison in his possession, he stated that he had an evil spirit at his command, by which he could effect still greater mischief. This decision was highly gratifying to the savages, who seized all the accused persons, and watched them as condemned criminals, that they might not effect their escape.

About three days after, ten of the pagan Indians, with their faces painted black, conducted Tettepachsit to the missionary settlement, and, after kindling a large fire close to the habitation of the brethren, they struck the aged chief on the head with a hatchet, and threw him alive into the flames; diverting themselves with his piercing cries and dying convulsions. They then entered into the mission-house, and demanded bread and tobacco, boasting of the atrocious deed which they had just perpetrated. They promised, however, to intercede with their chiefs on behalf of Joshua; and, after their departure, the missionary Luckenbach set out with the design of visiting and consoling that unfortunate prisoner; but he had not proceeded half-way on his journey, when he received the distressing intelligence that poor Joshua had already been immolated and burnt by his savage enemies. With these heavy tidings he returned to his Christian friends; and, as the settlement itself was now exposed to the most imminent danger, they were finally compelled to give up the mission, and return to Goshen.

Several other attempts were made by the brethren within a few years, to disseminate the blessings of divine revelation among different tribes of the Indians in North America; particularly among the Chippeways, the Monsys, the Wyondats and Mingoes, and the Creeks; and with this view, settlements were formed in Upper Canada, at Pettquotting, in Upper Sandusky, and on the banks of the river Flint. Various untoward circumstances, however, rendered it impracticable to retain these stations, and the whole of them were successively though most reluctantly abandoned.

On the 17th of November, the church of the United Brethren was deprived of one of its greatest ornaments, by the death of the excellent and laborious Zeisberger; who breathed his last, in the presence of his brethren and his beloved flock, at Goshen, having attained to the venerable age of eighty-seven years, seven months, and six days. His life, for upwards of sixty years, was devoted to the cause of God among the Indians; and when the infirmities of old age rapidly increased upon him, he appeared particularly anxious to complete his translations of portions of the Scriptures and of discourses into the Delaware language. He finished the hymn-book now used by the Indian congregation, which consists principally of hymns of his own translating, and occupies three hundred and fifty-eight pages in octavo. In addition to this, he also translated the Harmony of the Four Gospels, and many smaller pieces, which, at the time of his decease, were partly printed, and partly left in manuscript. He also published a second edition of his Delaware Spelling Book, and left behind him a valuable grammar in the same language.

The congregation at Fairfield continued for several years in a flourishing state, both in respect to external prosperity and the consistency and spirituality of the greater part of its members. The missionaries were, indeed, occasionally alarmed for the morals of their young people, by the introduction of the rum trade into their immediate vicinity, and they had also to regret that few of the neighbouring heathen appeared to be suitably affected by the word of divine truth; but, whilst they mourned over these circum-

stances, they were enabled to rejoice in the gradual illumination and genuine conversion of many who had been baptized, as children, in the settlement; and their joy was abundantly increased when others who, for a time, had been seduced into sinful practices, returned with contrite hearts and weeping eyes to the foot of the cross, and humbly entreated that they might be re-admitted into the bosom of the church. In the autumn of 1813, however, in consequence of the war between America and Great Britain, the tranquil abodes at Fairfield became the resort of fugitives from the adjacent country; the church and school-house were occupied by sick soldiers; and the Christian Indians were compelled to abandon the settlement.

In their removal from this spot, where they had enjoyed the blessings of repose for upwards of twenty years, they were to be accompanied by one of the missionaries named Dencke; but two others, Messrs. Schnall and Jung, remained in the settlement, with the design of retiring as soon as possible to Bethlehem; the former being in an ill state of health, and the latter beginning to experience the infirmities of age. An engagement soon afterward took place, about a mile and a half from Fairfield, between the English and Americans, in which the latter proved victorious. In the evening, a number of their officers entered the town, and though, at first, they appeared friendly towards the missionaries, they soon began to treat them with great severity, under the pretence that they had secreted stores belonging to the British army. All the trunks and boxes of the brethren were examined, and even the roofs of the church and school-house were searched with the most careful vigilance; and, the next morning, when the soldiers began to plunder the settlement, the missionaries were compelled to give up the whole of the provisions which they had purchased for their winter consumption, comprising six hundred pounds of flour, fifty bushels of potatoes, twelve bushels of apples, and various kinds of vegetables.

On the arrival of General Harrison, with several other officers, Mr. Schnall waited upon him, to implore his protection, and to solicit some compensation for the loss which

he and his colleague had sustained. The only favour, however, which he could obtain, was that of being permitted to depart, with his coadjutor, and such part of their baggage as they could immediately pack up. The whole of their household furniture and live stock, amounting in value to several hundred dollars, were consequently left to the invaders, by whom the settlement was soon afterward laid in ashes.

The Christian Indians, on leaving Fairfield, determined to form an encampment about six Canadian miles higher up the river; but when Mr. Dencke, who had remained behind till he could ascertain the result of the engagement, reached that spot, he found it deserted, and was, for some time, at a loss how to act. At length, however, he providentially met with a man who agreed to convey him in his waggon to Delaware town; and, though he was attacked by a gang of robbers, who plundered him of all his books and manuscripts, together with the few articles of clothing which he had saved in his flight, his misfortunes seemed to be completely obliterated when, on reaching the place of his destination, a number of his Indian friends came flocking around him, and, with tears in their eyes, expressed their thankfulness to God for such an unexpected interview. It now appeared that some alarming intelligence had induced the congregation to break up their encampment, and to retire precipitately into the woods; but, though much confusion had ensued, and parents had been separated from their children, whilst solely intent on their personal preservation, the whole of the fugitives were happily collected in Delaware town, with the exception of one woman, who had been murdered at a short distance from Fairfield.

The Indians now proceeded towards Lake Ontario, and formed a temporary settlement in the woods, where they erected a number of huts, together with a house for the missionary, and a chapel; but as this situation was considered dangerous on account of its proximity to the American fleet, they removed, in the ensuing spring, further toward the mountains.

On the termination of the war, they returned to their

former station on the river Thames, and, after residing for some time in huts on the site of their old buildings, they erected a town on the opposite bank of the river, to which they gave the name of *New Fairfield*. To this place they removed in the autumn of 1815, when their numbers amounted to one hundred and nine persons. The following year, an Indian named Onim, who from his youth had evinced the most inveterate hatred against the missionaries, was savingly converted to God, was baptized in the name of the Blessed Trinity, and died in the faith of the gospel; and by this circumstance an impression was made, both among the Indians and the white people, which afterwards led to an extensive awakening in the neighbourhood.

In the month of September, 1819, the excellent missionary John Schnall expired at New Fairfield, in the sixty-sixth year of his age, after devoting eighteen years of his life to the instruction of the Indians. A malignant fever had also previously broken out in the neighbourhood; so that in almost every family some individuals were affected by it. Under this painful dispensation, however, the influence of the Holy Spirit was very conspicuous in the deportment of the sufferers; and the congregation generally appear to have afforded much satisfaction to their teachers by the consistency of their walk and conversation. The autumn of the ensuing year proved to be a sickly season; but in 1821, the same period passed over without any appearance of disease, and the missionaries observe that the spiritual state of their congregation throughout the year had afforded them more cause for joy than regret.

In a letter dated January 17, 1822, Mr. Luckenbach says, "We cannot be sufficiently thankful to the Lord for the peace and quietness which we enjoy. During the late festival season, divine worship was well attended; the subject of our Saviour's birth was listened to with deep attention; and we had the satisfaction to hear some of the heathen who were present, express themselves in such a manner as to cherish a hope that they are looking for something better than paganism. The re-admission of an Indian, on the 6th of January, who had been excluded many years back, seemed to make a favourable impression upon the

careless among our young people, as he had, at one time, been foremost in every thing evil, but now appeared before the congregation as a weeping penitent suing for mercy. Between Christmas and the new year, a female Indian who had been taken ill in this settlement, was baptized on her death-bed, and, several days afterward, she departed, as we have reason to believe, happily in the Lord."

On the 25th of June, the same correspondent writes, that though some circumstances of a painful nature had occurred, the missionaries were enabled to rejoice that by far the greater part of their congregation continued to be faithful followers of Christ, and that their confidence in the help of the Lord was frequently revived and strengthened by proofs of his mercy toward them. A new mission-house was, at this time, partly erected; and it is stated that the Christian Indians most cheerfully lent their assistance towards the building, without any remuneration.

After three years had passed away without any of the heathen being publicly consecrated to God by the rite of baptism, the missionaries had the pleasure of baptizing three Indian females; one on Christmas-day, 1822, a second on New Year's-day 1823, and the third on the feast of the Epiphany. Two of these, an aged woman and her daughter, about fourteen years old, had removed in the preceding spring, from the upper Monsy town to New Fairfield, and here their hearts were opened to the word of the gospel, so that they earnestly desired to be made partakers of the privileges of the children of God. The other, who was sister-in-law to one of the female assistants, had resided four or five years in the settlement, and, during that time, had been a diligent attendant on the means of grace, but had not appeared to desire a closer connexion with the church. Now, however, she entreated, with tears, that she might be baptized; and as she made a satisfactory confession of her faith, and avowed her exclusive dependence for salvation on the all-sufficient sacrifice of Calvary, her request was granted, and the Divine presence seemed to be enjoyed by all who witnessed the solemn ordinance.

In a communication, dated April 8, 1823, Mr. Luckenbach says, "We celebrated the Passion week and Easter

holydays in peace, and with the blessing of our Lord, which was truly manifest in all our meetings. The sugar boiling season is about Easter, and, if this festival happen early, it is generally productive of much disturbance. It also creates considerable inconvenience to our Indians, and prevents them from attending at church as they otherwise would; as they are obliged to take advantage of the time when the sap runs from the maple trees. We had no reason, however, to complain, but rather rejoiced to find that, with few exceptions, they were willing to submit to any trouble, rather than lose an opportunity of hearing the account of the sufferings, death, and resurrection of our Saviour. An Indian named Simon, who had been baptized at Petquotting, but had afterwards left the congregation, and lived for more than ten years among the wild heathen, returned hither this spring, and begged most earnestly for re-admission. He was in a rapid consumption; and as we believed he had sought and obtained mercy from Him who treats all returning prodigals with compassion, he was re-admitted, and assured of the forgiveness of the congregation on his sick bed.

"Many of the boys in the school have made good progress, and are able to read their own language well. They even begin to understand English, and read the three epistles of St. John in that language. After hearing single verses four or five times distinctly repeated, they learn them by heart, and appear delighted with this mode of instruction.

"The winter has been excessively severe, and the snow was so deep, that the cattle belonging to the Indians which, in general, fare but poorly during that season, could scarcely find any food, so that many of them perished. When it began to thaw, the river Thames rose to an extraordinary height, and if the ice in it had not floated off before the rise, much damage would have been done."

The most recent intelligence from this settlement is contained in a letter dated October 16, 1823, in which Mr. Luckenbach writes as follows:—"Since my last, the number of our inhabitants has been augmented by sixteen persons from Goshen, two from among the heathen at San-

dusky, and four of the Monsy tribe. The latter is a family, consisting of an aged mother, who, four years ago, was baptized at Old Schoenbrunn, on the Muskingum, her son, grandson, and great-grandson. Her son is upwards of fifty years old, and has very indifferent health. Being asked why he wished to reside in our settlement, he replied, 'I have no greater wish than to lay down my bones in this place. All I long for is to experience the pardon of my sins, through the mercy of our Saviour, before I die, and to be received by baptism into the Christian church. I now believe all which I formerly heard at Schoenbrunn, concerning our incarnate God and Redeemer, who died upon the cross to save us from eternal death. In this place my poor soul derives comfort and good hope; and I am therefore come to dwell among the believers, and to die with them, because among the heathen I find neither rest nor peace!'

"On the 7th of September, we had a true festival day, when a heathen woman and her child were baptized, and a person, baptized as a child, was received into the congregation. The husband of the former was baptized a year and a half ago. They removed hither from the Upper Monsy town, that, as they said, they might believe, and be converted to Jesus. She is sister to a man named Simon, who departed this life last spring, rejoicing in the Lord. His end, as a believer, and that of her mother, who died among the heathen, made a deep and salutary impression upon her mind, insomuch that she began most seriously to be concerned about the salvation of her immortal soul. During her baptism a powerful sense of the presence of Jesus was felt by the whole congregation. Thus one after another finds the way to our Saviour, and we have reason to rejoice that, by the power of his word, some small additions are made to his church, and that the reward for the travail of his soul is increased from among the Indians. Painful occurrences are indeed not wanting; but, in general, we have much cause for thankfulness, seeing that our labour is not in vain in the Lord."

The settlement at *Goshen* was, for some time, in a languishing state; the Indians residing at that place being

completely surrounded by white settlers, whose conduct and conversation were productive of the most injurious consequences; and so many of the professed converts had been seduced by their temptations, that the United Brethren were, at length, under the painful necessity of suspending the mission. The last missionary, Mr. Bardil, who laboured in that quarter, retired with his assistant to Bethlehem, and those of the Indians who seriously desired the benefit of the means of grace, removed to New Fairfield, in Canada, where they were received with every token of affection.

But whilst we regret the unavoidable suspension of this mission, we are constrained to rejoice in the success which, after an interval of many years, has attended the faithful labours of the servants of God among the Cherokee nation. In a communication from the Rev. L. D. Schweinitz, dated September 1, 1820, it is stated that "The dawn of the day of the Lord has of a truth appeared, and the power of his Holy Spirit is so conspicuous, that numbers of the Cherokees, among whom are several who formerly evinced particular enmity to the word of the cross, now experience its salutary effects, and inquire what they must do to be saved." And in respect to civilization, the same writer observes, "The Cherokee nation has, of late, formed its internal government and the whole management of its public business on a new plan. The English language has been adopted as the official one, in which the national records are kept, and is universally gaining ground. Not a few individuals, and those of influence, have discarded the Indian language and customs. Many of the more respectable have quitted hunting entirely, and become agriculturists; and their way of life is described as differing but little from that of the substantial planters in the United States. All the chiefs, and more especially the younger among them, zealously espouse the cause of civilization and instruction, for which a thirst has become nearly universal. They, at the same time, greatly favour the missionary and school establishments, which enjoy, in an eminent degree, the confidence and esteem of the nation."

The most recent intelligence from the Cherokee coun-

try is contained in a letter from the Rev. J. R. Schmidt, dated Spring Place, September 22, 1822, in which he states that two married women who had, for some time, been candidates for baptism, had been lately received into the church by that sacred ordinance, and that about two hundred persons were present on the interesting occasion. Mr. Proske was, at this time, labouring at a station called *Oochgelogy*, in the absence of Mr. Gambold, who had been compelled, by an attack of fever, to return to Spring Place, for that assistance which his case required; and the author of this communication, whilst diligently employing himself in visiting those members of the Cherokee congregation whose habitations are scattered through the country, obtained many favourable opportunities of testifying of the Lord Jesus, as the only and precious Saviour of poor and perishing sinners.

CHAPTER IV.

Missions in South America.

Though fell disease, in various forms be here,
Beneath a humid sultry atmosphere,
Though 'midst impervious woods the serpent lies,
And o'er the lands dire inundations rise;—
He whom the shining choirs of Heav'n adore,
Shall here display his gospel's wondrous pow'r,
The "forest then shall be a fruitful field;"
The tree of life its precious fruits shall yield;
And through the land the streams of truth shall flow,
To make the Saviour's new plantations grow.

PILGERRHUT, ON THE RIO DE BERBICE.

A GENTLEMAN in Amsterdam having requested that some of the United Brethren would settle on one of his plantations in Berbice, for the purpose of instructing his negroes in the truths of Christianity, Messrs. Dachne and

Guettner sailed from Holland in the month of June, 1738, and in about three months arrived at the place of their destination. But the stewards and managers of the estates viewed them with an eye of jealousy, and appeared determined to render their situation uncomfortable. The missionaries, therefore, were under the necessity of supporting themselves by their own labour; and the hopes which they had formed relative to the evangelization of the slaves appeared to be already crushed, as these poor creatures were treated with a degree of rigour which rendered it almost impracticable to have any intercourse with them with a view to the attainment of their language. The all-seeing God, however, raised up a friend for his servants in the time of their distress; and, through the kindness of a gentleman belonging to the Surinam Trading Company, they obtained a tranquil residence in a small tenement surrounded by a piece of arable land, about a hundred miles distant from the sea-coast. To this little settlement they gave the name of *Pilgerrhut;* and, having conciliated the esteem and confidence of the Indians in the neighbourhood, some of whom understood a little Dutch, they embraced every opportunity of instructing them in the great truths of Christianity. In this labour of love, however, they had to contend with many difficulties, in consequence of their ignorance of the Arawak language, and the occupation of much of their time by manual labour; for at that period the congregation at Herrnhut had not the means of defraying the expenses attendant on the support of their missionaries.

In 1739 and 1741, their number was augmented by the arrival of some brethren and their wives; but they had still many difficulties and hardships to encounter. Considerable numbers of the Indians, indeed, were in the habit of passing frequently through the settlement, and by some of these the missionaries were visited almost every day. Many others, however, resided at great distances, and to them it was necessary that the tidings of salvation should be conveyed. No sooner, therefore, had the brethren begun to acquire a tolerable knowledge of the Arawak language, through the medium of a mulatto youth, who had been presented t

them, and, through their instrumentality, had been converted to God, than they resolved to visit the savages in their own habitations; and on this errand they sometimes travelled from two to three hundred miles through the wilderness. On these occasions they were not only under the necessity of carrying their hammocks and provisions for several days with them, but they were frequently obliged to wade through broad rivers, and to sleep in the midst of a forest, exposed to all the pernicious effects of the night air. Nay, sometimes it happened, after all their toil and fatigue, that they unfortunately arrived at the Indian huts when the men were from home; and in this case their labour was rendered completely abortive, as the women were invariably seized with terror at their approach, and fled with piercing shrieks into the adjacent thicket.

Notwithstanding these severe trials of their faith and patience, they resolved to persevere in the work which they had undertaken; and toward the close of the year 1747 they perceived with unspeakable joy that a spirit of serious inquiry respecting the things of God began to appear among the heathen. Previously to this, the mulatto youth, who has been already mentioned, assisted them in translating into the Arawak language a compendious narrative of the life and sufferings of our Redeemer; and, in addition to this, he was himself enabled to proclaim the word of the cross to the benighted Indians in the most solemn and impressive manner. Much attention had been thus excited, and the good news of redemption by the blood of Christ was now hailed by those who had formerly been the most indifferent; so that the intructions of the missionaries, both at home and abroad, were received with eagerness, and by the end of June, 1748, thirty-nine persons had been received into the church by baptism, after affording the most satisfactory proofs that their hearts had been renewed by the grace of the Holy Spirit.

Many of the converts now obtained permission to erect some huts at Pilgerrhut, and to cultivate a piece of ground in the vicinity; though, in consequence of this arrangement, the brethren were obliged to maintain them till the cassabi sown on the new plantation was ready to be reaped.

The Rev. T. S. Schuman, formerly a tutor in the Protestant cloister of Bergen, arrived, about the same time, to undertake the superintendance of the mission; and in the course of about twelve months he acquired such a complete knowledge of the language, that he was enabled to address the natives without an interpreter.

The pleasing prospect of continued and extending usefulness, which excited in the breasts of the missionaries the most lively sensations of joy and gratitude, was suddenly overcast by a heavy and menacing cloud. On the arrival of a new governor, it appeared that some unfavourable representations of the mission had reached the Company at Amsterdam; and, by the express orders of the directors, the brethren were now summoned before the Council, and required to take an oath of allegiance to the government; being told, at the same time, that they would all be sent home to Europe, in case of refusal. On the representation of Mr. Schuman, however, with respect to their conscientious scruples, their simple declaration was accepted by the Council, and the snare so insidiously spread by their enemies was happily broken by the intervention of Divine Providence.

Early in the year 1750, a deputation of eleven Indians, from the Spanish settlement on the Oronoko, arrived at Pilgerrhut, in order to obtain a more correct knowledge of those truths which they had heard, in part, from a Christian Indian, by whom they had been recently visited; and, in consequence of the report which they made on their return, a considerable number of their countrymen were subsequently induced to cast in their lot with the brethren, and to embrace the gospel. A visit which some of the converts paid to their relations on the river Corentyn was productive of similar consequences; an embassy being sent to Pilgerrhut, to ascertain the truth of the "good news," which the believing Indians had announced in the name of their Redeemer; and several companies of fifteen or twenty heathen, resolving to take up their future abode in the Christian settlement.

Whilst the Lord was thus carrying on his own work by the instrumentality of his faithful servants, the agents

of Satan were busily employed in machinations, which were soon productive of new and unexpected troubles. The missionaries were, in consequence, peremptorily forbidden to collect the Indians around their settlement, but were ordered to let them live dispersed in the woods, to clothe the converts, and to pay a tax for each of them. It was also required that the brethren should take the oath prescribed to them, and appear in arms on the parade, for the purpose of being exercised in military duty. And on one occasion two of the Christian Indians were forcibly taken from Pilgerrhut, and compelled to serve as soldiers in the colony; a circumstance which struck such terror into their companions, that many of them fled precipitately into the woods, though they afterwards ventured by degrees to return.

In consequence of these circumstances, some of the missionaries returned to Europe, but the others preferred taking the oath of allegiance to bidding a final adieu to their beloved congregation.

For several succeeding years, the brethren pursued their labours without molestation; and they had the satisfaction of witnessing the invincible power of the gospel upon the minds of some of the most ferocious tribes, who were considered as barbarians, even by the Arawaks, in consequence of their feasting upon the flesh of their enemies taken captive in war. The triumphs of the cross were indeed most conspicuous among persons of this description; and the greater part of the congregation afforded decisive proofs that they were Christians in reality. The native assistants also rendered the most essential services to the missionaries, not only by occasionally visiting and discoursing with their savage countrymen, but by accompanying the converts on their hunting or fishing expeditions, and preserving among them the observance of daily religious exercises, during their temporary absence from the settlement.

At the close of the year 1756, the persons dwelling at Pilgerrhut amounted to two hundred and thirty-three, exclusive of children not yet baptized; and upwards of sixty others resided in the vicinity. But whilst the missionaries were thankfully contemplating the success which had

crowned their exertions, particularly within the last nine years, difficulties of the most painful nature awaited them, and events were permitted to occur, not only peculiarly afflictive in themselves, but eventually subversive of this important mission.

In 1758, Mr. Schuman was compelled to visit Europe, and the person intended to supply his place being disappointed of a passage to Surinam, the settlement at Pilgerrhut was left without an ordained minister; and as the two missionaries who had hitherto acted as assistants in the ministry, could not presume to administer the sacraments of baptism and the Lord's supper, the spiritual enjoyments of the congregation were seriously impeded. In the course of the following year, a contagious distemper broke out, and raged with uncommon violence, accompanied with a scarcity, which progressively increased to such a degree, that the Indians had no other food for months together than wild fruits and roots of the field. In consequence of these calamities, the recently flourishing settlement of Pilgerrhut was comparatively deserted, its inhabitants being reduced to twenty-two persons; but as the missionaries fondly anticipated the return of more auspicious times, they resolved to continue at their post. An insurrection of the negroes in the colony, in 1763, however, during which the Fort was burnt, and the surrounding country laid waste, compelled them to quit their favourite residence, and to seek their safety in a precipitate flight. They accordingly retired to Demerara, whence several of the missionaries returned, by the first ship, to Europe; and two, who remained in expectation of instructions from home, were summoned into eternity before the determination of the directors could reach them.

SHARON, ON THE SARAMECA.

The congregation at Herrnhut having entered into an agreement with the Dutch Surinam Company for the establishment of a regular settlement in that colony, five of the brethren were sent thither in 1739; and, on their arrival at Paramaribo, they were providentially introduced to the

notice of a pious citizen named Boemper, who kindly erected a small house for their temporary residence, and subsequently lent them three of his own negroes to assist in the cultivation of a piece of land which they purchased at a short distance from the town. Here they contrived to procure a subsistence by manual labour; but as they had neither time nor opportunity for visiting the native Indians, and as the attendance of their neighbours, both Jews and nominal Christians, at the time of their family devotions, was interdicted by the government, they determined to quit a spot where every door appeared to be closed against the accomplishment of their wishes, and, after some time, they transferred their settlement to a plantation on the banks of the Cottika. Here they were in the immediate vicinity of the heathen, to whom they longed to communicate the glad news of salvation; but as their acquaintance with the Arawak language was extremely imperfect, they could have but little intercourse with the natives; and, as the harmony which had hitherto subsisted among themselves was now unfortunately interrupted by dissension, this new station was abandoned in 1745, some of the brethren returning to Europe, and others removing either to Pilgerrhut or Pennsylvania.

After a lapse of nine years, it was judged expedient that some attempts should be made for the renewal of the mission in Surinam, and two of the brethren, Messrs. Daehne and Ralfs were accordingly sent thither with that design. The consent of the government in Holland was subsequently obtained for the formation of a missionary settlement in the colony; and, in November, 1756, a reinforcement of seven brethren arrived, and obtained a grant of two separate tracts of land, one on the Sarameca, and the other on the Corentyn. On the former of these they erected a new settlement, which they called *Sharon;* and though the missionaries were successively attacked with illness, in consequence of their arduous and unremitting labours, they considered themselves remunerated for all their sufferings, when they were joined by a number of the believing Indians from Pilgerrhut, and it appeared likely that a numerous congregation might, in process of

time, be there gathered from among the heathen. Among the first settlers the grace of God appeared conspicuously in their unaffected piety and fraternal affection; and among the native tribes who occasionally visited the settlement were many Caribbees, who listened with the most profound attention to the missionaries and their assistants, and, in some instances, took up their abode with them, and afforded the most satisfactory proofs that their minds had been divinely irradiated by the Holy Spirit.

These circumstances naturally inspired the cheering hope that the seed of Divine truth sown on this consecrated spot, would progressively spring up and bring forth much fruit to the glory of God. Formidable enemies, however, were at hand in the Bush negroes, who, knowing that a reward of fifty florins was attached to the apprehension of any one of them by the Caribbees, not only viewed the increasing assemblage of these Indians on the Sarameca with jealousy and alarm, but resolved to disperse both the missionaries and their disciples, by completely destroying their settlement. Accordingly, on the 25th of January, 1761, a band of these runaway slaves, who had secreted themselves in a thicket near Sharon, rushed from their hiding place as the congregation was returning from worship, and commenced a furious attack both with arrows and fire arms. Three aged Indians who had retired to their huts were killed almost immediately, and eleven were taken prisoners. The assailants, however, seemed apprehensive of entering the mission-house, as they perceived that some of the inmates were armed with muskets. They therefore placed themselves behind some trees, and from this ambush fired into the house, and wounded one of the brethren in the arm. They then contrived to set fire to the premises, and whilst the missionaries and their little flock fled into the woods, they plundered the settlement, and retired in triumph with the spoils.

A short time only had elapsed after this calamity when two of the missionaries, named Schirmer and Clive, returned with a company of Indians to Sharon; and, as no fresh attack was anticipated from the negroes, their number was soon augmented. The governor also appointed an officer

and fourteen private soldiers to guard the settlement; but the immediate proximity of military men proved injurious to the Indians, and was attended with many other inconveniences, particularly as they appropriated to themselves without ceremony the fruits of the plantations, when, in consequence of ill health, the Indians were unable either to hunt or fish, and were in want of the common necessaries of life. Sickness, indeed, appears to have prevailed, at this time, to an alarming degree, and both the missionaries were confined to their hammocks for weeks together, without any other provisions than cassabi and water. Their house was also in a most dilapidated state, and infested with frogs, toads, and other reptiles; so that their situation was truly distressing; and though, towards the end of the year, their hopes were revived by the arrival of three missionaries from Europe, they had scarcely welcomed these auxiliaries, before they had the melancholy task of committing two of them to the silent tomb.

The number of Indians who had resided with the brethren subsequently to their return had hitherto been very inconsiderable; and some of these, in consequence of alarming though false reports, had repeatedly fled into the woods, and were consequently deprived, for a season, of the benefit of religious instruction. In the year 1762, however, most of them returned, and the congregation, now increased to sixty persons, enjoyed an interval of repose, and appeared to advance progressively in the knowledge of salvation, and the graces of the Holy Spirit. Peace was also re-established between the colonial government and the Bush negroes; so that the missionaries began to indulge the cheering hope that such of their converts as were still dispersed in the wilderness would speedily rejoin them. This anticipation, however, proved to be unfounded, and the congregation, instead of increasing, gradually diminished, partly from dread of the negroes, who evinced no favourable disposition toward the Christian Indians, and partly from the plantations being overrun with swarms of large ants, which completely destroyed the cassabi. In 1779, therefore, the missionaries were under the painful necessity of abandoning this unfortunate settlement.

HOPE, ON THE CORENTYN.

It has been already stated, that a tract of land on the Corentyn was granted to the United Brethren, at the same time that a settlement was obtained on the Sarameca. To this station the excellent and indefatigable missionary L. C. Daehne went, in April, 1757, accompanied by a few Indians, who assisted him in erecting a hut, and clearing a small piece of ground. In a short time, however, they all forsook him, and he was left alone in a dreary wilderness, the haunt of tigers, serpents, and venomous reptiles. Here, however, he resolved to remain, in the hope of being made instrumental to the conversion of some of the Indians; though such as occasionally passed his lonely dwelling, assured him that some of their countrymen would kill him; and the soldiers in the Fort sent to warn him of his danger, and to invite him to place himself beneath their protection.

"In the month of November," says this intrepid and devoted herald of the cross, "the Caribbee Indians resolved to put their threats against me into execution; and one day, as I sat at dinner, about fifty of them arrived in canoes, and surrounded my hut. This was, indeed, a frightful sight; some of them being armed with swords, and others with tomahawks. I immediately went out to them, however, and, in the Arawak language, bade them welcome. They answered, in a surly tone, that I should speak the Caribbee language; but I assured them that I did not understand it. After talking with each other some time, they asked me, through the medium of their Arawak interpreter, who had given me permission to build on their land? and, on hearing that I had acted by the authority of the governor, they asked what views I had in coming hither? I then went up to their chief, and said, 'My brethren, on the other side of the great ocean, having heard that there are many Indians on this river who are ignorant of their Creator, have sent me hither, to tell you of your Creator's love, and what he has done for the salvation of your souls.' After inquiring whether I was a Frenchman

or a Dutchman, he asked if I had never heard that the Indians intended to kill me? I replied, 'Yes, but I cannot believe it, for some of your nation have lived with me, and they can tell you that I am a real friend of the Indians.' He replied that he had heard so, and had also been informed that I was a different sort of Christian from the generality of the white people. I then said, 'I am your friend; how is it that you have come to kill me?' He answered, 'We have done wrong:' and upon his saying this, every countenance seemed altered, and the party dispersed. The chief, however, remained some time with me, and inquired whether other people would come to live here? and when I assured him that none but my brethren would come, he appeared pleased, and behaved very kindly. When he was going away, I asked for some of the cassabi which I perceived in his pouch, observing that his people could easily procure more, and I was here alone and in want. He immediately gave me some cassabi and fish, and then took leave, with an assurance that he would often come to see me. Thus my Saviour delivered me from my foes, and preserved me amidst great dangers; so that, at the close of the year, I had constraining cause to thank and adore him."

Besides the danger to which he was exposed from the pagan Indians, this devoted missionary was also in imminent peril of his life from the serpents and wild beasts, by which his solitary abode was surrounded; as appears from the following particulars, narrated by himself, and published in the "Periodical Accounts relating to the Missions of the United Brethren."—"One evening, being unwell, and going to lie down in my hammock, I perceived a large serpent descending upon me from a shelf near the roof of my hut. In the scuffle which ensued, the creature stung or bit me two or three times, and, pursuing me closely, twined itself round my head and neck. Supposing that this would be the occasion of my death, I wrote with chalk upon the table, 'A serpent has killed me:' lest my brethren should charge the Indians with the deed. Suddenly, however, that promise of our Saviour was impressed upon my mind, 'They shall take up serpents, and it shall not hurt

them.' And seizing the reptile with great force, I tore it loose, and flung it out of the hut. I then laid down to rest, in the peace of God.

"There was also a tiger, which, for a long time, kept near my hut, watching an opportunity, perhaps, to seize upon its inhabitant. He roared dreadfully every evening; and, though I invariably kindled a large fire before I went to bed, it frequently went out, and would have proved but a poor defence, if the Lord had not protected me."

In addition to these perils, and the excruciating anguish which he sometimes endured from the stings of the black ants, whilst gathering wood for fuel, Daehne frequently suffered severely from hunger, and often arose in the morning without knowing whether he should taste a morsel of food during the whole day. In this extremity, however, some Indians were generally led by Divine Providence to visit him, and to relieve his pressing wants by sharing with him their little portion of cassabi; and, in some instances, when he was completely exhausted with labour, they kindly assisted in clearing the ground. Some of the Warau Indians, indeed, listened attentively to the glad tidings which he was anxious to communicate to them, and even promised to come and reside with him; so that he was cheered under his heaviest afflictions, and encouraged, amidst all the gloom which surrounded him, to look forward to more prosperous times. His incessant toils, however, together with his scanty fare, and the insalubrity of the climate, brought on a serious attack of illness; and, though one of the brethren at Paramaribo resolved immediately to hasten to his assistance, a considerable time elapsed before he could persuade any of the Indians to convey him in one of their boats; as, in addition to their natural dread of approaching the habitation of a sick person, it was currently reported among them that Daehne and the devil resided beneath the same roof.

After spending nearly two years in this frightful solitude, Daehne, who was now restored to the enjoyment of health, was relieved in 1759, by the arrival of three other missionaries; who erected a church and dwelling-house, laid out some new plantations, and called their little settle-

ment *Ephraim*. They were now joined by some of the Indians who had taken up their abode in this part of the country, after leaving Pilgerrhut; and they were occasionally visited by many of the Waraus and Caribbees, who listened to the wondrous tale of Christ's redeeming love, with evident symptoms of interest and emotion. A rebellion of the negro slaves in Berbice, however, which broke out in 1763, occasioned the temporary abandonment of this place; and, though the missionaries and their converts afterwards returned, the unhealthiness of the spot, and its frequent exposure to inundations, induced them to seek for a more favourable situation. They accordingly purchased from government a house and a piece of ground well adapted for plantations, about twelve miles higher up the river; and, in February, 1765, they removed to this new station, to which they gave the name of *Hope*, in the pleasing anticipation that many of the scattered converts would here be collected under the vigilant and paternal care of the "Great Shepherd and Bishop of souls."

Many of those Indians who had been formerly received into the church by baptism, on hearing of this new settlement, hastened thither, and obtained permission to erect huts for their families, and to lay out fields in the neighbourhood; and, though they had been so long deprived of the blessings of religious instruction, it was evident that the impressions which had been made upon their minds by the word of the gospel, were by no means obliterated. Some of the heathen, in the circumjacent country, who were frequently and affectionately visited by the brethren, also embraced the truths of Christianity; and at the close of 1783, no less than one hundred and sixty-seven believing Indians were united with the missionaries at this place.

The prospect now so pleasing and encouraging, was soon overcast by clouds of darkness. The roving habits of the Indians induced twenty of the male converts to quit the settlement at one time, and to remove to a very considerable distance; and even those who did not follow their example, spent so much of their time in their plantations, that, instead of attending regularly upon the

public services, they did not make their appearance in the church for weeks and even months together. Many of them, indeed, seemed to sink into a state of complete supineness with respect to the things of God; and the heathen who occasionally came under the sound of the gospel appeared so indifferent to what they heard, that the brethren were frequently constrained to exclaim, whilst bowing before the throne of grace, "Who hath believed our report, and to whom is the arm of the Lord revealed?"

Whilst the affairs of the settlement were in this situation, one of the brethren named Fischer arrived there, and by his ardent zeal and unwearied perseverance re-animated the drooping spirits of the other missionaries. Possessing a vigorous constitution and a mind enriched with scientific knowledge, he was admirably qualified to labour among the Indians, and to strike out plans for conciliating their affections and securing their intellectual improvement. Shortly after his arrival he opened a school for the education of Indian children, which was productive of essential benefit; and, in a few months, he acquired sufficient knowledge of the Arawak language to preach in public. He also succeeded in obtaining permission for the Indians to plant in the territories of an aged chief on the Aulibissi Creek, as the sterility of the soil on the Corentyn had hitherto afforded a plausible excuse for their frequent wanderings. And by the prudence and excellence of his arrangements, so many families were induced to take up their abode in the settlement, that toward the close of 1793, it contained upwards of a hundred and fifty inhabitants, and about one hundred of the baptized Arawaks resided at a short distance.

In 1795, the brethren Kluge and Fischer, with four of the Indians, were in imminent danger of drowning; as the large boat in which they were conveying some goods to Berbice, sprung a leak, and sunk before it was possible to run her ashore. At first, they clung to a cask which had been fastened to the boat, and afterwards to the upper part of the mast, and in this perilous state they remained eight hours, when they succeeded in escaping to the shore in a

coryar, or small canoe, which they had providentially taken with them. And the following year, during the war between Great Britain and Holland, Mr. Kluge had the misfortune, whilst returning from Paramaribo in the vessel belonging to the missionaries, to be captured by an English privateer, plundered of all his stores, and carried to Berbice, then occupied by a British force. Here he was attacked with a violent fit of sickness; but, by the kind attentions of the persons with whom he lodged, his health was restored, and he was afterwards permitted to ransom his vessel, and to return to the Corentyn.

The settlement of Hope had been visited, in the mean time, by a number of the Indians of the Warau tribe; and notwithstanding the peculiar profligacy of their character, and the supposed limitation of their mental capacities, several of them were powerfully impressed with the truths of the gospel, and in the course of the year 1796, thirty-six of their number came to reside with the brethren, with a view to the benefit of their religious instructions. Many of the heathen were also led to this station from different parts, imploring advice and assistance, in consequence of an epidemical disease which prevailed about this time; and the missionaries gladly availed themselves of so favourable an opportunity of recommending Christianity as the only effectual antidote against the fear of death.

During the years 1797 and 1798, a scarcity prevailed in the country little short of absolute famine, in consequence of the plantations having been nearly destroyed by a prodigious swarm of large ants; and such terror was excited by a reported commencement of hostilities between some of the Indian tribes, that upwards of two hundred fugitives, including Arawaks and Waraus, took refuge among the brethren. By the good Providence of God, however, both the missionaries and their flock were preserved in the season of dearth; and though the savages did not appear to derive any benefit during their residence at Hope, the settlement was improved by their labours; as they cheerfully assisted in clearing the ground in the vicinity, for the purposes of building and for plantations.

Towards the close of 1799, the number of persons re-

siding with the missionaries at this station amounted to nearly three hundred; but within the space of a few years, partly in consequence of the ravages produced by the small-pox, and partly owing to the roving disposition of the Indians, the population was materially reduced, and in December, 1804, it only consisted of one hundred and forty-six individuals. A considerable number of baptized persons, however, were living scattered among the woods.

In the month of August, 1806, the entire settlement, comprising the church, the mission-house, and all the Indian huts, was destroyed by fire; the flames running along the thatched roofs with such impetuous fury that it was utterly impracticable to arrest their progress. The fire, which was supposed to have been kindled by incendiaries, broke out in the afternoon, whilst the missionaries were taking some refreshment; and, together with the buildings, destroyed all the implements of gardening and husbandry, the stores of the Indians, the tackle and rigging of the large boat, and various other articles. Providentially, however, the brethren succeeded in saving a quantity of gunpowder, two barrels of flour, the greater part of their clothes, and their books and manuscripts. They also felt peculiarly grateful that no individual sustained any personal injury.

This awful catastrophe was soon afterwards succeeded by an epidemic disorder, which swept off most, if not all, of those Indians whose hearts had been savingly changed by the power of Divine grace, and whose deportment was consistent with the doctrines of the gospel. These expired with a satisfactory conviction that He in whom they had believed would receive their souls unto himself, and raise up their bodies at the last day; but, after their removal, the survivors became so refractory and dissolute, and even evinced such a spirit of enmity against the gospel, that, in 1808, the brethren were under the painful necessity of quitting a station where there was no longer any appearance of their labours being crowned with success.

About four years afterward the mission was renewed at a place about three miles distant from the site of the former settlement, by Messrs. Genth and Hafa, who had

recently arrived in Surinam; and two or three families took up their abode with them, whilst about thirty baptized Indians resided within a short distance. As no particular success attended their labours on this spot, however, the brethren removed in 1817, with five of the Arawaks, to a station on the river Neukeer, with the hope of proving instrumental to the conversion of the negroes on the adjacent plantations; but even this anticipation seems to have been disappointed, and the station was ultimately relinquished.

BAMBEY, ON THE SARAMECA.

The governor of Surinam, having concluded a peace, in 1764, with the Bush negroes on the river Sarameca, felt extremely anxious that some measures might be adopted with a view to the melioration of the character of that ferocious race, whose cruelties and depredations, in time past, had proved so alarming and injurious to the colonists; and, as he judiciously considered that nothing was so likely to accomplish this desirable object as their conversion to Christianity, he requested the United Brethren to attempt the establishment of a mission among them. Messrs. Daehne, Jones, and Stoll, were accordingly sent out from Paramaribo in the month of December, 1765; and, on their arrival, they were presented to the chiefs of the negroes by the agent of government; who explained the object of their visit, and observed, that whatever treatment they might receive, he should consider as if applied to himself.

After a short time, the missionaries took up their abode on the Sinthea Creek; but Jones was summoned into the world of spirits on the 7th of February, 1766; and the survivors experienced another severe loss in the death of one of the chiefs, named Abini, who had erected a small house for their accommodation, and had uniformly acted towards them as a friend and benefactor.

In the autumn of the same year, a school was commenced with some of the young people; and when the brethren had acquired a tolerable knowledge of the language, they began to explain to the inhabitants of the village the important object which had brought them from

a distant part; namely, the desire of explaining the way of salvation through Jesus Christ, the Creator and Redeemer of man. This, however, excited the jealousy of the idol priests and priestesses; who, perceiving that their diabolical arts were in danger of subversion, represented to their superstitious countrymen that their deities would be highly incensed with any who should dare to turn to the God of the white people. Some of them, indeed, were desirous that the missionaries should be put to death; but as Arabini, the son and successor of Abini, had taken them under his protection, no one thought proper to attack them.

Early in 1769, most of the negroes removed to Sebonne Creek, and the brethren settled on a small piece of land in the vicinity, which they called *Quama*, from the bamboo canes with which it abounded. Here their friend Arabini built a house for them; and, as the doctrines of the gospel had, by this time, made a deep impression on his mind, he boldly avowed his sentiments among his countrymen, some of whom were induced to attend the preaching; though none of the women would expose themselves to the vengeance of their gods by such an act of temerity.

On the 6th of January, 1771, the brethren had the gratification of admitting their friend Arabini into the church by the rite of baptism, having been long and thoroughly satisfied of the reality of his conversion to God; and they naturally considered it as an auspicious circumstance that the most respectable chief of the nation should prove to be the first-fruit of their labour among the negroes. He appears, indeed, to have possessed a very superior mind, as he had the fortitude to withstand the menaces of his countrymen, and to despise the vengeance of their idols, even before he avowed his conviction of the truth of the Christian religion. As a proof of this, the following anecdote has been related in the Periodical Accounts of the Missions of the United Brethren.—"Soon after the arrival of the missionaries, having heard them declare that the idols of the heathen could neither help nor injure them, he went one morning to the river where the crocodile or alligator,

which was considered as the god of the village, had his haunt; and, on discovering the creature, he addressed it (holding his loaded gun in his hand) to the following effect:—'I intend to shoot thee. Now, if thou art a god, my bullet will do thee no harm; but if thou art merely a creature, it will kill thee.' He then fired his piece, and shot the animal dead."

In 1772, the missionaries, who had hitherto performed divine service in their own house, erected a chapel; but toward the close of the ensuing year, they were under the necessity of removing with the negroes lower down the river, to a place which they called *Bambey*. Here, however, they had to endure many hardships, and whilst they deeply regretted the indifference which the negroes evinced in respect to the tidings of salvation, they had frequently to mourn over the loss of those who were occasionally sent to assist them in their arduous undertaking, but who successively fell victims to the illness with which they were seized after their arrival.

In 1777, the excellent missionary, Rudolph Stoll, who had spent more than eleven years among the negroes, was removed into the mansions of eternal rest; and C. L. Schuman, who was appointed to succeed him, was left alone for nearly twelve months, at Bambey, in consequence of the demise of one and the return of another of his coadjutors. Here he suffered severely from indisposition, and having neither friends nor attendants near him, he was sometimes in a most pitiable situation. The ever watchful eye of his Redeemer, however, was upon him, and the interposition of Divine Providence on his behalf was sometimes peculiarly conspicuous; as will appear from the following remarkable circumstance, related in one of his own letters. After a most dangerous attack of what is termed the 'seasoning' fever, his body was completely covered with boils and painful sores. In this state he lay in his hammock as helpless as an infant, and had no one to administer to his necessities but a poor old woman, who was often obliged to follow the other negroes to the plantations in the woods. On one occasion, whilst she was absent, he observed, after passing a most restless night,

that an immense swarm of ants had penetrated through the roof, and were rapidly spreading themselves over the interior of his chamber. In a short time they approached his bed, and by degrees covered his body, entering into his sores, and causing the most intolerable pain. After a short time, however, they quitted him, and resumed their march; and from that time he gradually recovered his health.

Though, in consequence of the influence of their idol priestesses, the female negroes had, for a series of years, peremptorily refused to come under the sound of the gospel, the superstition of a few at length began to give way; and in the year 1780, the wife of Arabini and two other women were baptized, together with three men and two children. Indeed, a considerable change appears to have been wrought, about this time, in the sentiments of some of the heathen, among whom the converted chief laboured most assiduously, in attempting to awaken their attention to the things connected with their everlasting peace.

In 1785, the roving disposition of the negroes induced them to remove to the mouth of the Wara Creek, and the missionaries were consequently obliged to fix on another settlement, to which they gave the name of *New Bambey*. Here two circumstances occurred which evinced that though the generality of the negroes had no desire to embrace the truths of the gospel, they were, in some degree, open to conviction, with regard to the exposure of their foolish and cruel superstitions. On the demise of one of Arabini's female relatives, who had been the priestess of an idol, the believing chief considered it his duty to prohibit the observance of any pagan rites at her funeral. In his absence, however, the heathen sorcerers pretended that the corpse would be immoveable till the person should be discovered who had occasioned her death. They were accordingly proceeding to institute this inquiry, and would, no doubt, have soon fixed on some unfortunate creature, who must have suffered examination by torture and subsequent immolation for an imaginary crime; but, at this critical juncture, Arabini arrived, and confounded the idolatrous priests, by shewing the assembled negroes with what facility the body might be removed.

The other instance occurred in 1791, when a woman pretended that she had repeatedly dreamed of a certain man coming to her with a firebrand in his hand; which she considered as an infallible token that he possessed the art of mixing poison, for the destruction of the negroes, and consequently ought to be committed to the flames. A council was accordingly summoned to decide the fate of the accused person, and the consequences might have proved fatal, had not Arabini, in his official capacity, presided at the consultation. He, however, providentially succeeded in rescuing the intended victim from destruction, by pointing out the absurdity and injustice of condemning an individual upon no other evidence than the dreams of a distempered imagination.

Subsequently to this period the gospel seemed to make some progress in the highlands, or upper country; and it was remarked by the brethren, that in those villages where the sorcerers had formerly exercised the most commanding influence, the deepest impressions were now made by the promulgation of divine truth. It seems, however, after all the sacrifices of the missionaries, in respect of labour, suffering, and even life itself, that the whole number of negroes who had been baptized by them, from their first entrance into the country to the commencement of the nineteenth century, amounted only to fifty-nine; and, at that period, no more than forty-nine persons, including catechumens, belonged to the congregation.

During some succeeding years, nothing occurred particularly worthy of relation; but in 1810, a refractory spirit began to appear among many of the negroes, who, by a host of Satanic emissaries, were alike excited against the brethren and the colonial government: and, about three years afterward, a variety of circumstances occasioned the relinquishment of a mission which had recently become exceedingly burdensome in point of expense, whilst its general aspect was more and more discouraging.

PARAMARIBO.

When the United Brethren first visited the shores of South America, as the harbingers of redeeming love, the religious instruction of the slaves in this colony formed one part of their benevolent designs. In consequence of the circulation of some base and calumnious reports, however, the inhabitants were strongly prejudiced against them, and even the admission of their neighbours at the time of family devotion, was prohibited by the governor. From these circumstances it might have been supposed that no good could have been effected in the capital of Surinam; but whilst the doors of the brethren were closed by authority against those who might have been inclined to listen occasionally to "the truth as it is in Jesus," Christopher Kersten and a few of his friends, who engaged in business in Paramaribo, embraced every opportunity of communicating instruction to the negroes whom they hired as journeymen; and, after a lapse of time, they had not only the satisfaction of perceiving that three of these men were brought under conviction, but, in consequence of the success which had crowned their undertaking, they were enabled to purchase a house, with a spacious piece of ground, which they laid out partly in a garden, and partly as a cemetery; their conduct, in the mean time, having been so prudent and unblameable, that they had literally lived down the prejudices of their fellow-citizens, and conciliated the respect and esteem of the government.

In 1776, several of the negroes were solemnly dedicated to God by baptism, without any opposition from the European settlers; and, on the subsequent arrival of two assistant missionaries, a church was erected for the celebration of divine worship, and considerable numbers flocked to hear the gospel, which, in many instances, was accompanied by the power of the Holy Spirit. Scarcely a month, indeed, passed over without some of the negroes being admitted to the baptismal font; and, at the close of the year 1779, the congregation consisted of more than a hundred persons. It is also peculiarly pleasing to state, that the

Gnadenhuetten, Salem, and Schoenbrunn, formerly stood; as the American Congress had kindly granted this district, together with four thousand acres of ground adjoining each of the settlements, to the United Brethren, for the express purpose of evangelizing the heathen. On their arrival, they found the country completely overgrown with long grass, briers, and brushwood, and infested with bears, snakes, serpents, and other animals and reptiles, which they could only dislodge by setting the impervious thicket on fire. Some ruins of the houses were still standing at Gnadenhuetten, and the spot where the unoffending Indians had been so inhumanly butchered was strongly marked; many of their bones lying unconsumed among the extinguished ashes.

After mature deliberation it was determined to renew the mission on the banks of the Muskingum; for though the Indians have, naturally, an unconquerable aversion to reside in a place where any of their friends have been killed, those whose minds had been enlightened by the gospel of Christ, had abandoned this superstition. Accordingly, in the month of August, 1798, the venerable David Zeisberger, in the seventy-seventh year of his age, set out, with his aged and infirm wife, the missionary Mortimer, and several Indian families, consisting of thirty-three persons, to re-occupy a field which had lain dormant for more than seventeen years.

On their arrival at the place of destination, they fixed on a spot near the former site of Schoenbrunn, and erected a town which they called *Goshen*. This was the thirteenth settlement formed by Zeisberger in the Indian country, and here both he and his faithful colleague pursued their ministerial labours with unremitting zeal and diligence; and, though their hearers were comparatively few, the word of truth appears to have been blessed to some of the heathen, whose families eventually took up their abode with the brethren, and made a public profession of Christianity.

In the autumn of 1799, an attempt was made to introduce the gospel among the Cherokee Indians, and, after various negociations, two of the brethren, A. Steiner and G. Byhan, went thither, and took up their abode in a dis-

trict, to which they afterwards gave the name of *Spring Place*. Here they had various difficulties to encounter; but the friendship of a gentleman, named Vann, proved of the most essential service to them; for his character was so universally respected by the Indians, that the mere circumstance of enjoying his patronage might be considered as a complete security against molestation. Having erected the necessary buildings, they opened a school for the education of Indian boys, and several of the chiefs readily placed their sons there. These, as they became acquainted with the benefits to be derived from tuition, appeared to take peculiar pleasure in their studies, particularly in learning hymns and portions of Scripture. They also seemed much impressed, when listening to the interesting narration of the Saviour's dying love; and some of them, after leaving the seminary, kept up a pleasing correspondence with their teachers. Many years, indeed, rolled away, before much fruit appeared in respect to the grand design of the mission; but that God who hath said that His word shall not return unto him void, at length poured out a gracious unction upon his gospel, so that a considerable number of the Cherokees were induced to abjure their former superstitions, and some of the most respectable characters in their nation professed their faith in Christ, and were received by baptism into the bosom of the church.

About twelve months after the commencement of the mission to the Cherokees, the great council of the Delaware Indians residing on the banks of the Woapikamiknuk, sent a message to the brethren at Goshen, requesting that some persons might be appointed to settle among them, and instruct them in the principles of the Christian religion. Accordingly, in the latter end of February, 1801, Messrs. Kluge and Luckenbach, with twelve Christian Indians, set out with the view of promulgating the gospel in that part of the country, and, on their arrival, they were received with every demonstration of friendship and cordiality. The district assigned for their habitation was situated between nine populous towns, and great numbers of the heathen flocked to hear their discourses. Some of these, indeed, came to reside with the missionaries and were baptized; so

mary of Christian Doctrines, in what is called Negro-English, and of the Harmony of the Gospels in the vernacular dialect of the negroes, was also productive of the best effects, in exciting both children and adults to learn to read; and a generous donation of Dutch Bibles and Testaments from the British and Foreign Bible Society, enabled many to peruse at leisure those blessed truths which they had previously heard from the lips of their teachers.

On the 21st of January, 1821, a dreadful conflagration took place at Paramaribo, which threatened complete destruction to the missionary settlement in that city. Respecting this awful calamity, the brethren observe, in one of their communications, "Between one and two o'clock in the afternoon, we were alarmed by the cry of *fire*, and saw an immense volume of smoke ascending from the east end of the city. The wind blowing violently from the north-east, with a clear sky, the conflagration spread with great rapidity, and no resistance could be made, as all the houses were built of wood, and the fire-engines were out of order. About midnight, the most beautiful part of the city was laid in ashes, and both the Lutheran and Roman Catholic churches had become a prey to the flames. Amidst these terrific scenes we assembled in our church, and cried unto the Lord in fervent prayer, to save us and our neighbours from destruction. We then worked hard all night, to remove as many of our goods as possible, being zealously assisted by many negroes belonging to our congregation. Meanwhile the raging flames approached nearer and nearer to the mission-house, and on the 22d, in the morning, they had seized the houses opposite to us, the wind driving them with violence towards our premises. A flake of fire falling on the shingle roof of an outhouse at this moment, it began already to kindle; but just then the wind ceased, the fire began to subside, and our dwellings were mercifully preserved. In our evening worship we returned thanks to that God who alone could and did save us in the hour of danger; and we repeated our thanksgivings on the following Sunday, in the public service, which was very numerously attended.

"In less than twenty-four hours, above four hundred buildings, each comprising three or four dwellings, with outhouses, have been consumed. Many of our negro brothers and sisters have lost both their houses and all their goods. We have not heard, however, that any of them have lost their lives, though it is said that many others have perished in the flames."

The Rev. J. D. Lutze, in a letter dated May 29, 1821, observes, "As to our mission, the consequences of this dreadful visitation have been rather salutary than hurtful. Many who were previously indifferent about the concerns of their souls, have been led to serious reflection; and those who believe at all in the providence of a just and righteous God, consider it as a chastisement received at his hands. The night before this event took place was spent in the most riotous and outrageous manner, with all kinds of heathenish games and dancing, as an after-celebration of the entrance into the new year. The streets were thronged with people of all descriptions; the brightness of the moon favoured their purpose; and the uproar, with shouting, singing, and knocking violently at the doors of quiet people, was really dreadful. On the following Sunday, when our church was crowded with attentive hearers, brother Genth, in his sermon, adverted to the behaviour of the populace on that night, and observed that it precisely resembled that of the people of Sodom and Gomorrah, before their cities were destroyed by fire.

"At the end of the year 1820, the congregation at Paramaribo consisted of nine hundred and sixty-nine persons, including seven hundred and twenty-two communicants, ninety-three baptized adults not yet admitted to the Lord's table, and one hundred and fifty-four baptized children. Besides these there are forty-eight candidates for baptism; seventy-two new people, belonging to us, and sixty-five at Fairfield estate; making a total of eleven hundred and fifty-four negroes under our care."

In a subsequent communication from the missionaries, received at Herrnhut in 1822, they state that the anniversary of the late dreadful visitation had been observed by them as a day of public thanksgiving; and that the general

emotion which seemed to prevail among the assembled negroes, excited the hope that a salutary impression had been made upon their hearts by the review of past mercies. They also observe, as a most remarkable fact, that on the day alluded to, and almost at the same hour in which the conflagration burst out in 1821, they were again alarmed by the cry of fire. The flames were, in fact, issuing from an apothecary's shop at no great distance, which threatened to involve the brethren once more in the deepest distress; but by the exertions of the citizens they were happily extinguished, before they had occasioned any considerable damage.

The most recent intelligence from Paramaribo is contained in a letter, dated March 1, 1824, in which the Rev. W. C. Genth writes to the following effect:—"Last year an epidemical disorder prevailed in this colony, attended with a convulsive kind of cough, fever, and, in some instances, with spitting of blood. It was introduced from Cayenne, and seemed to proceed along the coast from the eastward, nor did it spare the Indians and Bush negroes. In this city we fared pretty well, though many of the negroes were attacked by it; and, during its continuance, we were obliged to suspend our evening meetings, as very few persons could come out, and the streets were almost deserted. Even after it had subsided, many persons were carried off by malignant fevers.

"The mission in this place proceeds, with the blessing of the Lord, in a quiet uninterrupted course, and we experience that he is with us, and causes the power of the word of reconciliation to be made manifest in the hearts of the hearers. During the last year, seventy-six adults and twenty-six children were added to the church by the rite of baptism. The whole number of our negro congregation, at the close of 1823, amounted to one thousand and eighty-nine; of whom seven hundred and sixty-one are communicants; one hundred and thirty-six baptized, but not yet admitted to the communion; and one hundred and ninety-two baptized children. Besides these, there are one hundred and fifty candidates for baptism, and new people under instruction; making a total of twelve hundred and

thirty-nine persons. There are also one hundred and twenty-one negroes belonging to us, on the plantations of Fairfield, Klynhoop, and Mollhoop, where we are at full liberty to preach; and, in the course of the year 1823, seventeen persons were baptized on these estates.

"Some of the baptized Sarameca free negroes visit us now and then. A party of them called not long ago, and expressed a strong desire for religious instruction. They appeared sincere, and not without conviction and feeling. Christian Grego, a venerable and worthy man among them, whom the brethren formerly taught to read and write, and whose walk and conversation are conformable with the gospel, maintains Christian fellowship among the baptized, and edifies them, by reading to them the word of God. A few of the baptized Arawaks also occasionally pay us a visit, and their demeanor is always orderly and friendly."

SOMMELSDYKE.

The laudable and unremitting exertions of the missionaries at Paramaribo, in attempting to extend the blessings of the gospel to the negroes employed on the plantations in different parts of the colony, were attentively observed and duly appreciated by government; and, in 1785, they received the grant of a tract of land, comprising about fifty acres, on the banks of the Commewyne, and near the site of an old fortification called *Sommelsdyke*.

Much time and money were necessarily expended in clearing and draining this district, the whole being a complete swamp, thickly covered with brushwood; and the first two missionaries, Messrs. Haidt and Clausen, who went thither in the spring of 1786, fell victims to the unwholesomeness of the situation in the course of a few weeks. Other devoted men of God, however, were found to supply their places, and their faithful ministration was so eminently owned and blessed, that a considerable number of negroes flocked from the circumjacent estates to hear the word of the cross; and before the expiration of the year,

there were not only about a hundred and fifty catechumens under regular instruction, but upwards of forty persons had been admitted into the church by the sacred rite of baptism.

But whilst the brethren were affectionately directing their sable auditors to the Lord Jesus Christ, as the only medium of salvation, a formidable obstacle was thrown in the way of their work by several of the planters; some of whom considered all attempts to evangelize the heathen as superfluous and useless; whilst others desired that, if instruction were given to their slaves, the missionaries should visit them on their respective estates; as there was no way to Sommelsdyke but by water, and a boat could not always be procured for their conveyance. A circumstance also occurred in the month of March, 1788, which was calculated to increase these difficulties, and to check the progress of the mission.

Twelve negro women and one man, who longed, like the sweet singer of Israel, to appear in the courts of the Lord, having one day obtained permission to visit Sommelsdyke, set out for that settlement in an old crazy boat, alike regardless of the condition of their little vessel, and unmindful of the danger incurred by its being too heavily laden. They had the happiness of reaching their place of destination in safety; and once more united with the brethren in the delightful services of the sanctuary. On their return, however, the boat unfortunately sunk, and three of the females lost their lives, whilst the others escaped by swimming. One of the women, after having gained the shore, plunged thrice into the water, in order to rescue her beloved companions, but her last exertion was productive of complete exhaustion, and she fell a victim to the noble but unsuccessful efforts of sympathising humanity.

In some instances, as the brethren had anticipated, the restrictions of the negroes were now increased, and on one estate particularly, they were not only prohibited from visiting the missionary station, but they were even compelled to labour during those hours of the Sabbath in which they had formerly listened with avidity to the truths of the gospel. The proprietors and managers of other

estates, however, acted with greater kindness; and some, who acknowledged the benefits resulting from Christian instruction, even promised to provide a boat for their slaves, that they might not be precluded from attending the house of God. The mission, therefore, still continued to make its way under the divine blessing, and at the close of 1789, upwards of a hundred baptized negroes belonged to the congregation at Sommelsdyke, besides a considerable number who were in the habit of attending regularly upon the means of grace.

For several succeeding years no circumstance of particular interest transpired; but the missionaries steadily persevered in their labours of faith and love, and the blessing and influence of the Holy Spirit effectually triumphed over the obstructions which were occasionally placed in their path. Their hearers, also, for the most part, evinced a growing attachment to those blessed truths which had illuminated their dark understandings, and softened their adamantine hearts; and notwithstanding the ravages which had been made a few years previous, by the introduction of the small pox, the baptized members of the church, in 1816, amounted to one hundred and four persons. The illness of the missionaries, however, and other circumstances which occurred, after the cession of the colony to the King of the Netherlands, led to the suspension of the mission at this insalubrious station.

CHAPTER V.

Mission in Labrador.

"See! the wilderness rejoices!
Lately a most barren spot!
Let us raise our thankful voices,
Let us own what God has wrought.
Who could think of such a thing?
Christ hath made the waste to sing!"

The first idea of sending out missionaries to the Esquimaux, appears to have originated in a conjecture, that a national affinity subsisted between those people and the Greenlanders; and, though the excellent and devoted Matthew Stach did not succeed in his application to the Hudson's Bay Company, for permission to attempt the evangelization of the Indians belonging to their factories, a ship was fitted out in 1752, by some of the United Brethren, and several other merchants, for the purpose of trading on the coast of Labrador. Accordingly, four missionaries sailed from London on the 17th of May, taking with them the frame and materials of a house, a boat, various kinds of seeds, and different implements of agriculture; and, on their arrival in a fine bay, which, in compliment to one of the ship-owners, they called Nisbet's Haven, they went on shore, and fixed on a spot for their future residence, to which they gave the name of *Hopedale*.

After the lapse of a few weeks, the vessel proceeded further to the northward, with the design of opening a commercial intercourse with the natives on the coast; and as the Esquimaux were fearful of venturing on board, on account of the guns, a party of five mariners went among them in an unarmed boat, under the direction of the mate, Christian Erhardt, a member of the Moravian church, who, in his voyages to the shores of Greenland, had obtained a tolerable knowledge of the language, and naturally supposed he might make himself understood on the

present occasion. Neither Erhardt nor his companions, however, returned; and as the captain had no other boat, and consequently possessed no means of sending in search of them, he was under the painful necessity of sailing back to the missionaries, and of requesting their assistance to work the ship in her return to Enrope. As the best of his men were lost, and it was impracticable to accomplish the voyage without some aid, they acceded to his request; and as it appeared, the following season, that the persons who had so incautiously gone on shore, without any weapons of defence, had been cruelly murdered, the mission was for some time abandoned.

Notwithstanding these inauspicious circumstances, divine mercies were in store for the poor benighted Esquimaux; and Jens Haven, who had previously laboured as a missionary in Greenland, sailed from England in the spring of 1764, with the hope of conveying the blessed intelligence of salvation to the inhabitants of Labrador. On the 4th of September, he obtained an interview with some of their chiefs, on the island of Quirpoint, and, to their great astonishment, addressed them in a language so analogous to their own, that they had but little difficulty in comprehending his meaning. After a short conversation, in which he professed himself their friend, and stated the important object of his visit, they persuaded him to accompany them to their huts on an adjacent island, and, on his arrival, he was greeted in the most amicable manner. Here he repeated his design of instructing them in the knowledge of God and the things connected with their everlasting happiness; and, on bidding them adieu, he promised to return in the ensuing spring, with some of his brethren, in order to take up his residence among them.

On his arrival in Newfoundland, Haven was treated with the greatest kindness by Sir Hugh Palliser, to whom he had been recommended, and who assured him that the establishment of a mission among the Esquimaux would be equally agreeable to himself, as governor, and to the board of trade. He, therefore, sailed again for Labrador, in May, 1765, accompanied by C. L. Drachart, formerly one of the Danish missionaries in Greenland, and two other

brethren. On this occasion, they penetrated farther into the interior of the country, and, on their return to the coast, they had an opportunity of addressing several hundreds of the natives, who seemed to listen to them with profound attention; but on several other occasions, they either evinced a total indifference to the truths which were sounded in their ears, or spoke in a way which demonstrated the hardness of their hearts, and the blindness of their understandings. Thus, when Drachart endeavoured to explain the depravity of all mankind in an unconverted state, they acknowledged that his remarks might be very just in respect to foreigners, but considered them altogether inapplicable to themselves. When he attempted to direct their thoughts to the person, power, and victorious grace of Christ, they supposed he alluded to some distinguished warrior, who would save them from the aggressions of foreigners, and assist them in vanquishing their northern foes. And when he alluded to the important subjects of the atonement and regeneration, and told them that many of the Greenlanders had been washed from their sins in the Redeemer's blood, they coolly observed that those persons must have been extremely wicked to have rendered such a process necessary. On some occasions, indeed, the savages appeared to entertain feelings of great distrust toward their European visitors; and a variety of circumstances seemed to preclude, for the present, that regular formation of a mission which the brethren and their friends, both in England and Germany, so ardently desired.

In the year 1768, an Esquimaux woman and her two sons, who had been taken prisoners whilst on a predatory expedition, were sent to England by the governor of Newfoundland; and the eldest boy, a youth of about thirteen years of age, was placed in the seminary belonging to the United Brethren at Fulneck, in Yorkshire. Here he applied himself diligently to study, and soon made considerable proficiency, both in reading and writing. He also appeared to be seriously impressed by the religious instructions which he received; and, on most occasions, exhibited a remarkable quickness of apprehension, united with great docility. But whilst he was progressively acquiring a fund

of knowledge, which it was fondly hoped might, at some future period, have proved of incalculable advantage to his countrymen, he was unfortunately seized with the small-pox, and, after having been baptized, at his earnest request, in the name of a Triune God, his disembodied spirit was removed into those mansions where the inhabitant shall not say "I am sick."

The mother of this youth was treated with great kindness by several persons of distinction in London; and, in consequence of her earnest and repeated solicitations, a tract of land in Esquimaux Bay was granted, by an order in council, to the United Brethren, for the express purpose of establishing a mission among the heathen in that part of the world. A brig of about one hundred and twenty tons burthen was then purchased, with the design of annually visiting Labrador, and trading with the natives; and, in the month of May, 1770, Messrs. Haven, Drachart, and Jensen, sailed from England, in order to explore the coast, and to fix on a convenient situation for a settlement. On their arrival, they availed themselves of the first opportunity of preaching the gospel; and, notwithstanding the grant which they had previously obtained from the British government, they deemed it advisable to purchase from the savages the piece of ground which they intended, by the divine permission, to occupy as a missionary station. They then returned to England, to make further preparations for the accomplishment of their benevolent design.

The interest excited by an attempt to introduce the cheering light of revelation among the wretched and benighted Esquimaux was very great; and several members of the Moravian church, both male and female, avowed their willingness to abandon all the comforts of civilized society, and to expose themselves to every species of inconvenience and privation, for the furtherance of so truly important an object. Accordingly, in the spring of 1771, a company of fourteen persons, comprising three married couples, a widower, and seven single brethren, sailed for Labrador; and, after a tedious and hazardous voyage, arrived on the 9th of August at their place of destination.

The day after their arrival they took possession of the

spot which had been purchased by Haven in the preceding summer, and gave it the appellation of *Nain*. They also immediately commenced the erection of a mission-house, the frame and materials of which they had brought from England; but great exertions were required to complete it before the commencement of winter, which, in these northern regions, is so intensely cold, that rum placed in the open air freezes like water, and rectified spirits in a short time become as thick as oil.

In this situation the brethren could obtain but few of the necessaries of life; and, as a considerable delay occurred in the forwarding of supplies from England the ensuing year, their provisions were almost entirely exhausted, and they began to look forward with painful apprehensions, though with pious resignation, to all the sufferings connected with famine; as, in addition to two pieces of meat, they had nothing left but a quantity of berries, which they had collected from the hills, and dried for the winter. At this critical juncture, however, the brig Amity arrived safely in their harbour, and their sorrow was turned into joy, by the kind Providence of that adorable Being who "feedeth the young ravens that call upon him," and without whose express permission not even a sparrow can fall to the ground.

The conduct of the Esquimaux had been uniformly friendly towards the brethren from their first arrival; and, as the latter acted, upon all occasions, in the most open and ingenuous manner, entire confidence was soon established between them. In former times, no European could have passed a night among these savages, then characterised as thieves and murderers, without the most imminent danger; but now the missionaries, regardless of the inclemency of the season, travelled across the ice and snow to visit them in their winter houses, and were hospitably entertained for several days and nights successively. These visits were afterwards returned; and in consequence of the friendly intercourse thus opened, the natives not only asked the advice of the brethren in all difficult cases, but even chose them as umpires in their disputes, and invariably submitted to their arbitration. They also listened with

silence and attention to the preaching of the gospel, and, in a few instances, the hope was entertained that impressions were made which might, at a subsequent period, be productive of some fruit to the honour of the Redeemer. Generally speaking, however, they were too little acquainted with their own guilt and wretchedness to discover the necessity of salvation, or the suitability and preciousness of that Saviour who was represented to them as the only refuge from the wrath to come. Though devoted to the gratification of the most brutal passions, and habitually committing the grossest sins with delight, they were never destitute of excuses and causes of self-gratulation. Thus the man who was notoriously addicted to lying, consoled himself with the reflection that he had no propensity to thieving; the robber exulted because his hands had never been embrued in human blood; and even murderers rejoiced that they were not foreigners, whom, it seems, they consider as the vilest of mankind. The angekoks, or sorcerers, also, as might naturally be expected, employed all their arts to prevent their countrymen from receiving the gospel.

Notwithstanding these sad proofs of intellectual darkness, the missionaries cheered themselves with the reflection, that the word of the Lord could not return unto him void; and the following circumstance animated them to persevere with redoubled zeal, in their attempts for the conversion of the perishing heathen.

A man named Anauke, who had been formerly a ferocious and desperate character, was at length induced to attend the preaching of the brethren, and, after hearing them repeatedly, he pitched his tent in their settlement, in 1772, and remained there till the month of November, when he removed to his winter house. Even then his anxiety for further instruction in the things of God was so great, that he actually returned on foot, for the purpose of spending a few days more with the heralds of the cross; though the Esquimaux are never accustomed to travel in that manner; as, in summer, they pass from one place to another in their kajaks, and, in winter, they perform their journeys in sledges. From the time of his second

departure, the missionaries heard nothing of him till February, 1773, when his wife came to Nain, and stated that he had died, calling on the name of the Lord Jesus. She said that, on his being first seized with the illness which terminated his mortal existence, he prayed fervently, and expressly stated that he had no wish to remain any longer on earth, but felt anxious to depart, that he might be with Christ. When his end was visibly approaching, his wife, according to the custom of the heathen, began to utter the most mournful lamentations, and exclaimed, "O! my dear husband! canst thou leave me, and thy beloved children?" But he calmly replied, "Do not weep for me: I am going to that dear Redeemer whose love is so great towards mankind." Though no Christian friend was present to direct or influence him, he would not permit one of the angekoks, who are considered as the physicians of the Esquimaux, to come near him; but committed himself unreservedly into the hands of that Great Physician who descended from heaven to bind up the broken-hearted, and with whom he was enabled to hold sweet communion, even when heart and flesh were failing. After his demise, this person was invariably spoken of by the natives, as "the man whom the Saviour took to himself."

As this was a clear and satisfactory proof that the bow which had been drawn at a venture had not been drawn in vain, and as many of the heathen residing in the vicinity of Nain were remarkably attentive to the gospel, and expressed the most profound reverence for the name of Jesus, the brethren now resolved to select from among their hearers such as appeared the most seriously inclined, and to form them into a class of catechumens, in order to prepare them, by suitable instructions, for the holy rite of baptism. At the same time they determined to erect a church capable of containing some hundreds of persons, as the apartment in the mission-house which had been hitherto used for the celebration of divine service could no longer contain the congregation.

In 1774, four of the missionaries formed the design of exploring the coast to the northward, as the obtaining of provisions for the Esquimaux at Nain was attended with

considerable difficulty. They accordingly embarked in a small vessel which had been sent to them from Newfoundland; but their expedition proved peculiarly unfortunate, as, after experiencing several disasters, and escaping some imminent perils, their little bark was driven among the rocks and dashed to pieces. After passing the night with the most anxious feelings, they betook themselves, early in the morning, to their boat; but this was soon wrecked, and two of the brethren, Brasen and Lehman, were unfortunately drowned, whilst their companions and the sailors saved their lives by swimming to a barren rock. Here they suffered severely from the cravings of hunger and the inclemency of the air; and in this situation they would, no doubt, have perished, had they not providentially succeeded in drawing their boat on the rock, and so far repairing its damages, as to enable them once more to venture themselves in it. In this shattered little vessel they embarked on the fourth day after their shipwreck, and were fortunately perceived by an Esquimaux in his kajak, who towed them into the harbour adjoining their settlement.

In the summer of 1775, in compliance with the instructions which they had received from Europe, Messrs. Haven and Jensen set out with the design of commencing a new settlement at a place called *Okkak*, about a hundred and fifty miles to the northward of Nain. As this spot appeared peculiarly eligible for the purposes of a mission, being abundantly furnished with wood and fresh water, contiguous to an excellent haven, and surrounded by a numerous population of the heathen, the land was immediately purchased from the Esquimaux; and as soon as the ensuing season permitted, the missionaries took up their residence here, and began to preach the glad tidings of salvation to the natives in the vicinity. At first they met with much discouragement; but, knowing the goodness of their cause, and the omnipotent power of their Divine Master, they proceeded with unshaken resolution in their work, till at length some indications of success began to appear, and, in 1781, they had the satisfaction of ministering among thirty-eight persons who had been baptized in the faith of Christ,

besides ten others who, as catechumens, were receiving particular instruction.

In the journeys and voyages which the brethren had occasionally to perform in these inhospitable regions, they were necessarily exposed to many hardships and dangers, and the deliverances which they experienced on some occasions were truly remarkable. One instance of this kind is too replete with interest to be passed over in silence.

W. Turner and S. Liebisch, two of the missionaries, set out from Nain, one morning in the month of March, in a sledge drawn by dogs, and accompanied by another sledge containing two Esquimaux men, a woman, and a child, in order to visit the new settlement at Okkak. As the weather was fine, and the track over the frozen sea in excellent order, they travelled with facility at the rate of about six miles an hour, and had every reason to expect that they should arrive at the end of their journey in two or three days. After having passed the islands in the bay, they kept at a considerable distance from the shore, both to avoid a high and rocky promontory, and to gain the smoothest part of the ice. About eight o'clock, they met a party of Esquimanx driving their sledges towards the land, and were by them dissuaded from proceeding. The missionaries, however, discovering no cause of alarm, resolved to prosecute their design; and though some of their own companions soon afterward observed that there was a ground-swell under the ice, and that a grating disagreeable noise might be heard on applying the ear to the surface, yet, as the weather remained clear and the wind blew strong from the north-west, no sudden change was anticipated.

The travellers continued their progress till the sun had gained its greatest altitude, and scarcely any alteration had even then become visible in the aspect of the horizon; but, as the motion of the sea beneath the ice became more perceptible, it was judged advisable to keep near the shore. The ice also exhibited many cracks and chasms of more than a foot in width; but as these are very common, and the dogs leap over them without either fear or difficulty, the Esquimaux appeared to think nothing of their appear-

ance on the present occasion. In the afternoon, as the sun declined, the sky was gradually overspread with clouds, the wind increased to a storm, and the snow, both on the ice and the summits of the adjacent mountains, was blown about by partial whirlwinds till it seemed to fill the atmosphere. The ground-swell had also increased, by this time, to such a degree, that its effects became equally extraordinary and terrific; for though the ice was, in some parts, ten or twelve feet in thickness, and several leagues square, yet the swell of the sea underneath gave it such an undulatory motion, that the sledges appeared, in some instances, to be drawn with immense difficulty over a rising acclivity, and shortly after rushed onward with a velocity which seemed to threaten destruction to the dogs and their drivers. Alarming noises, similar to the report of cannon, were also heard in different directions, occasioned by the bursting of the ice at a distance.

In this terrific situation, the Esquimaux, who now perceived that their danger was increasing every moment, drove as hastily as possible toward the shore; but as they approached it, the scene became more and more appalling. The immense masses of ice which had detached themselves from the rocks, were tossed to and fro, and sometimes dashed to atoms against the precipices, with a noise which, in addition to the howling of the wind, the roaring of the waves, and the drifting of the snow, almost deprived our travellers of the senses both of hearing and seeing. The dogs were, also, so completely terrified, that it was scarcely possible to drive them forward; and as the only time for effecting a landing was the precise juncture when the rising and falling body of ice came to a level with the coast, the attempt was extremely hazardous. By the good Providence of that Saviour, however, who is set forth in the scriptures of truth, as "a hiding place from the wind, and a covert from the tempest," both sledges reached the shore, and, by dint of persevering exertion, were safely drawn up on the beach.

Scarcely had the missionaries and their companions congratulated each other on their escape, when that part of the ice which they had so recently quitted, burst asun-

der, and the water, rushing up from beneath, precipitated it into the sea; and in the course of a few seconds, as if in obedience to a preconcerted signal, the whole frozen mass, extending for several miles along the coast, began to break, and to disappear in large masses amidst the foaming waves. The spectacle which now presented itself was so truly sublime, and the noise which accompanied the disruption of the ice was so overpowering, that even the Esquimaux were deeply affected, and the brethren found it impossible to express, so fervently as they could have desired, their thankfulness to God for his gracious interposition on their behalf.

As night was now coming on, and the wind was piercingly cold, the Esquimaux constructed what is called a snow-house, about thirty paces from the beach; at nine o'clock the whole party crept into it, grateful for any place of refuge from the inclemency of the weather; and, after taking some slight refreshment and singing a hymn, they lay down to rest. Leibisch, however, was precluded from sleeping, partly by the violent pain arising from a sore throat, and partly by the terrific roaring of the storm; and it is a remarkable fact, that the wakefulness of this missionary saved the whole party from destruction. About two o'clock in the morning, some water fell from the roof of the snow-house on the lips of Mr. Leibisch, who was naturally alarmed at finding that it tasted salt. He remained quiet, however, till the dropping became more frequent, and, before he could give an alarm, two tremendous waves broke successively near the house, forcing in a large quantity of water, and carrying away the slab of snow which had been placed, in lieu of a door, at the entrance. The Esquimaux, however, were soon roused to a sense of their danger, and one of them, with a large knife, opened a passage through the side of the house, which was carried away by an overwhelming body of surf, just as the inmates had escaped with their baggage to a higher part of the beach.

The travellers were thus delivered a second time from the most imminent peril, by the good hand of their Heavenly Father; yet as it was scarcely possible to stand against the

wind, the sleet, and the snow, their situation was extremely painful during the remainder of the night. The woman and her child were wrapped up in a large skin, and, before the dawn of day, the Esquimaux formed an excavation in the snow, to screen them and the two missionaries from the storm. Liebisch, however, suffered so severely from the affection in his throat, that he was unable to respire in such a confined situation, and was obliged to sit at the entrance covered with skins, till day-light, when another snow-house was erected, about eight feet square, and from six to seven feet in height.

As the brethren on setting out from Nain had anticipated a safe and speedy journey to Okkak, their stock of provisions was very small, and the Esquimaux had brought nothing for their own sustenance; conceiving, no doubt, that their little wants would have been well and gratuitously supplied. But, as it was uncertain how long they might be detained in their present situation, it now became necessary to divide what remained into regular portions, and it was finally resolved that no more than a biscuit and a half should be consumed daily by each individual. In addition to the privations which they thus suffered, the roof of their snow-house was gradually melted by the breath of its inhabitants, and they were literally soaked with water, not having an article of clothing dry about them, nor a dry spot on which they could repose. These painful circumstances, together with the unfavourable state of the weather, and the uncertainty of their final escape, deeply depressed their spirits, and threatened to overwhelm them with despair. At length, however, the sea began to freeze again, and, after spending six days in this melancholy place, they set off to return to Nain, and happily arrived at that settlement in safety, to the unspeakable joy of their friends, who had suffered the most distressing anguish of mind during their absence.

In the month of August, 1782, the brethren proceeded to form a third settlement, at a place to the southward of Nain, to which they gave the appellation of *Hopedale*. This spot had been formerly reconnoitred, and considered particularly eligible for a missionary station; and it was

now hoped that great numbers of the Esquimaux would rejoice in the opportunity of receiving religious instruction. This pleasing anticipation was, for the present, disappointed; and for several years the preaching of the gospel on this spot appeared to be attended with so little success, that both the missionaries and the directors in Europe felt inclined to relinquish such an unprofitable station. The great Head of the Church, however, had otherwise determined, and Hopedale, in the sequel, became the scene of an awakening which afterwards extended its blessed influence to the other settlements, and constrained the friends of the Redeemer to exclaim, "What hath God wrought!"

In 1796, an epidemical disease broke out in Labrador, and raged for several months with unabating severity; so that the brethren were under the painful necessity of suspending their public services for weeks together, as the Esquimaux were quite incapable of leaving their habitations. It was also a source of grief to the missionaries that the time of sickness proved a season of temptation to some of their converts, who, on finding that the medicines with which they were supplied did not immediately relieve them, had recourse to their old heathenish practices, with a view to their recovery. Most of these, however, were subsequently convinced of their sinful folly, and earnestly implored the pardon of the congregation. In the missionary settlements, but few persons fell victims to this disorder; but among the surrounding heathen, who still rejected the gospel of the Redeemer, it proved fatal in many instances.

In the month of December, 1800, an event occurred which it is impossible to record without sensations of sorrowful regret. The excellent missionary J. W. Reiman went out one morning from the settlement at Hopedale, with the design of procuring some fresh provisions by shooting; but as he did not return in the course of the day, his friends naturally began to entertain the most distressing apprehensions, particularly as the country was at this time completely covered with ice. About seven o'clock in the evening, four of the Esquimaux set off in quest of him, and, as the light of the moon was favourable to their object, they continued their search during the whole of the night,

occasionally discharging their muskets, with the hope of directing him toward them. Their exertions, however, were unfortunately productive of no success; and though every part which could be thought of was subsequently explored, his brethren were never able to discover in what manner he had perished, though of the certainty of his death not the vestige of a doubt could possibly exist.

At the commencement of 1804, the missionaries were much discouraged on a review of the small success which seemed to have attended their faithful ministration among the heathen in Labrador; but before the end of that year, it was their privilege to behold the dawn of a brighter day, and to witness effects which they were aware could only have been produced by the agency and influences of the Holy Spirit. In former times it had been a subject of deep regret that the instructions received by the Esquimaux in the different settlements, during the winter, were too generally forgotten in their summer excursions, when, by associating with their heathen countrymen, they laid themselves open to temptation, and in many instances relapsed into their former practices. On the return of the professing natives to Hopedale, however, in the year to which we are now alluding, the brethren were abundantly gratified to find, not only that they had been preserved from falling into outward sins, but that they had made the most important advances in knowledge, faith, and humility, and had become so deeply sensible of their own depravity as sinners, and of the power and preciousness of Christ as a Saviour, that they were enabled to speak experimentally of the things of God to those around them; and such an unction appeared to attend their artless but holy and energetic conversation, that many who had previously possessed nothing more than the form of religion, were now awakened to a sense of its vital importance, and began earnestly to inquire how they might be delivered from their offences and received into the divine favour.

The awakening so happily commenced at Hopedale, soon communicated its sacred influence to Nain, where it appears to have been promoted by a remarkable circumstance. A young man named Siksigak, who had formed

the design of putting away his Christian wife, and marrying another who was attached to all the superstitions of the heathen, happened to arrive at his mother's house in Hopedale at the time that the family were engaged in their evening devotion. He appeared astonished at what he saw and heard, but no impression was at that time made upon his mind, neither could he be dissuaded, after the close of the domestic service, from his wicked purpose, either by the persuasions of his relations, or the advice and entreaties of the missionaries. The following day, however, a special prayer-meeting was held, in his presence, for his conversion to God; and on that occasion his mother, whilst pouring out her supplications before the throne of grace, exclaimed, with a pathos and fervour expressive of the intensity of her feelings, "Lord Jesus, behold this my child, whom I now desire most solemnly to surrender to thee. O! condescend to accept him as thine own, and suffer not his immortal soul to be lost for ever." The prayer of faith was heard and answered; the young man was immediately convinced of the error of his ways; his heart was subsequently affected by the great doctrines of the gospel; and similar effects were produced on his favourite companion named Kapik; so that they not only exhibited an entire change of spirit, conduct, and conversation, but, on their return to Nain, they boldly proclaimed the preciousness of that gospel which they had found to be the power of God unto their own salvation. Their friends were naturally astonished at this unexpected change, and some of them treated the truths which dropped from their lips with derision and contempt; but on many of the inhabitants of the settlement an impression was made which led to the most beneficial results. Several persons who had formerly possessed nothing more of Christianity than its mere profession, were now convinced that they had hitherto been deceiving themselves and others; and whilst they contemplated with feelings of true contrition, the hypocrisy of their conduct, and the treachery of their hearts, they confessed with floods of penitential tears, the sins which they had once committed with impunity, but the recollection of which now humbled them to the dust.

The intelligence of these interesting events was soon conveyed to Okkak, and an awakening took place at that settlement, which proved to be of the Lord. This was principally owing to the visit of some Christian Esquimaux from Nain, who, in their fervent zeal for the salvation of their countrymen, went from one tent to another, testifying of the love of Christ to ruined sinners, and illustrating his willingness to save all that come unto him by relating their own experience. A sacred fire was thus kindled in the hearts of their auditors, who voluntarily hastened to the missionaries, acknowledging the formality and emptiness of their former professions, and imploring direction in the way of true and vital godliness. Even the heathen from the north, who occasionally passed through Okkak, were evidently struck with admiration at what they saw and heard, and those whose residences were more contiguous, felt so deeply interested in the *good news* which had produced such astonishing effects, that they resolved to take up their abode among the believers.

In allusion to a circumstance of this description, which occurred in 1805, the missionaries at Hopedale observe, "As soon as it was known that some of the heathen had obtained permission to reside in the settlement, our Esquimaux exhibited a spirit of joy and gladness which it was truly affecting to witness. From their first arrival our people had not failed to speak to them of the mercy which the Lord had shewn in their own conversion, and to preach Jesus to them as the only Saviour; and now, on perceiving that they were to be inhabitants of the place, they hardly knew how to contain themselves for joy. Both young and old ran to help them with their baggage, and to settle their little affairs. It also happened that, early in the morning, a party of heathen, who had declared that they would not live with the believers, had left a man with his wife and child, who was desirous of renouncing his pagan practices, and begged to be permitted to reside here. He had pitched his tent at some distance, but our people, filled with love, and anxious to serve all who wished to be converted, immediately took it down, and removed it into the midst of their own dwellings. The new

comers were deeply affected by these proofs of affectionate attention on the part of their Christian countrymen, and declared that, for the first time in their lives, they had met with persons who loved them with disinterested sincerity."

In order to ascertain the practicability of forming a new settlement in a more populous part of the country, the missionaries Kmoch and Kohlmeister undertook the difficult and perilous task of exploring the northern coast, which had hitherto remained unknown to European navigators. Accordingly, in the month of June, 1811, they embarked in a two-masted shallop, belonging to one of the converts named Jonathan, who, though considered as chief of his nation at Hopedale, readily engaged in this arduous service, with the cheering hope that he might thus be made instrumental towards the introduction of the gospel into the Ungava country. He appears, indeed, to have been a man of superior understanding, and great personal courage; and when any of his countrymen represented the perils to which he would be exposed in his intended voyage, he would reply, "When I hear people talk about the danger of being killed, I recollect that the love of Jesus induced him to submit to death for us; and therefore it would be no great matter if we were to lose our lives in his service, should that be his pleasure concerning us."

The reconnoitring party which, besides the captain and the missionaries, consisted of four Esquimaux families from Hopedale, and a fifth from Okkak, who attended the shallop in a skin boat, proceeded with considerable difficulty, on account of the masses of floating ice, till they arrived at Nullatartok Bay, in the 59th degree of north latitude. Here they formed a little encampment, and remained on shore till the 15th of July, when they proceeded towards Nachvak Bay, where a party of about fifty Esquimaux had fixed their summer residence. By these natives they were cordially welcomed, and some of them appeared deeply impressed with the truths of the gospel, particularly one of their chiefs, who expressed an ardent desire to be converted to the faith of Christ.

On their arrival at Oppernavik, on the 25th of July,

the brethren had the satisfaction of meeting with an Esquimaux named Uttakiyok, who, together with his family, had waited for their arrival during the whole spring, and had erected signals on the heights around his tent, that they might not miss him. This was one of the first natives from whom the missionaries had received any distinct account of the Ungava country, and he now rendered them the most essential service, by acting as their guide during the remaining part of their voyage.

After passing the desert regions to the west of Cape Chudleigh, and escaping the imminent perils to which they were exposed by immense shoals of ice in some parts, and dangerous whirlpools in others, they discovered two places suitable for the formation of a missionary settlement. One of these was a verdant spot, overgrown with shrubs, and situate near the mouth of a river, to which they gave the name of George's River, in honour of his Britannic majesty. The other place was situated in what they called Unity Bay, near the estuary of the Koksoak, or Sand River, which is between six and seven hundred miles distant from Okkak, and about as broad as the Thames at Gravesend. The land is level and dry, watered by several rivulets, and producing a variety of trees, shrubs, plants, and flowers, well known in Europe.

The inhabitants having never before seen a European, were, at first, rather reserved; but, after receiving a few trifling presents, they became familiar and communicative, and not only listened attentively to the conversation of their visitors, but expressed a strong desire that they would come and settle among them. After remaining at this place six days, for the purpose of exploring the circumjacent country, the brethren rewarded the services of their friendly pilot Uttakiyok, by presenting him with their skin-boat, and, on the 4th of October, they arrived in safety at Okkak, after performing a voyage of between twelve and thirteen hundred miles.

The winter of 1815 commenced so early, and proved so extremely inclement, that the Esquimaux were precluded from obtaining their usual stock of provisions; and had it not been for the kind assistance of the missionaries,

who cheerfully divided with them their own scanty store, they would have experienced all the horrors of absolute famine. The faith and patience of the brethren were also severely tried, in the same year, in consequence of the late arrival of their vessel with supplies from Europe; of which the following official details are given in the sixth volume of the Periodical Accounts.—"On the 28th of October, 1816, the Jemima arrived in the river from Labrador, after one of the most dangerous and fatiguing passages ever known. She arrived at the drift-ice, on the Labrador coast, on the 16th of July. Captain Fraser found it extending two hundred miles from the land, and after attempting to get in, first at Hopedale, then at Nain, and lastly at Okkak, he was, at length, completely surrounded by ice, and in the most imminent danger during six days and nights, expecting every moment that the ship would be crushed to pieces; till, after very great exertions, he got towards the outer part of the ice. He was still beset by it, however, for forty-nine days, and did not reach Okkak till the 29th of August, to the astonishment of all our brethren, as well as the Esquimaux. The very next day the whole coast, as far as the eye could reach, was entirely choked up by ice; and after lying at Okkak nearly three weeks, he was twice forced back by it on his passage to Nain, which place he did not reach till the 22d of September. After staying the usual time, Captain Fraser proceeded, on the 3d of October, to Hopedale, with fine weather, yet, on account of the lateness of the season and the quantity of drift-ice, with little prospect of reaching that settlement. This circumstance he mentioned to the brethren at Nain. However, brother Kmoch and his wife, and the two single brethren Koerner and Christensen, who were going to Hopedale, went on board, and they set sail; but the same evening it came on to blow exceedingly hard, with an immense fall of snow, and very foggy weather, so that they could not see the length of the ship; and, being within half a mile of a dangerous reef of rocks, the captain was obliged to carry a press of sail to clear them, which he did but just accomplish; for, after that, the gale increased to such a degree, the wind being right on shore,

that he could not carry sail any longer, and was obliged to lay the ship to, when the sea often broke over her; and, at last, as every attempt to reach Hopedale proved unavailing, he was compelled to bear away for England. Another gale, equal to a hurricane, was experienced on the 8th, 9th, and 10th of October; and during the night between the 9th and 10th it was so violent that the captain expected the ship would have foundered. She was, at one time, struck by a sea, which twisted her in such a manner, that the very seams on her larboard side opened, and the water gushed into the cabin, and into the mate's birth, as if it came from a pump, and every body at first supposed her side was stove in: the Lord, however, was pleased to protect every one from harm, and, considering all things, the vessel did not suffer materially, neither was any thing lost."

The brethren who had been so unexpectedly brought to Europe, embarked, in the month of June, 1817, for the purpose of resuming their missionary labours; but after pursuing their voyage for about a month, they met with an unusual quantity of floating ice, the masses of which, in some parts, and particularly when illuminated by the sun, exhibited a variety of the most curious and grotesque appearances; and in a fortnight afterward, they encountered a furious storm, which drove them with fearful velocity towards an immense iceberg; but, by the good Providence of God, they passed it in safety. The ensuing night was extremely dark, the whole face of the sky being obscured by heavy clouds; the sea was also violently agitated by the wind; and a feeling of horror was excited by the frequent crushing of the fields and mountains of ice against each other. Openings were made, indeed, in several places by the fury of the storm, but this circumstance only increased the peril of the voyagers; as whenever their vessel got into clear water, she naturally proceeded with greater rapidity, and the shocks which she received from coming into collision with the icebergs became more violent and alarming. In fact, both the missionaries and the crew anticipated that the ship would be eventually dashed to pieces; and when, after passing about ten hours in this awful situation, they per-

ceived that they had got rid of the ice, and were at no great distance from the coast, they could scarcely believe the evidence of their senses. They had many other difficulties, however, to contend with, for nearly three weeks longer; their passage being frequently impeded, and sometimes apparently blocked up; and it was not till after the Jemima had sustained considerable damage, that they succeeded in reaching the harbour of Hopedale.

Some of the Esquimaux converts, in the mean time, had been seduced by their heathen visitors to quit the settlements of Okkak and Hopedale, and to accompany them to the residence of the Europeans in the south. In a letter from the former station, however, dated September 9, 1818, the missionaries observe, "We have seen several striking and encouraging instances of the faithfulness of the good Shepherd, in following his straying sheep, and causing them to turn unto him. Of those of our people who were last year induced to go to the south, three families have returned, and with true repentance have confessed their error, requesting to be re-admitted; as they say that they can find no rest for their souls but with Jesus, and in fellowship with his followers." And in a communication from Hopedale, received about the same time, the brethren write, "Many of the Esquimaux now find again that pasture for their souls which, for a season, they had forsaken; having been seduced to prefer the husks of this miserable world to that food which endureth for ever. It gave us inexpressible pleasure to see two strayed sheep with their families, consisting of fifteen persons, returning to us. They are now humbly thankful to the Lord, that he convinced them of their error, and brought them back to his fold.

"We have not had much snow during the winter, but the cold was very severe, and some of the heathen Esquimaux, who had endeavoured to seduce their countrymen to go to the south, suffered by it. A violent storm overtook them; their large boat was dashed to pieces; and being thrown on shore in an unknown and desert region, where no assistance could be obtained from the European settlers, they perished miserably by cold and hunger."

On the 9th of August, 1820, the missionaries at Nain

had the satisfaction of seeing the new ship called the Harmony come to an anchor in their bay, just fifty years after the first vessel arrived there, with fourteen brethren and sisters on board, with the view of forming a Christian settlement in a land which, previously to that period, had been covered with thick darkness. They endeavoured, therefore, to express their joy by hoisting two small flags, and a white one, on which some of the sisters had formed the number 50 with red riband, and surrounded it with a wreath of laurel. Their small cannons were also discharged and answered by the guns of the ship, and the Esquimaux fired their muskets, as long as their powder lasted. Some tunes of hymns expressive of thanksgiving for divine mercies, were, in the mean time, played on wind instruments, which altogether made a suitable impression on the minds of the converts, and afforded them a tolerable idea of a jubilee rejoicing. The missionary Kohlmeister explained to them that the number on the flag was intended to denote that this was the fiftieth time that a ship had come safely to the settlement for their sakes, and that the gracious preservation which had been afforded during that long period was the cause of the present rejoicing. They listened to this with profound attention, and then exclaimed, "Yes! Jesus is worthy of thanks! Jesus is worthy of thanks, indeed!"

"In the public services of the day," the missionaries observe, "a spirit of joy and thanksgiving prevailed throughout the whole congregation, and the baptism of two adults tended greatly to solemnize this festival. We praised the Lord with heart and voice for all the wonders He hath wrought in behalf of the mission in Labrador, during half a century; in which He hath led, preserved, and blessed us abundantly. His mighty arm hath protected us in many dangers, and the preaching of his cross hath been attended with power and with the demonstration of his own spirit; so that many souls have thereby been brought in, as a reward for the travail of his soul. An account of the commencement of the mission, translated into the Esquimaux language, was communicated to the congregation, and heard with great attention and asto-

nishment. They were, indeed, surprised at the recital of what had been done for so many years with a view to their benefit."

The jubilee of the mission was also celebrated in the other settlements with due solemnity, and many of the Esquimaux afterwards observed that it had been a most important and blessed season to their souls; as they had then been led to consider more seriously than on any previous occasion, what great things the Lord had done for them, in making them acquainted with himself and his glorious salvation.

At Hopedale, in the mean time, the brethren were much gratified by the return of one of their young Esquimaux, who had been for some time absent, and who now stated that he had experienced the most gracious preservation. It appears, that on the 10th of June, 1819, he had been carried out to sea upon a flake of ice, which separated from the main mass in a terrible storm. In this situation he gave himself up for lost; but, after some time, he gained a larger body of drift ice, and was carried towards an island, on which he landed. Here he remained about two months, supporting himself partly by the eggs of eider ducks, and partly by the ducks themselves, which he occasionally caught by some cords which he happened to have in his possession; and at night he slept beneath the shelter of an over-hanging rock. At length he discovered a piece of wood floating towards the shore, and, having with considerable trouble formed it into a sort of oar with his pocket-knife, he rowed himself to an island nearer to the main land, and thence proceeded to two other islands still more contiguous. Towards the end of August, or the beginning of September, he perceived two boats steering towards the south; and, on his signals being discovered, he was delivered from his forlorn and perilous situation, and carried to the habitation of the Southlanders, where he remained till the ice was sufficiently firm to admit of his travelling to Hopedale. Whilst relating these particulars, his eyes overflowed with joy and gratitude; and he observed that during his banishment from human society he *never* felt

alone; as the Lord Jesus had invariably been his companion, his refuge, and his hope, notwithstanding the prospect before him was truly appalling.

The most important benefits appear to have resulted from the translation and printing of different parts of the New Testament in the Esquimaux language; and the following particulars in illustration of the gratitude which was excited by the kind and repeated donations of the British and Foreign Bible Society, will, no doubt, prove acceptable to the reader.—"Several of our Esquimaux at Nain," says the Rev. B. Kohlmeister, "having been informed of the nature and aim of the Bible Society, began, of their own accord, to collect seal's blubber, by way of making up a small contribution towards the expenses of that society. Some brought whole seals, or half a seal, or pieces, according to their ability. Others brought portions of blubber in the name of their children, requesting, with the most affecting expressions, that their little offerings might be accepted. Having been told that, in some parts of the world, converts from among the heathen, who were poorer than they, had cheerfully contributed their mite towards the furtherance of the spread of God's holy word, they exclaimed, 'How long have *we* heard the pleasant and comfortable words respecting Jesus Christ our Saviour, and how many books have *we* received treating of him; and yet we have never known or considered whence they came! We have, indeed, sometimes observed among ourselves that so many books freely bestowed upon us, must cost a great deal somewhere; but we never knew till now that even *poor people* have contributed their little sums for our instruction and comfort. We are, indeed, poor; yet we may occasionally bring some blubber, that others who are as ignorant as we were formerly, may receive the same gospel, which has been so sweet to *our* souls; and may thereby be taught to find the way to Jesus.' By these spontaneous declarations," Mr. Kohlmeister observes, "a great impression was made upon our people. Each would bring something, when they heard how desirous other nations were to hear the word of God; and they now begged me to send their contributions to those generous friends who printed

the Scriptures for them, that more heathen might be presented with a book so far more precious than any thing else in this world."

At the settlement of Okkak, a very remarkable phenomenon took place on the 7th of July, 1821, of which the following account has been given by Mr. Jonathan Mentzell. —"On the preceding day the weather was extremely warm, with a singular and unpleasant smell in the air. In the morning of the 7th, about seven o'clock, the sky toward the west appeared quite black, as if a heavy thunder-storm were rising; and about half an hour afterwards it became so dark that we could not see to work, and were obliged to light candles. The darkness was equal to that of midnight, and continued till towards ten o'clock, when it grew lighter; but the sky now exhibited a red fiery appearance, as if lighted by some great conflagration. During the whole time it was perfectly calm. Some of our Esquimaux, who had been at sea, told us that something like ashes had fallen upon their kajaks. They were very much alarmed and affected, and said they believed that the last day was approaching, when our Saviour would appear in judgment."

One of the communicants named Ephraim, belonging to Hopedale, experienced a peculiar preservation of his life, in the month of April, 1822. He went with five other Esquimaux to catch seals at the edge of the ice, about sixty miles from the settlement; but when he was at a considerable distance from his companions, the ice broke under him; and he had only time to grasp the rim of the aperture, to prevent his sinking. In this situation, hanging over the sea, the cold being intense, his fingers froze fast to the ice: and this circumstance appears to have been the means of his deliverance, as his immediate cries for assistance were not heard, and he remained about a quarter of an hour in the most dreadful suspense. At length, however, just when his voice began to fail, he was perceived by his countrymen and rescued from destruction. His remarks on the divine mercy evinced in his deliverance appear to have been very spiritual and edifying; and he stated that, although his terror and anxiety were, at first, extremely

great, yet he was soon enabled with composure and resignation to commit himself unreservedly into the hands of his Redeemer, and when the danger seemed most imminent, help was graciously afforded, for which he rendered unfeigned thanks to Him who was alone able to succour him in such distressing circumstances.

The most recent intelligence relative to the mission in Labrador is contained in three letters, written at the respective settlements, and dated on the 10th, the 23d, and the 27th of August, 1823.

In the communication from Nain, the brethren observe, "Many are the instances which we might adduce as proofs that the word of the cross is indeed the power of God unto salvation, to all them that hear and believe; and a few of these we will subjoin, by which you will be excited to extol the mercy and love of our Saviour towards poor repenting sinners. A communicant who had been prevented from coming to see us, expressed himself thus: 'Whenever the day approaches that you celebrate the holy communion, and I cannot be with you, my spirit is sorrowful within me, but it seeks to be present among you; and I then feel the nearness of Jesus, and am truly thankful to him. Now that I am permitted to be with you this time, I am the more rejoiced to partake of his body and blood in the holy sacrament.'

"A widow who had grown old in the abominations of heathenism, said, 'I have been meditating on those words of the Saviour which I heard yesterday in the sermon, 'They that be whole need not a physician, but they that are sick;' and I could not sleep last night, for admiration and joy.' She then alluded to other texts which had been imprinted on her memory, and after repeating these passages, 'I will have mercy and not sacrifice;' and 'I am come, not to call the righteous, but sinners to repentance,' she burst into a flood of tears, and exclaimed, 'Thus our Saviour has dealt with me; for I was dead in sin, but he has pardoned me, and graciously added me to his flock!'

"A communicant, who is the father of a large family, exclaimed, one day, 'Who am I, and what are my children, that Jesus shews so much mercy unto us? Should

we not be entirely devoted to him? Yes, indeed, I feel that he has compassion on the poor and fatherless, and provides them with needful subsistence. O! that we could but thank and praise him for it as he deserves! I was much distressed to think how I might provide for my own family, and that of my sister, who is a widow with four small children; but I have been enabled to catch no less than twenty seals, and thus have enough for some time. All this I desire to ascribe to the mercy and compassion of my Jesus!'

"Another man, who, after remaining long in the class of candidates for baptism, has, at length, been admitted to all the privileges of the church, said, 'What thanks shall I render unto my Saviour that he has had mercy upon me, and drawn me to himself? I feel that I am still very deficient, but I am his. I pray that when, in spring, we go away to distant places, in quest of food, I may not be led astray, and forget him. Before I was a communicant I used to be glad of that time, that I might spend it uninterruptedly in catching seals; now, however, I do not care for them, but am desirous of obtaining food for my poor soul, and of receiving new and abiding impressions of the death and sufferings of Jesus for me.'

"During the last winter," the missionaries continue, "we perceived with great gratitude the traces of renewed spiritual life among our dear Esquimaux. At the commencement of the season, the enemy contrived, by means of some insincere persons, to create confusion among our young people; but it pleased the Lord to open their hearts to receive admonition and direction from his holy word, and to consider what Christ had done and suffered to redeem them; insomuch that we had cause to rejoice over the change effected in their walk and conversation. The schools and daily worship were well attended; the scholars shewed an eagerness to learn, and great diligence; and at the examination held with them, they all afforded us much pleasure and edification. During the last year, three adults and seven children were baptized; five persons were admitted to the Lord's supper; four were received into the congregation; and one departed this life. The number of

inhabitants in this settlement at present is one hundred and eighty-one."

From Okkak the missionaries write to the following effect.—"In the autumn of last year we were not a little concerned about the maintenance of our large congregation at this settlement, as very few seals were caught. Our Divine Preserver, however, on whom we exclusively rely, granted such success to the Esquimaux afterwards, that they were enabled to lay in a sufficient stock for the winter, and were not under the necessity of leaving us before Easter. None of them, indeed, suffered real want, though we had to relieve a few of the most indigent from our store. They acknowledged this with the more lively gratitude, as the heathen Esquimaux to the north of Okkak suffered exceedingly from famine, and one of them actually perished with hunger. In this distress, however, many were brought to a sense of their wretched state, and a great awakening took place among the heathen, who began to inquire what they must do to be saved. Since the commencement of the new year, fifty-nine persons have come to reside in this place, and among these there are several who appear truly desirous of being converted to God. A company of these poor people moved us to great compassion. Their emaciated forms exhibited a deplorable picture of the hunger they had suffered, and proved that they had been nigh unto death. O! that this visitation might tend to their genuine conversion, and their deliverance from the power of Satan and of sin!

"Since the departure of the ship, in 1822, seven adults and fourteen children have been baptized; eight persons have been admitted to a participation of the Lord's supper, and three into the class of candidates for baptism. One, baptized as a child, was also received into the congregation. The inhabitants of our settlement amount to three hundred and forty-one; and the schools are diligently attended by one hundred and forty scholars, whose proficiency in reading the Holy Scriptures distinctly and with understanding, is considerable, and affords us much pleasure."

In narrating the history of the mission at Hopedale,

the brethren observe, "Some of our Esquimaux have experienced the especial protection of God in the preservation of their lives. On the 16th of November last year, a young man, named Amos, being in his kajak fishing, a species of whale, called a white fish, dashed against and overset his little bark. It providentially happened that several persons were near, by whom he was rescued from a watery grave, but his gun and all his other implements were irrecoverably lost, which to a poor Esquimaux is a very serious misfortune. Another of our people, named Nicodemus, was overset by a seal, and would, in all probability, have perished, had not the accident been observed from an adjacent eminence by a boy, who immediately gave information to some other brethren. Whilst he was floating on his overturned kajak, he did all in his power to adhere firmly to it, but the cold was so intense that he could scarcely grasp it, and on being brought on shore he exhibited but few signs of life. The means used for his restoration, however, were at length crowned with success, and he expressed his gratitude with a flood of tears.

"As to the spiritual course of our Esquimaux, we cannot find words sufficient to express our thankfulness for the mercy, truth, and grace of our Saviour made manifest among them. Most of them have grown in grace, and in the knowledge and love of Jesus; they know that his atonement and meritorious death constitute the foundation of all their hopes; and they experience the power of the word of the cross in their souls. Of this not only their expressions, but their walk and conversation have satisfactorily testified.

"The Esquimaux delight in music, and, as several of them can play hymn tunes on the violin, they accompany the singing of the congregation, and the performance of some short anthems, which the children and young people have learnt. This contributes to the solemnity and beauty of our worship, especially at festival seasons; and we have heard many pleasing and edifying remarks made upon it by our people.

"When we reflect on the proofs we have had of the faithfulness of Jesus, the good Shepherd;—how he leads

his sheep, and feeds them with the sweet pasture of his word, bringing back such as have strayed;—and how he blesses our feeble testimony of his love to mankind, and of his sufferings and death for our salvation, we bow in the dust before him, with hearts filled with humble joy and gratitude. During the past year, two adults and nine children were baptized; one person partook, for the first time, of the Lord's supper; one was received into the congregation; two were appointed candidates for baptism, and five for the holy communion; and one child and one adult departed this life. The congregation at Hopedale now consists of fifty-six communicants, seven candidates for admission to the Lord's table, twenty-one baptized but not yet communicants, twelve candidates, and three unbaptized; forming a total, including eighty children, of one hundred and seventy-nine persons."

CHAPTER VI.

Mission in South Africa.

The Hottentot savage, neglected so long
At length hears the gospel, and joins in a song
Of praise to Emanuel, who died in his place,
That Africa's sons might be ransom'd by grace!

The Bushmen, the Caffres, their weapons lay down;
Namaquas and Dambras with cheerfulness own
The life-giving virtue of Christ's precious blood,
And hail the Redeemer their Lord and their God!

An application having been made to the congregation at Herrnhut, for a missionary to go out to the Cape of Good Hope, for the purpose of introducing the light of divine revelation among the benighted Hottentots, George Schmidt, a zealous and courageous herald of the cross, volunteered his services on that occasion; and, having obtained the sanction of the directors of the Dutch East India Company, he sailed from Europe, and, after a tedious voyage, arrived at his place of destination on the 9th of July, 1737.

After waiting upon one of the governors, by whom he was treated with great kindness and urbanity, he fixed his abode about seventy miles from Cape-town; where, with the assistance of two Hottentots, named Africo and Kibbodo, he erected a hut and laid out a garden. The following spring he removed to a spot near Serjeant's River, and there collected a number of the natives, to whom he frequently preached, through the medium of an interpreter, the glad tidings of salvation. He also established a school for the instruction of children, which rapidly increased from a small beginning; and the divine blessing evidently attended his labours. The Hottentots, who regarded him with sentiments of united respect and affection, listened with the most profound attention to his discourses, and, in some instances, the word preached was applied to the hearers with irresistible power by the Holy Spirit; so that, in the course of a few years, several of them were baptized in the faith of Christ.

In the autumn of 1743, circumstances rendered it expedient that Mr. Schmidt should visit Europe. He therefore placed his little congregation, consisting of forty-seven persons, under the care of one of the baptized Hottentots, and set sail for Holland; but on his arrival in that country, he had the mortification to find that the East India Company would not permit him to return; some persons having thrown out the absurd and wicked insinuation that the interests of the colony would be injured by his missionary labours.

Various attempts were made by the United Brethren to procure the removal of the obstacle thus thrown in their way, and to obtain permission to send to the Hottentot converts, who continued for a considerable time to meet together, fondly anticipating the return of their revered minister; but nothing was effected for nearly half a century. At length, however, a new application was made to the directors of the Company at Amsterdam, which was favourably received; and, in the month of July, 1792, Messrs. Marsveld, Schwinn, and Kuehnel, sailed from Holland, for the purpose of renewing the mission in South Africa.

On their arrival in Cape-town, they were received

with great condescension by the governor, who assured them of his protection, and expressed his anxious wish for their success. Many pious persons, also, congratulated them on the important service which they had undertaken, and fervently blessed God that a door was at length opened for the dissemination of divine truth among the ignorant and long neglected Hottentots.

Having been recommended to take up their abode at Bavian's Kloof, about a hundred and twenty miles to the eastward of Cape-town, they set out for that place on the 20th of December, under the protection of a person named Teunis, the *baas* or overseer of an extensive district, who had received orders from the governor to protect them from molestation, and to furnish them with all things requisite for their establishment. The journey was performed in about four days, their waggon being drawn by twelve oxen; and they had the satisfaction to find that the place which had been pointed out as the most eligible for a missionary settlement, was the identical spot where their excellent brother Schmidt had formerly resided. Part of the wall of his house, indeed, was still standing, and in the garden were several fruit trees planted by his hands; whilst various ruins of walls at a short distance marked the site of the lowly cottages which were once inhabited by his affectionate hearers. One of the females whom he had baptized by the name of Helena was also found out, and appeared to have a tolerable recollection of her former teacher; though, being now eighty years of age, and almost blind, she acknowledged that she had forgotten his instructions. A New Testament in the Dutch language, however, with which he had presented her, had been carefully preserved as a precious relic, and was now taken out of a leather bag inclosed in two sheep-skins, to be exhibited to the missionaries.

Such of the Hottentots as remembered Mr. Schmidt, or had heard of his exertions for the benefit of their nation, welcomed the arrival of the brethren with every mark of innate satisfaction. Others, however, whose minds had been poisoned by the Dutch boors in the vicinity, viewed them with evident feelings of suspicion. "We have been

told," said one of them, "that these teachers will treat us, at first, with great kindness; but if we listen to their instructions, more of their countrymen will come, and transport us as slaves to Batavia." Some other persons were gravely told that the missionaries were in the habit of beating their scholars with the most merciless severity, and that they had actually a chest filled with bamboos, which were intended to be used as instruments of chastisement. Notwithstanding these and other terrifying reports, however, which were industriously circulated by the agents and emissaries of Satan, the missionaries had no sooner erected their house and opened a school, than considerable numbers of the Hottentots flocked to hear the word of life from their lips; and, in a short time, their pupils amounted to upwards of forty adults, and more than thirty children. Indeed, they all evinced the utmost anxiety to learn; and in the meetings which were held for divine worship, they listened with the most reverential silence, and evinced by the emotion visible in their countenances that serious impressions were made by the word of God upon their hearts. Some of them were accordingly placed under particular instruction, as preparatory to their admission into the church of Christ; and before the end of 1793, seven persons were baptized in the name of the Triune Jehovah.

But whilst the brethren were gratefully praising their adorable Master for the success with which he had been pleased to crown their attempts, some dark clouds were beginning to gather around them, and a variety of painful circumstances were permitted to exercise their faith and patience. The anticipation of an attack upon Cape-town by the French, induced the governor to order all persons in the colony, capable of bearing arms, to hasten to the defence of that place; and as the greater part of the male Hottentots at Bavian's Kloof were thus compelled to remove to the town, their wives and families were left in the greatest distress, and some of them experienced, for a season, all the horrors of famine; whilst others subsisted principally upon wild honey, found in hollow trees, to which they were fortunately directed by a certain bird called the *cuculus indicator*, or honey guide. Attempts were also

made, about the same time, to circumscribe the limits of the land belonging to the settlement; Baas Tuenis, who had hitherto been considered decidedly friendly to the missionaries, now became their enemy; and Mr. Schwinn, in travelling to Cape-town, on one occasion, experienced the most unkind treatment from some of the colonists, who peremptorily refused him either lodging or refreshment; in consequence of which he was compelled to ride one night, attended by only a single Hottentot, through a desert part of the country, infested by runaway slaves, and too frequently the scene of depredation and murder.

These, however, were not the only difficulties which were thrown in the way of the mission; but in proportion as the Hottentots became attached to their teachers, the farmers, conceiving their temporal interests likely to be injured, became so violent in their opposition, that some of them actually menaced the brethren with death; and others, by preferring various unfounded complaints against them, induced the government to interdict them from building a church; to order the principal part of the cattle belonging to their hearers to be driven from the settlement; and to prohibit the missionaries, in future, from admitting any Hottentots among them who could not produce a certificate from the farmer with whom he had resided, that his term of servitude had expired. After some time, however, the orders relative to the removal of the cattle and the admission of natives at Bavian's Kloof were revoked; and though the brethren could not obtain permission to erect even a temporary place of worship, they consoled themselves by contemplating the work of the Holy Spirit as evinced in the conduct and conversation of their hearers, and by witnessing the beneficial effects which attended their exertions in the school, both among the adults and children.

In the month of June, 1795, a numerous body of the colonists rose in arms, with the view of obtaining, by force, the redress of certain grievances of which they complained, and among these the attempt to evangelize the Hottentots occupied a prominent place. Various alarming reports were consequently spread through the country, and the settlers at Bavian's Kloof were, for several weeks, kept in

a state of the most fearful anxiety. One day it was reported that a large body of the rebels was advancing, in order to take the missionaries and their people prisoners, and transport them to Batavia; another day it was said, that the insurgents had vowed to exterminate all who should decline to assist them, and that several of the farmers had, in consequence, retired precipitately to Cape-town; and on another occasion it was confidently asserted, that the settlement had been doomed to destruction, and in a few hours would be laid in ashes. The last account seemed very likely to be founded in fact; and the converted natives, terrified with apprehension, crowded around the mission-house, exclaiming, "O! that they would but spare our teachers!" Many of them also declared their determination to remain with the brethren to the last extremity; and others who, yielding to the impulse of fear, resolved to flee for shelter to the mountains, took such an affecting farewell of their beloved instructors, that the latter were scarcely able to return their parting benedictions.

On the 29th of July, two horsemen arrived at the mission-house, and stated, that Pisani, the leader of the rebels, who was marching behind the mountains, at the head of eight hundred men, had sent them to inform the brethren that they must quit Bavian's Kloof within three days, and remove either to Cape-town, or to some other place inhabited by Dutch colonists, on pain of being severely punished in the event of refusal. As resistance, in this case, would have been little short of madness, and as delay might have proved extremely dangerous, the missionaries prepared, with heavy hearts, to set out for the Cape; whilst the Hottentots expressed their grief in the most affecting manner, and acknowledged that the removal of their teachers was a righteous judgment sent from God, in consequence of their unthankfulness and disobedience.

After loading two waggons with their goods, and making all other requisite arrangements for their removal, the brethren took an affectionate farewell of their beloved flock, on the 31st of July; and, on the 3d of August, they arrived at Cape-town, where they were politely received by the commissary, to whom they explained the cause of

their journey. He appeared equally surprised and indignant at the insolence of Pisani, whom he represented as the ringleader of only a small party of the insurgents; but as such a character might probably have proceeded to extremities in the event of his orders having been disobeyed, he said the missionaries had acted wisely in quitting their settlement. The appearance of a British force off Cape-town, however, and the anticipation of an immediate attack, had determined the rebels, for the present, to suspend their demands, and to unite in repelling the invaders. The missionaries, therefore, after the lapse of a few days, received permission to return to their converts, by whom they were received with every demonstration of gratitude and affection. The colony soon afterwards surrendered to the arms of his Britannic majesty, and the mission at Bavian's Kloof was kindly taken under the protection of the new government.

An interval of repose now succeeded the late trying circumstances, and, in many instances, the word of the cross was peculiarly owned and blessed by the great Head of the Church, to the conviction and conversion of immortal souls. A considerable number of new people came to the settlement from great distances; the instructions given in the school appeared to be diligently improved; a church was erected by the express permission of the English commandant; and, before the close of the year, twenty adult converts were admitted to the rite of baptism.

In the month of February, 1796, the brethren had a new and convincing proof of the unwearied vigilance and merciful protection of that Good Shepherd by whom all their concerns were graciously superintended. Some of the neighbouring farmers, who were extremely inimical to the instruction of the Hottentots, had assembled about a hundred armed men, with the design of murdering the missionaries and destroying their settlement. Scarcely had they assembled, however, at their appointed place of rendezvous, when a notice arrived from the British general, stating that the plot had been discovered, and that the slightest attempt towards putting it in execution would subject the conspirators to the most exemplary punishment. Attempts were subsequently made to starve the brethren

and their people, by withholding the needful supplies of provision; and, for a short time, the inhabitants of the settlement were severely harassed, in consequence of being unable to obtain either corn, salt, wine, or other necessaries from their neighbours. The all-wise God, however, in whose hands are the hearts of men, so overruled events, that those very persons who had recently been the most inveterate, gradually began to change their sentiments, and some of those who had formerly thirsted for the blood of the missionaries, now began to acknowledge the utility of their labours, and sent a waggon load of corn to the settlement, at a lower price than the same article would have produced in other parts of the country.

Several persons in the colony, and particularly those residing at Cape-town, were now led by curiosity to visit Bavian's Kloof; as the reports which had been circulated respecting that useful and improving settlement had excited a considerable degree of interest. And among those who were desirous of witnessing the improvement which had been effected in the character and conduct of a race formerly so ignorant and degraded as the Hottentots, was Mr. Barrow, from whose Travels in the Interior of Southern Africa the following account is extracted:—

"We halted, late in the evening, at a place called Bavian's Kloof, where there is a small establishment of Moravian missionaries. Early next morning, I was awakened by some of the finest voices I had ever heard; and, on looking out, I saw a group of female Hottentots sitting on the ground. It was Sunday, and they had assembled thus early to chaunt their morning hymn. They were all neatly dressed in printed cotton gowns.—A sight so very different from what we had hitherto been in the habit of observing with regard to this unhappy class of beings, could not fail of proving grateful, and at the same time it excited a degree of curiosity as to the nature of the establishment. The good fathers, who were three in number, were well disposed to satisfy every question put to them. They were men of the middle age, plain and decent in their dress, cleanly in their persons; of modest manners, meek and humble in their deportment, but intelligent and lively in

conversation, zealous in the cause of their mission, yet free from bigotry or enthusiasm. Every thing in the place partook of that neatness and simplicity which were the strongest features in the outline of their character. The church which they had constructed was a plain neat building; their mill for grinding corn was superior to any in the colony; and their garden produced abundance of vegetables for the use of the table. Almost every thing that had been done was by the labour of their own hands. Agreeably to the rules of the society of which they are members, each of them had learned some useful profession. One was skilled in every branch of smith's work, the second was a shoemaker, and the third a tailor.

"These missionaries have succeeded in bringing together into one society upwards of six hundred Hottentots, and their numbers are daily increasing. They live in small huts dispersed over the valleys, to each of which was attached a piece of ground for raising vegetables, and their houses and gardens were very neat and comfortable. Those Hottentots who chose to learn the respective trades of the missionaries were paid for their labour as soon as they could earn wages. Some hired themselves out, by the week, month, or year, to the neighbouring peasantry; others made mats and brooms for sale; some had poultry, and others found means to subsist by their cattle, sheep, and horses. Many of the women and children of soldiers belonging to the Hottentot corps reside at Bavian's Kloof, where they are much more likely to acquire industrious habits than by remaining in the camp.

"On Sundays they all regularly attend the performance of divine service, and it is astonishing how ambitious they are to appear at church neat and clean. Of about three hundred that composed the congregation, about half were dressed in coarse printed cottons, and the other half in the ancient sheep-skin dresses; and it appeared, on inquiry, that the former were the first who had been brought within the pale of the church; a proof that their external circumstances at least had suffered nothing from their change of life. Persuasion and example had convinced them, that cleanliness in their persons not only added much

to the comfort of life, but was one of the greatest preservatives of health; and that the little trifle of money they had to spare, was much better applied in procuring decent covering for the body, than in the purchase of spirits and tobacco; articles so far from being necessaries, that they might justly be considered as the most pernicious evils.

"The deportment of the Hottentot congregation during divine service was truly devout. The discourse delivered by one of the fathers was short, but full of good sense, pathetic, and well suited to the occasion; and tears flowed abundantly from the eyes of those to whom it was particularly addressed. The females sang in a style that was plaintive and affecting, and their voices were, in general, sweet and harmonious."

The arrival of some fresh missionaries from Europe in 1798, induced the brethren to convert their place of worship into dwelling-rooms; and as the number of inhabitants in the settlement had now increased to upwards of twelve hundred and thirty persons, and many strangers came, at different times, to hear the gospel, they resolved to erect a new and spacious church, capable of containing fifteen hundred hearers. The foundation was accordingly laid on the 8th of January, 1799, and on the same day in the ensuing year it was solemnly consecrated for the celebration of divine worship. Three hundred and four individuals were, at this time, members of the congregation, and of these no less than eighty-four had been admitted to the rite of baptism within the space of twelve months.

In the month of July, 1800, an epidemical fever of a bilious nature made its appearance in Bavian's Kloof, and raged for several months with unremitting fury; and when it was at its height, six, eight, and even ten deaths occurred in the course of a week. This visitation was felt the more severely as the farmers in the neighbourhood, from a natural dread of infection, were unwilling to employ any of the Hottentots belonging to the settlement, and these poor creatures were consequently precluded from obtaining the means of subsistence. The brethren, however, did every thing in their power to ameliorate the distressing situation of their afflicted people, as will appear from the following

statement of the Rev. C. L. Rose, who had formerly resided at Labrador, but had been recently appointed to superintend the mission in South Africa.

"In order to be more regular in our attendance on the sick, we engaged in this duty by rotation, each missionary and his wife visiting a certain district every week. In doing this, we had to make a circuit of four or five miles, and our visits were attended with no little danger to ourselves, as the fever was very infectious. Through the mercy of God, however, none of us were seriously affected by it. In performing this duty, grief and joy alternately possessed our hearts. When we crept into the Hottentot huts, and saw the poor people lying, in the greatest misery, upon nothing but a sheep-skin spread on the bare ground, without medical aid, and often without a morsel to eat, and the convalescent tormented by hunger, whilst a number of poor naked children were crying for food, we were overwhelmed with sorrow. We exerted ourselves, indeed, to the utmost of our power, to procure them nourishment, and the most necessary medicine; but our resources were soon exhausted, the number of those who needed relief being so great; for scarcely a cottage was without patients, and in some of them three or four persons were confined at once; and others, after recovering from the first attack, were seized a second and even a third time; in which case the disease mostly proved fatal. Then again, when, on discoursing to them of the love of Jesus, and setting before them the comforts of the gospel, we saw them listen with eagerness to our address, forget all their external wretchedness, and patiently resign themselves to the will of the Lord, declaring their confident hope that he would receive them into his everlasting kingdom, and extolling his goodness in sending teachers to instruct them in the knowledge of their Redeemer;—when we saw and heard all this, we were so greatly strengthened and encouraged in the performance of our duty, that we forgot all our pain and sorrow, and our hearts overflowed with thanksgivings to God."

The fame of Bavian's Kloof had spread, in the mean time, to very remote distances, and a thirst for instruction had begun to appear in various directions. In the month

of January, 1801, a whole family came to the settlement from the confines of Caffraria, after a journey of six weeks; another party of twenty-three persons arrived, in June, from a very distant part of the country; and a man and his wife from the land of the Bushmen soon followed. Another woman, who subsequently arrived with her family, stated, that she understood Bavian's Kloof to be an asylum for poor distressed sinners like herself, who had become tired of the service of Satan, and were desirous of obtaining rest for their souls. The power of God, indeed, was evidently manifested at this time, and the missionaries had abundant cause to rejoice that they had not laboured in vain, nor spent their strength for nought.

On the conclusion of peace, and the restoration of the colony to the Dutch, the brethren found a kind friend and patron in the new governor, General Jansen, at whose suggestion the name of their settlement was changed from *Bavian's Kloof*, or Baboon's Glen, to *Gnadenthal*, or Gracevale. By his interference also, and that of the commissary, M. de Mist, a tract of cultivated land, which had been unjustly wrested from the Hottentots by the neighbouring farmers, was restored to its legitimate owners, and further encroachments were, in a great measure, prevented.
of the missionaries was likewise appointed chaplain to a Hottentot corps which had been raised for the defence of the colony; and in the discharge of his ministerial duties in that capacity, he obtained the entire approbation of the constituted authorities.

In the month of January, 1806, the Cape was once more attacked successfully by a British force; but, though the government was transferred into other hands, the missionaries continued to enjoy the same favour and protection which had formerly excited their warmest gratitude. Sir David Baird, and many English officers and gentlemen, visited Gnadenthal in the most condescending and friendly manner; and Lord Caledon, who was appointed governor in 1807, evinced the most friendly disposition towards the brethren, and encouraged them to form a second settlement at a place called *Gruenekloof*, or Green-glen, in the high road between Cape-town and Saldanha Bay.

To this spot Messrs. Schmitt and Kohrhammer removed, with their wives, in the month of March, 1808, and took up their residence in a farm-house, the lease of which had just expired. They then applied to the Hottentot captain of that district, explaining the object they had in view, and requesting him to convene his people, that the word of salvation might be addressed to them. About a hundred persons were accordingly assembled, and, after listening with the most profound attention to a solemn and pathetic discourse, several of them agreed to reside in the vicinity of the mission-house, and eighteen lots of ground were immediately measured off, for the erection of their huts, and the formation of their gardens. The subsequent labours of the brethren at this new station were evidently attended with the blessing of the Holy Spirit; as many of their hearers were constrained to acknowledge the depravity of their own hearts, and to cast themselves simply and unreservedly upon the grace and mercy of that compassionate Saviour, who hath been so appropriately styled "the receiver of sinners." One of them, in conversing with the missionaries on the state of his soul, observed, "Wherever I am, I cannot help thinking that all is not right with me. When I am working with other men who are speaking on subjects with which I should, in former times, have been highly gratified, I cannot bear to listen to their conversation, but am compelled to retire into the woods, and pray to Christ for mercy; when I seem to obtain consolation." Another remarked, one day, with great energy, "I seem to be surrounded by my sins, like a man sitting in the midst of a fire, and am ready to be consumed by the anguish of my spirit; but in this situation I stretch out my arms toward heaven, and exclaim, Lord Jesus, suffer some drops of thy heavenly grace to quench the flame which threatens to destroy me!"

But whilst the brethren were contemplating with sacred delight these indications of the work of God upon the minds of the heathen, a circumstance occurred which threatened to be productive of the most disastrous consequences. One night, the slaves in a district called Hottentot Holland, rose in rebellion, to the number of three

hundred, and resolved to set fire to Cape-town, to murder all the European males in the colony, and to reduce the females to slavery. They had actually seized and bound several of their masters; carried off arms, horses, and waggons; and committed a variety of depredations. By the prompt exertions of government, however, this formidable insurrection was crushed, and the ring-leaders of the plot, with many of their deluded adherents, were made prisoners by the dragoons, who had been appointed by Lord Caledon to scour the country in every direction.

In 1811 an accident occurred at Gruenekloof which cannot be related without feelings of sympathy towards the sufferers, mingled with sentiments of gratitude to that God who interfered on the behalf of his servants in the hour of imminent peril. The neighbourhood having been lately annoyed by the depredations of wolves, a day was fixed for hunting and destroying those noxious animals. Accordingly, on the 6th of August, the brethren, Schmitt and Bonatz, accompanied by about thirty Hottentots, set out in the morning, armed with loaded muskets. At a short distance from the settlement they discovered a wolf and fired at him, but as he was only slightly wounded, he retreated among the bushes, and effectually eluded their pursuit. Perceiving, after some time, that there was no probability of discovering the fugitive, the missionaries determined on giving up the chace; but as they were returning homeward, some of the Hottentots, who had been left behind, exclaimed, that they saw the wolf in an adjacent thicket. Mr. Schmitt immediately rode back, dismounted from his horse, and followed the persons by whom he had been recalled through the almost impervious bushes. When they reached the middle of the thicket, one of their dogs started the animal, which proved to be a tiger. The Hottentots on the outside of the thicket immediately provided for their safety by a precipitate flight, whilst the persons within proceeded slowly with their guns pointed, intending to shoot the animal as soon as it made its appearance; for though it had been distinctly seen by their companions, the thickness of the bushes had hitherto concealed it from their view. At length the ferocious

creature sprang unawares upon the Hottentot by whom Mr. Schmitt was attended, and, throwing him down, began to lacerate his face. The missionary had scarcely time to aim his piece, when the monster quitted the Hottentot, and made a spring at him. As his musket was of no use at such close quarters, he prudently threw it from him, and shielded his face with his arm, which the tiger seized close to the elbow. Mr. Schmitt, however, was providentially enabled with the same hand to grasp the animal's fore feet, and, seizing him by the throat with the other, to throw him on the ground. He then held him firmly down, by kneeling on his body, till one of the Hottentots arrived to his assistance, and dispatched the formidable savage by shooting him through the heart. The wounded missionary and the Hottentot were then conveyed to the settlement, where, by the blessing of God on the medical aid which was procured from the Cape, they were happily restored; though the inflammation produced by the teeth and claws of the tiger was, for some days, truly alarming.

The mission still continued to enjoy the patronage and protection of government, and, under the smile of the Almighty, the converts at each of the settlements appeared to make considerable progress in the knowledge of divine truth. Many of the heathen, also, who came from considerable distances, evinced, by their artless observations, that they had been led to the brethren by the immediate influence of that adorable Redeemer who had resolved to bring them under the sound of his precious gospel. One of them, in speaking to the missionaries on this subject, remarked, "God has led me in a wonderful way from the lower country to this settlement. I was first told about Bavian's Kloof by some travelling natives, who said that teachers had come across the great waters, for the express purpose of instructing the Hottentots, and that, in their discourses, they described an illustrious personage, who came down from heaven, in order to save poor sinners from the black kloof, of which we had heard such dismal accounts; and to introduce them, after death, into a most delightful country. From that time my thoughts were continually occupied with the necessity of visiting this place,

but I could not accomplish my desire till God in his providence led me hither." On another occasion a woman stated that when she was a girl, her father one day called his family around him, and addressed them to the following effect:—"My dear children, though you are Hottentots and despised by men, let it be your study to behave well; for I have a strong presentiment that God will, at some future time, send teachers to our nation from a distant country. As I am already advanced in years, it is probable that I may not live to see that day, but you who are young will hereafter discover that your father has told you the truth. As soon, therefore, as you are informed that such people have arrived in our land, hasten to them, reside wherever they take up their abode, and be obedient to their instructions." Shortly after the demise of this Hottentot, his prediction was fulfilled; and when the intelligence reached his daughter, she removed to Gnadenthal, where she was instructed in the way of salvation, and, after some time, was admitted into the church by the rite of baptism.

The Rev. C. I. Latrobe, the excellent and indefatigable secretary to the United Brethren's society, in England, for the furtherance of the gospel among the heathen, having been appointed to hold a visitation in this mission, arrived at the Cape on the 24th of December, 1815, accompanied by four male and two female missionaries. This visit appears to have been productive of much benefit, both in a spiritual and temporal sense; as the brethren were animated to proceed in their arduous labours with increasing zeal and diligence, and various disorders which had formerly occurred at Gnadenthal were effectually prevented for the future by the introduction of several salutary rules, and the establishment of a regular police, consisting principally of fathers of families in the settlement. Mr. Latrobe also assisted at the laying of the foundation of a church at Gruenekloof; and undertook a reconnoitring journey into the interior of the country, with a view to the establishment of a third settlement in South Africa. This expedition, in which he was attended by three of the missionaries, and the land surveyor to the colonial government,

occupied rather more than two months; and they finally fixed on a tract of land situate on the banks of the *Witte Revier*, near the frontiers of Caffraria, as the most eligible spot for a new missionary station. Having performed these and other important services, and having had various opportunities of witnessing the urbanity, condescension, and benevolence of the governor, the colonial secretary, and other gentlemen in authority at the Cape, Mr. Latrobe quitted the shores of Africa about the end of October, and, after a pleasant and expeditious voyage, returned in safety to his beloved charge in London.

In the beginning of December the inhabitants of Gnadenthal were suddenly involved in distress by the descent of a torrent from the mountains, which overwhelmed great part of their premises with destructive violence. This calamity has been thus described by some of the brethren:—

"On the last day of November, it had rained without intermission, though not faster than it often does here; but on the 1st of December, the rain increased in an alarming degree, and continued, without cessation or abatement, till the ensuing morning. Our three brooks coming out of Bavian's Kloof, Siebenvonteyn valley, and Kornland's Kloof, swelled to a prodigious height, carrying with them trees and large stones, and threatening general desolation. The noise of the waters and the rolling stones was terrific, particularly in Bavian's Kloof, behind our dwellings. In the kloof itself, which is of considerable width, and through which the brook commonly winds in a gentle stream, all the bushy and rocky eminences were completely covered, and the whole glen becoming too narrow for the impetuous torrent, it tore away large parts of the rocks and earth on each side, with all the trees that had been planted on the slopes. The dyke forming the mill-stream, was in the most imminent danger of being burst and carried away, as the water had made several large apertures in the ground, close to its foundation. The flood now rushed with surprising violence out of the opening of the glen, and meeting, on the left, with resistance from the projecting rocks, the whole mass of water fell upon a dyke made several years ago, at the expense of government, of which there was still a part re-

maining; and carried off that and the greater part of the grove of trees planted by the missionaries, together with the gardens of the brethren, Leitner and Beinbrech. From hence it turned, for a short space, into the old bed of Bavian's Revier, but soon spread and burst through the middle of the adjoining ground. Here it met the torrent rushing down from Siebenvonteyn, and, uniting itself with that stream, inundated the whole valley, down to the river Sonderend, destroying all the grounds and gardens of the Hottentots in its course. The high foot-bridge leading from the main part of the settlement to the Caffre kraal, at least fifteen feet above the level of the brook in dry weather, was covered and carried away, and the place filled with stones and sand. To the right, behind the burying-ground, the small brook descending from Kornland's Kloof precipitated itself with equal violence into the settlement, covering the land with sand and stones, and wholly demolishing many of the gardens. The walls of many of the Hottentots' houses were already soaked through, and threatened to fall upon the inhabitants; and as the rain rather increased than diminished towards night, the poor people quitted them, and sought for safety in our premises, and in houses on more elevated ground. We opened both the church and the school-house for their reception, and rendered them otherwise all the assistance in our power. Two men, however, unfortunately lost their lives.

"From the 9th to the 12th, men, women, and children were busily employed in attempting to lead the Bavian's Revier into its old channel. This, however, proved a very difficult undertaking, partly for want of proper tools, and partly because many of the natives were at work with the farmers. The brook was, indeed, brought to flow within its former bed, but the banks were but imperfectly secured, and it was found necessary to leave the main work till after the harvest. On this occasion, we were much pleased to see such willingness and diligence as are not always met with among the people, and are by no means natural to the Hottentot nation; and when we spoke with them of the damage which had been done to their grounds, they replied, that they had cause to thank the Lord for his *mercy*, that,

notwithstanding their great demerit, they had been chastised with so much lenity."

On the 29th of January, 1817, the governor, Lord C. Somerset, accompanied by his two daughters, Captain Sheridan, and Dr. Barry, paid a visit to the settlement at Gnadenthal, and expressed the highest gratification whilst surveying the various improvements in that district. In the evening the whole party attended the celebration of divine service in the church, and appeared much pleased with the singing of the Hottentots; and the following day, his excellency and suite visited the school, the smithy, the cutlery, and the joiner's shop; and, before they departed, his lordship presented the brethren, in the names of himself and his daughter, with three hundred rix dollars, for the use of the school;—an example which was generously followed by Captain Sheridan.

About the middle of July, the weather was very cold, it froze hard at night, and the mountains were completely covered with snow. "During the first four days of this month," the missionaries observe, "and especially in the nights, the hills afforded us a magnificent spectacle, though not without an alloy of anxiety. It is here customary to clear the land by setting the bushes and heath on fire, both for the destruction of serpents and other noxious vermin, and to produce a crop of good grass; and on this occasion, a fire had been kindled in a glen, to clear away the brushwood, with a view to get at the larger trees. As combustibles were plentiful in the glen, the fire burnt very fiercely, and set all the heath in a flame, which ran along in various channels up and down the sides of the mountains, occasionally doubling the points of the rocks, and forming, at a distance, the most curious figures.

"As long as the wind blew off our place, and the fire kept in uncultivated regions, it was an amusing sight; but about noon, on the third day, the wind changed, and we began to entertain fears for our buildings. The fire now descended into Bavian's Kloof, close behind the settlement, and approached toward us. The Hottentots were summoned, by messengers sent through the village, and by ringing the church-bell, to help to extinguish the flames;

and, after some hours of hard labour, a stop was put to their spreading in the glen, for which we were truly thankful to God; as it has sometimes happened that such fires have done great damage both to dwellings and plantations."

On the 7th of April, 1818, the Rev. H. Schmitt and his wife, together with three single brethren and the widow Kohrhammer, arrived at the Witte Revier; and with the assistance of the Hottentots who had accompanied them from Gruenekloof and Gnadenthal, they began, after a short time, to clear the ground assigned them by government, and to prepare materials for the erection of a mission-house, a church, and other buildings. Considerable numbers of the natives were also induced to attend the preaching of the gospel, and several Hottentot families obtained permission to reside in the new settlement. But whilst both the spiritual and temporal labours of the Redeemer's servants seemed likely to be crowned with the most complete success, a predatory irruption of the Caffres into the colony, involved the brethren on this spot in the greatest calamities, and excited in the breasts of their friends, both in Africa and Europe, the most painful anxiety on their behalf. The following particulars relative to this distressing event are extracted from a letter written by Mrs. Schmitt to the Rev. C. I. Latrobe, and dated March 2, 1819.

"Towards the end of January, repeated reports of the approach of the Caffres began to make us uneasy respecting our own safety; and on the 6th of February, our anxiety was much increased by a message from Mr. Scheper, jun. at the Slagboom farm, informing us that a party of them had entered the Witte Revier glen, and had stolen one of his oxen in the night, notwithstanding twenty farmers belonging to a commando lay at his house. The commander of these men also sent us a message requesting that we would send twenty-two of our Hottentots well armed to his assistance. This we of course refused, as we had not so many effective men at our place, and could not think of leaving our own premises without protection. The commander, therefore, returned to Uitenhagen; and the following day, Mr. Scheper came to us, begging us to take him and his family into our houses for protection, as he

considered it no longer safe to remain at his own residence. As he had neither waggons nor men to effect his removal, we sent two waggons and six Hottentots, little thinking what would befal us before their return.

"The 9th was a day of terror, such as none of us had ever before experienced. In the afternoon, as we were sitting in our hut, we heard a plunging in the river. Thinking that our neighbour Scheper was coming back with his goods, we opened the door towards the fording place; but how were we shocked to see the Caffres issuing out of the thicket, about two minutes' walk distant from us, with a most horrid yell, and each carrying a bunch of assagays or javelins in his hand! At first we could think no other but that their design was to attack our persons, as the cattle were all out in the fields. My husband, therefore, called to the Hottentots to be on the alert, and I helped to make as much noise as I was able, though almost dead with fright. In a minute our people all ran together, and made towards the Caffres, whose intention, we soon saw, was to attack the cattle, which were on their way home. They met them in the river, which was so full, that our herdsmen could not cross it without undressing; nor did they perceive the Caffres approach till the latter had succeeded in separating two hundred and thirty-six head of cattle from the herd. They fired among the thieves, but we cannot tell with what effect.

"None but those who have experienced such troubles can form a correct idea of our situation. We stood as if fixed to the spot, looking after our lost cattle, as long as we could see them; and as we heard frequent shots, we were in doubt whether any of our herdsmen would return alive; but oh, how thankful were we to see them all coming in without having received any injury!

"We spent a most distressing night, starting at every sound, and expecting the Caffres to return and attack us. All the men kept watch, and all the women and children were assembled in the long building which we use as a temporary church. The condition of the poor Hottentots might have melted a heart of stone. It had rained heavily the whole day, and all was wet both within and out of

doors. The children were crying for their usual evening supply of milk, but, as most of the cows were stolen, their distressed mothers had nothing to give them. Providentially, however, we had a good stock of rice, with which we helped them for the present.

"On the 10th, Mr. Scheper arrived, but without his property. The Caffres had, no doubt, watched the proceedings both at his and our places, and gave him the meeting in the glen. The cattle were driven before the waggons by his German servant, and one of our Hottentots. Suddenly a troop of Caffres rushed out of the bushes, took the man's gun out of his hand, and struck him dead with their assagays. They also threw an assagay at our Hottentot, but it only pierced his jacket, and he made his escape to the waggons. It was in vain to attempt to save the cattle, without endangering more lives, the Caffres being too many for them.

"Yesterday (March 1,) the Caffres paid us a second visit, and attacked the cattle so slyly, that they were not perceived till they had separated thirty from the herd. When they seized upon the first, they exclaimed in Dutch, 'You may take the rest home; we shall call for them another time.' To-day the Hottentots set out to recover the thirty, but they were driven too far into the woods."

From this period none of the Caffres were seen, during several weeks, in the vicinity of the Witte Revier; and though the brethren considered it necessary to keep strict watch around their premises, they resumed their former occupations with cheerfulness, and almost forgot the alarm and loss which they had suffered; being unfeignedly thankful to God for the preservation of their lives, and for the continued means of subsistence. In the evening of the 13th of April, however, after the celebration of the Lord's Supper, it was stated that three Caffres had been seen between the huts, and the following morning five of those formidable enemies were observed to pass through the bushes near the mission-house. As it was naturally conjectured that they designed to steal some of the cattle, four of the Hottentots attempted to trace them, but failing in this, two of them returned, and the other two went on to the herd. There were

now eleven men in charge of the herd, but whilst they were conversing on the appearance of the strangers in the settlement, they were most unexpectedly attacked by a numerous body of Caffres, who rushed upon them out of the bushes, in various directions, at the same moment. In opposing the removal of their cattle, the herdsmen fired their muskets twice, but their ammunition being now exhausted, nine of them were overpowered and cruelly murdered by the robbers, whilst the other two escaped to the mission-house, with the intelligence of this sad catastrophe.

The excellent missionary, Mr. Schmitt, alluding to this mournful event, and to other trying circumstances connected with it, observes, in a letter dated Uitenhagen, July 17, 1819, "It is out of my power to describe what we and our people have suffered from the beginning of February to the 17th of April, when we were obliged to quit the settlement; especially during the last week, when both our minds and bodies were harassed almost beyond the power of human strength to bear. The lamentations of the poor widows and children of the nine murdered Hottentots pierced our very hearts, and all our attempts to soothe their grief, and administer comfort to them, were in vain. The fathers were dead;—the cattle, which had hitherto supplied them with meat and milk, were all stolen;—and they were reduced to the greatest extremity.

"We knew that the Caffres were still in possession of the adjacent woods and mountains, and were not sure but that every moment a murderous attack might be made upon us. Our Hottentots were, therefore, furnished with nine muskets, and a quantity of powder and shot; but they had now entirely lost their courage, and all our persuasions to make them seek and bury their brethren were of no avail; for they were apprehensive that if they entered the woods, they should all share the same fate. Countless, indeed, were the sighs, tears, and prayers, which we offered up to our God and Saviour, during these days of horror and anguish.

"There being no oxen left, we could not quit the place, on account of the aged and infirm, and the children;

but on the very day on which the Caffres had visited us in such a terrible manner, two Hottentots were found willing, in spite of extreme danger, to set out for Uitenhagen, with the letters which we had written to Colonel Cuyler, the landrost, and to our brethren at Gnadenthal. The colonel was much affected on hearing what had befallen us, and dispatched, without delay, fifty armed colonists, and thirty Hottentots, to escort us and our congregation to Uitenhagen.

"After having, by God's mercy, survived that night of terror between the 14th and 15th of April, we began to pack up the most needful articles of clothing, &c.; and buried many of the heavy goods in the ground, or concealed them in the thicket; and on the 17th, we left the Witte Revier with aching hearts and truly in deep mourning. Such silence prevailed as if no more than two or three were setting out. Having only five waggons, and those pretty well loaded, the little children could not sit in them, but their parents or friends carried them in their arms. Every one of the bigger children, as well as the rest of the people, took something to carry; as a young child, a sheep, or a small parcel.

"The Sunday river being swollen, and the ford very deep, it required no small skill and exertion to carry the old and infirm, the sick, the children, and the sheep, across the stream; but a party of peasants, who were deeply affected by the fate of the congregation, and showed great compassion for us, placed themselves in a row, standing up to their breasts in the water, and handed them to each other. Thus we crossed the river in safety, and encamped during the night on the plain. And on our arrival at Uitenhagen, Colonel Cuyler and his lady received us with much compassion, and assisted us, in every way, to the utmost of their ability.

"On the 18th of May, Brother Hoffman went again, with a company of Hottentots and some armed boors, to the Witte Revier. He found every thing burnt by the Caffres, who had even thrown the doors into the fire, to get out the iron hinges and fastenings. The unripe corn, pumpkins,

beans, and other vegetables, which we were compelled to leave behind us, were utterly destroyed, partly by the Caffres, and partly by the elephants."

It now appeared that the mission on the Witte Revier, once so promising and replete with interest, must be finally abandoned. The great Head of the Church, however, had designed otherwise; and though, in his inscrutable wisdom, he had permitted his servants to be driven for a season from that favourite spot, in the course of a few months his providence opened the way for their return. Accordingly in the latter end of October, peace having been previously concluded between the Caffres and the colonial government, Mr. and Mrs. Schmitt, together with the brethren Hallbeck, Schulz, and Hoffman, thirty-four Hottentot men and women, and a few children, set out from Uitenhagen, with the design of re-establishing a station, which, in former times, had been abundantly blessed by the presence and approving smile of their Redeemer. In speaking of their removal, and of the commencement of the new settlement, to which the brethren resolved to give the name of *Enon*, Mrs. Schmitt writes as follows:—

"From the moment of our leaving the Witte Revier, I had always a firm belief that we should return and live here in peace; but when it was resolved that we and the single brethren, with all the Hottentot men should return hither, I felt a dread which I shall not attempt to describe. During the whole journey, however, my heart was engaged in prayer, and the nearer we approached the place, the more peace of mind I felt. When we passed the ruins of our dwellings, I shut my eyes, fearing the sight of them might make me still more afraid. Here the Hottentots with the waggons made a halt, but brother Hallbeck and my husband ordered our drivers to proceed into the midst of the bushes, where we now live. They obeyed silently, and, leaving the oxen unyoked, we all assembled in a circle, on the spot where our house now stands, and falling on our knees, brother Hallbeck offered up a prayer. Never shall I forget this hour! Our hearts were filled with peace and confidence in God.

"As soon as this was ended, the brethren and the

male Hottentots began to clear away the thorn-bushes, while I, with our maid Louisa, and two widows of the murdered men, who had come with us of their own accord, were employed in pitching the tents and providing victuals.

On the 24th of November we began to build our new house, and on this occasion, my husband, brother Hoffman, and myself, with some of the Hottentots, all turned masons; and we began the new year within the walls, though the thatch was not yet put upon the roof. I may truly assert that I never spent a more happy new-year's day. In the afternoon we treated all those Hottentots who had assisted at the building with tea and cakes. They set a table at one end for us, and brought benches in for themselves. Their conversation was unreserved and edifying; and the mercy of God in bringing us again in safety together, was extolled by them with humble joy and gratitude.

Of the rapid and interesting improvements which were subsequently effected at this settlement, a tolerably accurate idea may be formed from the following remarks of the Rev. H. P. Hallbeck, contained in a letter dated November 30, 1821.

"What I felt at the first sight of this village of the Lord no language is able to describe. I had, indeed, been informed of the changes that had taken place here, since I first witnessed its beginnings; but even the lively descriptions given in brother Schmitt's letters, presented things much more faintly than I now saw them with my own eyes. The wilderness and the impenetrable thicket of 1819 were still present to my imagination. Judge, therefore, of my surprise, when I saw that wilderness transformed into fruitful gardens; that thicket extirpated, and a fine vineyard planted in its place; the lurking-places of tigers destroyed, and, in their stead, the comfortable habitations of men erected! Imagine my heartfelt pleasure when, on the spot where two years ago we knelt down in the fresh track of an elephant, and offered up our first prayer for the prosperity of his establishment, I now found a beautiful orange-tree, adorned at once with ripe fruit and fragrant blossoms; and when, shortly after my arrival, I was invited to tea under the huge yellow tree, in the shade of which, but lately, there

were no assemblies but those of wild buffaloes, elephants, and other dreaded inhabitants of the desert. You used to say, that every tree and shrub planted at Gnadenthal was an ornament, not only to the place, but to the gospel; and you may say, with equal truth, that every tree and thorn-bush which is extirpated here, to make room for more useful plants, is not so much a proof of the strength of the human arm, as of the efficacy of God's holy word; for by its influence the work was accomplished. It is certainly more than I had expected, to find here a piece of ground nearly three times as large as the great garden at Gnadenthal, cleared, levelled, and laid out, as a garden and vineyard for the missionaries, besides about forty gardens of the Hottentots; and all this done amidst a variety of other needful work, and even in the most distressing times."

At the settlements of Gnadenthal and Gruenekloof nothing particularly worthy of relation occurred till the month of July, 1822, when the inhabitants were involved in deep distress, by the rains and floods with which they were visited. Of the painful circumstances connected with this visitation, the following affecting details have been given by Mr. Hallbeck:—

"Not only are the gardens at Gruenekloof almost totally ruined, the large pond filled and turned into a sand-hillock, several Hottentot cottages thrown down, and their gardens swept away, but the north-west gable end of our beautiful church is changed into a heap of ruins. It was in the night of the 23d that this dreadful misfortune took place, without any of us perceiving it till the following morning, when we made the fatal discovery. Our consternation and distress you may more easily imagine than I can possibly describe; indeed we are so overwhelmed with care and trouble on all sides, that as yet we have not been able to think deliberately on the proper measures to be adopted in this general emergency. Many thousand dollars will be required to repair the damage sustained, and no time must be lost, in order that we may save the other walls and the roof. But at the present period we can hardly obtain provisions for money, and the expense and trouble of providing for a number of labourers will be

very great. God only knows how we shall find our way through the surrounding darkness! But, after all, there is only one way for us open; which is not to cast away our confidence, but to keep close to Him who alone is able to heal the wounds which his hand has inflicted.

"At Gnadenthal, though none of the buildings belonging to the missionaries have fallen, our poor Hottentots have suffered most severely. Forty-eight houses have been so materially injured as to be rendered uninhabitable for some time, and of this number upwards of twenty lie in ruins. The rivulets which irrigate our valley have overflowed, and damaged some of the gardens; but the river Sonderend rose to an enormous height. All the boats belonging to the farms higher up the river, were carried away, and picked up by our Hottentots. Great quantities of trees, bushes, roots, and trunks, were also brought down the stream, and collected at the foot of the bridge; the wood work of which was now dislodged, and some of the beams and planks were carried to the distance of several English miles.

"Besides the loss sustained by the falling of houses, our Hottentots have also lost a great many cattle, by wet and cold. I have this morning made a list of all the oxen which remain, and by this means have discovered that of four hundred head, which they possessed on the 26th of May, one half are either consumed in consequence of famine, or have perished by the severity of the weather, in the short space of three months. In fact we are ruined outright, and all the fond hopes of progressive improvement, which once cheered the spirits of the missionaries, will be entirely blighted, unless God dispose the hearts of benevolent friends to grant us their assistance. Often have I used that expression, *emaciated with hunger*, but never did I feel the force of the phrase so powerfully as in these days, when my door is incessantly besieged by women and children, who present to my eyes the frightful reality of what was formerly only a faint picture in my imagination."

Whilst the brethren and their respective flocks were thus severely exercised at Gruenekloof and Gnadenthal, the settlers at Enon were also drinking deeply of the cup

of affliction, as will appear from the following statement, extracted from a letter of the Rev. J. H. Schmitt, dated September 11, 1822:—

"For these two years past our people, generally speaking, have not tasted a morsel of bread; for it was not to be procured in any way. Add to this, that from their gardens they reaped no vegetables last summer; nor could we assist them, in any material degree, from our stores. They did not lose their confidence, however, in their heavenly Father, but said, 'He who did not abandon us in our most dreadful distress, during the Caffre war, will not forsake us now.'

"You will say, 'If the Hottentots have no bread or garden-stuff to eat, by what do they support life?' They get buffaloes, by hunting in the woods; and sometimes an old worn-out bullock or cow is killed. They have, likewise, milk, but, in general, they live upon fruits growing wild in the fields and forests. The most nutritious among these is the *boer-bohnen*, a kind of wild bean, growing on a tree in the woods; but as the elephants happen to be very fond of this vegetable, they sometimes come and put the Hottentot intruders to flight. The root called *t'koe* is also found in plenty, in the low grounds, among the bushes."

The 6th of January, 1823, was observed at Gnadenthal with peculiar solemnity, as being the festival of the Epiphany, and the twenty-third anniversary of the opening of the church in that settlement. On this occasion four adults were baptized, eight were received into the congregation, and of twenty-four persons who were present as spectators at the holy communion, eleven were intended to be confirmed previous to the next celebration of that interesting ordinance. It also appeared that from the 6th of January, 1800, when the church was consecrated, till this anniversary, one thousand and five adults and eight hundred and eighty-nine children had here been admitted to the rite of baptism.

Towards the end of the same year the brethren at this station were visited by a Hottentot captain named Absalom Pommer, chief of a kraal at Sandvonteyn, situated beyond the mountains, about four days' journey from Gna-

denthal. He earnestly entreated the missionaries to supply his people, amounting to about fifty persons, with a teacher; observing that, though they were blind heathen, they were desirous to hear the word of God, as their children were growing up in ignorance, and the parents were incapable of giving them any instruction. Two of the brethren, Messrs. Stein and Beinbreck, were accordingly deputed to visit Sandvonteyn, and the poor people appeared overjoyed at their arrival. On account of the scanty supply of water, however, and some other unfavourable circumstances, it was judged impracticable to form a settlement in that place; and the missionaries returned, leaving the poor Hottentots overwhelmed with disappointment.

The last account from Gnadenthal is contained in a letter of the Rev. H. P. Hallbeck, dated January 21, 1824, in which the writer observes, "We have celebrated a very happy Christmas and entrance into the new year. Many strangers attended our worship; and on new-year's day there were so many, Hottentots, slaves, and others, that a particular meeting was held with them, in which they were seriously and affectionately reminded not to neglect the day of grace, but to seek to obtain the one thing needful. A deep and salutary impression seemed to be made upon them. On the 6th of January, thirteen adults were admitted to the rite of baptism, and three, baptized as children, were received into the congregation. At the celebration of the holy communion, on the 11th, thirty-two persons were present as spectators, of whom seventeen will be confirmed next month. It appears to us, and we are assured by some old and faithful members of our congregation, that, during the solemn festivals lately celebrated, many have been stirred up to consider their ways, and to turn unto the Saviour for pardon and peace."

From Gruenekloof the most recent intelligence is furnished by Mr. Clemens, in a letter dated November 12, 1823, in which he remarks, "The character of the Hottentots belonging to this congregation differs somewhat from that of those at Gnadenthal, owing to their vicinity to the Cape, and their more frequent intercourse with Europeans.

We therefore find them more liable to be seduced into irregularities, of which we had some painful instances in the beginning of the present year; but it pleased the Lord to bring the transgressors to repentance, and our sorrow was turned into joy, by the blessing which attended the celebration of the Passion-week and Easter; when we truly felt the Redeemer's presence with us, and a renewed impression was made upon all our hearts of his love to sinners, and of what it cost him to deliver us from the power of sin and from eternal death. Six adults and one child were baptized, and twenty persons were added or re-admitted to the congregation."

At Enon, the circumstances of the brethren and their little flock continued to be very distressing in the latter end of 1823, as will appear from the following extract of a letter written by Mrs. Schmitt on the 2d of November: "On the 6th of October we had a fine rain, at which there was general rejoicing; but when it continued, with little intermission, for four days and nights, we began to be alarmed about the rising of the river. Early on the morning of the 10th, brother Halter, who had the charge of our recently erected mill, went to see whether the dam near the river was in order, so as to stand against any body of water which might be expected to come down; but there was no dam to be seen, and he was obliged to flee as quickly as possible, that the flood might not overtake him. He had scarcely got into our room, before the river overflowed its banks, and we saw the mill in great danger, as the works were already under water.

"We now, as quickly as possible, and during torrents of rain, brought our corn, flour, and all that was moveable, into the loft over the church. We could then do no more than pray to our Saviour to give us resignation to his will, and wait the event. Our poor Hottentots fled to us; many of their houses being washed down by the flood. All our eyes were fixed on the mill, which stood in the midst of a fierce and rapid torrent. In about eight hours the water rose upwards of sixteen feet, and the breadth of the stream, in the smallest part, was upwards of six hundred feet. Our beautiful corn field was, I believe, more than

five feet under water, and there was not a single bush or young tree to be seen. Large trees were torn up by the roots, and carried by the stream over our corn-land. One of these struck the north-west corner of the mill, and, giving entrance to the water, soon brought it to the ground. Part of the wall fell upon the water-wheel and broke it. The pump, however, remained standing, and no material damage is done to the mill-work inside the building. The house would probably have stood against the torrent, had it not been struck by the tree. The water was now only four feet from our dwellings, and we were alarmed for our own safety; but about three o'clock in the afternoon, it began to subside, so that we could spend the night at ease in our house. Most of the Hottentots, whose houses had been damaged, lodged in our church. Our own buildings have suffered no material injury, nor our garden and vineyard; but the lower part of the Hottentots' gardens, which lie in a line with our corn-land, is entirely swept away. The poor people had been very diligent in planting, and it was a pleasure to see how every thing was thriving; but now all is carried away, and a bed of stones covers the ground! Much as these misfortunes afflict us, however, we have great reason to thank God that we have built just on this spot, for there is not so safe a place along the whole river, in case of floods. Had we built on the old place, we must have fled to the hills; for nearly all, from one hill to the other, was under water."

The last communication from this settlement is a letter of the Rev. J. H. Schmitt, dated November 15, 1823, in which the writer observes, "We rejoice when, by the liberality of our friends in England, we are able to assist the poor people, and especially the children of the poor. In the beginning of this year, some very wretched families of the Gunna and Bushmen's tribes came hither; and out of mere pity we could not do otherwise than permit them to stay. We must provide them with nearly every article of subsistence; but we are rewarded by perceiving that there is a manifest work of the Holy Spirit in their souls, and that the word of the cross proves itself to be the power of God unto them. These poor people, and many beside them, give

undeniable evidence, that men who have lived in darkness, and in the practice of every kind of iniquity, when they receive the gospel into their hearts, truly experience that Jesus has power to forgive sin, and to deliver the soul from its dominion. Often do we see these encouraging instances of the grace of God imparted to the vilest and most degraded of the human race. Thus they become Christians indeed, and show, in their lives and conversation, that they are truly converted. But till a poor ignorant heathen, by the grace of God, and the teaching of his Spirit accompanying the word, begins to understand what Jesus has done and suffered, out of love to such wretched beings as we all are, and sees the necessity of turning to Him for pardon and rest, all attempts to bring him into a decent course of life, and to civilize him, will be in vain. He remains dead in sin, and has neither inclination nor power to do what God has commanded, or what good men prescribe for his welfare. I may say this with regard to two Caffres living here. One is an old man, very feeble, and can work no longer ;—the other a young, bold, heroic character, and in his best years. They are both the same, however, in their experience of the grace of God in their souls. The latter was formerly like a wolf, but has now become a lamb. He often makes me think of, and pray for the nation to which he belongs, and of which I consider that in these two men, the Lord has given us the first-fruits."

It may be necessary to observe, previously to closing the present chapter, that, in the latter end of 1822, the United Brethren in South Africa, were solicited by government to undertake the religious instruction of a number of lepers, or persons afflicted with what is there termed the Lazarus disease, for whom the hospital of *Hemel en Aarde* had been erected, in a romantic situation, at the foot of a mountain, called the Tower of Babel, and at a moderate distance from the sea. The Rev. J. P. Lietner and his wife accordingly removed thither on the 21st of December, and had the satisfaction to find that most of the patients were overjoyed at their arrival. Some of them, who had been previously united to the church, at Gnadenthal or Groenekloof, exclaimed, "Now we perceive that our

Saviour has indeed heard our prayers, and sent us help; for we have often entreated him to send one of our teachers to us." Others who were formerly very wild, and who used to spend great part of their time in fiddling and dancing, when they heard that missionaries had arrived to instruct them in the way of salvation, in their joy broke their fiddles to pieces, and soon afterward became serious and attentive hearers, whenever the word of life was dispensed among them.

The most recent intelligence from this scene of labour is contained in a communication from Mr. Lietner, dated January 9, 1824, in which he observes, "As to the preaching of the gospel in this place, we should deny the power of our Saviour's grace, did we not gratefully declare, that he has granted his blessing to attend our feeble testimony. Many a poor Hottentot has thereby become convinced of his lost condition through sin, and been taught to seek forgiveness and deliverance from its thraldom, through the power and mercy of our Redeemer. Some of the patients have departed this life in reliance on the merits of Jesus, with a sure and joyful hope of everlasting rest and bliss. Thirteen adults and five children have been added to the church by holy baptism, and one person has been admitted to the Lord's Supper. In short, we may with truth declare, that the word of atonement has not been preached here in vain, but has approved itself the power of God in the hearts of these wretched sufferers, who are indeed outcasts from human society. To Him be all the glory."

CHAPTER VII.

Mission in Asiatic Russia.

" My God, I feel the mournful scene,—
My bowels yearn o'er dying men;
And fain my pity would reclaim,
And snatch the fire-brands from the flame.

" But feeble my compassion proves,
And can but weep where most it loves;
Thine own all-saving arm employ,
And turn these drops of grief to joy "

An imperial edict having been issued by Catharine the Great, empress of Russia, in behalf of the United Brethren, granting them free permission to settle in her dominions, and promising them complete liberty of conscience, five missionaries sailed from Germany in 1765, and proceeded to the banks of the Wolga, where, with the assistance of some Russians, they formed a settlement, to which they gave the name of *Sarepta*. In the course of a few years, this place, which was situated on the high road leading to Persia and India, by the way of Astrachan, became a flourishing and populous little town, and the discovery of a mineral spring within the distance of five miles, drew together a great number of visitors of different nations, many of whom remained some time at the settlement, or in the vicinity, for the benefit of the water.

The primary object of the missionaries, however, in building Sarepta was not the establishment of a flourishing colony, but the introduction of the gospel to the surrounding heathen, and the securing of an advantageous station for such of their brethren as might be subsequently induced to labour in the same department of the Lord's vineyard. They were accordingly very desirous of forming an acquaintance with the Calmuc Tartars, who occupy an immense tract of country on each side of the Wolga; and their wish, in this respect, was speedily fulfilled; as a numerous horde of that nation encamped in their immediate vicinity

soon after their arrival, and many of them became the patients of Dr. Joachim Wier, the practising physician in the settlement. Among these was a prince of the Derbet tribe, who, with his retinue, took up his winter quarters near Sarepta, in 1767; and on his removal, in the ensuing spring, he invited two of the brethren to accompany him to the immense plain called the *Great Steppe*, assuring them of his friendship and protection, and promising to facilitate, as far as he might be able, their attainment of the language. This proposal was, of course, gratefully accepted; and for a period of about two years the missionaries who had been selected for this purpose resided with the Calmucs, following them, with their tents and cattle, in their occasional migrations, and cheerfully conforming to their mode of life. During the whole of this time they were treated with civility and kindness, and were permitted to preach the gospel, without even the slightest opposition from the priests; but as no benefit seemed likely to result from their continued residence with the horde, they relinquished their wanderings, and confined their missionary instructions to such of the Tartars as occasionally visited the settlement, or resided within a moderate distance.

In the summer of 1774 an event occurred which threatened complete destruction to the mission, but which was graciously overruled by the providence of that God who incessantly watches over the interests of his people. A formidable troop of insurgents, who had for some time excited terror and dismay by their devastations in various provinces of the Russian empire, made an irruption into the government of Astrachan, reduced the town of Saratof, and completely routed a party of the military, who attempted to check their progress at a place called Praleika, within sixty miles of Sarepta. The brethren were first apprised of these alarming facts by some fugitives, who arrived at the settlement on the 28th of August; and about the same time they received a message from the commandant of Czarizin, avowing his total inability to defend Sarepta, and recommending the inhabitants to provide for their safety by immediate flight. The whole of the women

and children, accordingly, set out the same night, accompanied by several of the brethren, and proceeded, partly by land and partly by water, to Astrachan, where they arrived, after many hardships and perils, on the 7th of September. Sixty-five of their companions, in the mean time, remained at Sarepta, anxious to secure their most valuable property, and determined not to abandon their post till retreat should become indispensable. On the 1st of September, however, some very alarming reports reached the settlement, which induced them to flee for their lives, and it was not until the 9th that they received the joyful intelligence of the complete discomfiture of the insurgents. When this was made known to the fugitives at Astrachan, they all returned, adoring the God of their mercies that no lives had been lost on this trying occasion, and that not an individual of their number had fallen into the hands of the rebels.

The brethren now resumed their benevolent labours among the Calmucs, and other pagans who frequently visited the settlement, and embraced every opportunity of declaring and explaining the great truths of Christianity; but though their auditors sometimes appeared to listen with pleasure to their conversation, no abiding impressions were made upon their minds. At length, however, they had the gratification of witnessing the conversion of a blind Calmuc girl, who had been educated at Sarepta, and who was not only admitted to the rite of baptism, but subsequently evinced the genuineness of her faith by the consistency of her life and conversation, and at length departed out of time into eternity, confidently relying on the all-sufficient atonement of the Son of God.

In the month of November, 1781, two of the brethren, Messrs. Grabsch and Gruhl, undertook a journey to Mount Caucasus, in order to ascertain the truth of some reports which they had heard relative to a tribe called the *Tschecks*, in that part of the country; who were said to have fled thither from Europe some centuries ago, and to have still retained their peculiar customs, and professed the Christian religion, though their churches were never occupied, as they were no longer capable of reading the

books of their forefathers, which were there deposited; in fact, some of the missionaries were ready to conclude, as the name of Tschecks is assumed by the Bohemians, that the persons of whom they had thus heard were the descendants of their countrymen, who, on account of their religion, were cruelly banished from Moravia, towards the close of the fifteenth century, and are supposed to have retired to the vicinity of Mount Caucasus.

On their arrival at Astrachan our travellers waited on the governor, who kindly furnished them with the necessary passports; and, after passing through several Tartar villages, they arrived at Beregu, the inhabitants of which are bigoted Mahometans, and inveterate enemies of Christianity. Here, therefore, they found considerable difficulty in procuring a lodging, till, at length, one man, to oblige their guide, consented to accommodate them in his house for the night. Usmei Khan, the prince of the country, happened to be in the town at this time, and as they had letters of recommendation to him, they took the earliest opportunity of apprising him of the object of their journey. It was some time before he could believe the account which Grabsch gave of himself and his companion; but being at length satisfied of its veracity, he took them in his retinue to his residence at Bashlu, and provided them with a guide to conduct them to the house of his friend Mahmud at Kubasha, the principal town belonging to the Tschecks.

On arriving at this place, the missionaries were equally grieved and disappointed to find that Mahometanism was the religion of the inhabitants. They resolved, however, to make every possible inquiry respecting their origin, their language, their former religion, and their sacred books; and, in the prosecution of his anxious research, Gottfried Grabsch actually visited all the houses, consisting of about five hundred. He also carefully examined all the public edifices, and discovered the remains of three well-built churches. Over the door of one of these was an inscription, but so nearly obliterated by the hand of Time, that no part of it remained legible except the number 1215; and on the upper part of another ancient church,

which had been originally embellished with a profusion of architectural ornaments, but now converted into dwelling-houses, several other inscriptions were visible; but the characters bore no resemblance to those of any alphabet which he had ever seen.

Mahmud, to whom the missionaries had been recommended by Usmei Khan, treated them with great kindness, and convened ten of the inhabitants of Kubasha, for the express purpose of procuring the information which they desired. From the united testimony of these persons it appeared, that their ancestors had originally professed the Christian religion, but that upwards of three centuries ago they had embraced the doctrines of the Koran; and also that they had now no books in their possession written in the characters used by their forefathers, as the Arabic alphabet was invariably used by them in writing either the Turkish, the Tartar, or their own language. In speaking on the subject of religion they expressed themselves grateful to God, that he had mercifully directed them into the right path; and assured Mr. Grabsch they could never acknowledge him as a brother, till he renounced the faith of Christ for that of Mahomet. The remarks of their visitor, however, seemed to make a favourable impression on their minds, and Mahmud assured him that, whenever he came to Kubasha, *he* would treat him with fraternal kindness. "What," said Grabsch, "though I should not turn Mussulman?" "O!" replied his host, "all that goes for nothing!"

On the 17th of March, 1782, Mr. Grabsch and his fellow-traveller returned to Bashlu, and the same day proceeded to Derbent, where they were received with the utmost kindness and hospitality by an Armenian to whom they had letters of recommendation; but on their attempting to leave that place for Teflis, two days afterward, they were arrested by order of Hashi Bek, a person superior to the khan in wealth and influence, and informed that they would be detained till a quantity of silk should be restored which had been recently confiscated in the Russian territory. They had the privilege, however, during their detention, of walking about the town; and, on the 18th of

April, through the kind offices of a friend at Kislar, they were permitted to resume their journey, in company with a caravan.

On their arrival at the town of Samachia, they were informed that the adjacent village of Wartaschin contained a congregation of Christians, who were supposed to be the descendants of foreigners, and who had peremptorily refused, notwithstanding all the threats and persecutions of their priests, to embrace the doctrines of Mahomet. The brethren deeply regretted that they could not, under existing circumstances, visit these people; but, having met with one of the inhabitants of the village, he informed them, that the persons who had been described came originally from Georgia, and were members partly of the Georgian, and partly of the Armenian church.

After a tedious and troublesome journey, in which they had been compelled to take a circuitous route, to avoid coming in contact with the Lesgians, who were returning from a predatory incursion, and marking their route with depredations, they arrived on the 26th of June at Teflis, where they were received with the most distinguished condescension and kindness by the czar or emperor, Heraclius; who not only entered into familiar conversation on the subject of the doctrine and constitution of the church of the United Brethren, but even wrote a letter to the directors of the missions in Europe, requesting that some of their members might be sent to reside in his dominions.

During their stay in Teflis, our travellers felt anxious to proceed across the mountains, in order to visit a people called the *Tschegemzes*, resident on the banks of the Tshegem, and conjectured, from the resemblance of their name to that of the Tschecks, to be lineally descended from the ancient brethren of Bohemia. In a conversation, however, with some persons from that part of the country, Mr. Grabsch was given to understand that they were the descendants of a Tartar tribe, who had fled from the Russians into the mountains in the neighbourhood of Astrachan; though the ruins of Christian churches in their immediate vicinity intimated that a different race of people had formerly dwelt on the spot now occupied by them.

Other testimonies, also, induced a belief that the idea respecting the Bohemians was unfounded; and as the missionaries could not accomplish their intended visit without great inconvenience, they resolved to abandon it, and set out for Sarepta, where they arrived, in safety, after an absence of about ten months.

The brethren still continued to labour with unwearied patience and unremitting assiduity in their attempts to disseminate the knowledge of divine truth among the pagan hordes by whom they were surrounded; but as nothing seemed to have been effected among the adults, they resolved to direct their attention towards the children. Accordingly, in 1801, the missionary Wendling opened a school at Sarepta, to which one of the Calmuc princes was induced to send his son, named Makash, for the purpose of learning the German language; and the following year several other children were placed in the new seminary for the same purpose. In the instruction of these it was found extremely difficult to fix their attention, yet on some occasions they appeared to be impressed by those passages of Holy Writ which they were taught to read; and Makash, in particular, afforded proofs of deep reflection, if not of divine influence. Having one day learned a verse relative to the necessity of faith, he observed, that he had offered up his petitions to our Redeemer for this inestimable gift, and the blessings connected with it, and he had found such enlargement of heart upon this occasion, that he hardly knew how to give over praying. Being once asked whether he considered it a duty to pray for our fellow-creatures, he replied, "I have often prayed that our Saviour would lead my mother and relations to this place, that they might have an opportunity of hearing of the way of salvation; or that he would send a teacher to them with this good news." At another time he observed, that after he had been perusing the history of our Lord's temptations in the wilderness, he felt strongly inclined to absent himself from the celebration of divine service; but soon recollected that this was a temptation of the enemy, and prayed to Jesus to deliver him from it. "Afterwards," said he, "I rejoiced that I went to the preaching, particularly as the

subject of temptations was introduced into the sermon, and I had cause to bless God that I had not been permitted to follow my evil inclination.

In the year 1808, the brethren were encouraged by the committee of the British and Foreign Bible Society to undertake the translation of the New Testament into the Calmuc language; and in the same year, they had the pleasure of ransoming from slavery four girls of the Kirgese nation; who, through the divine blessing upon the discourses of their teachers, were subsequently emancipated from the dominion of sin and Satan; brought to a saving acquaintance with the things of God; and admitted, at Easter, 1810, into the pale of the church by the rite of baptism. These, however, with the blind Calmuc female to whom we have already alluded, were the only individuals of that nation who had been considered proper subjects of baptism after a period of forty-five years, and the mission was, in consequence of this small success, soon afterwards abandoned. The encouragement and pecuniary assistance of the directors of the London Missionary Society, however, induced the brethren to recommence their labours among a people whose immense numbers, together with the blindness of their minds and the grossness of their superstitions, rendered them peculiar objects of commiseration.

The Calmucs, in what is called the Great Steppe, amount, according to the most authentic information, to upwards of sixty thousand. Beyond the limits of the Steppe, on the banks of the river Wolga, there are about ten thousand more, who have occasionally embraced the Christian faith, and are considered as belonging to the Greek church. And besides these, sixty-five thousand families, speaking the Calmuc language, live under the protection of China, having migrated from Russia in the year 1791.

With an ardent desire of proving instrumental to the eternal salvation of some individuals among this vast multitude, the brethren J. G. Schill and C. Huebner set out from Sarepta on the 20th of May, 1815, and, after a hazardous and difficult journey, they arrived among the Choschut horde, who inhabit a district about two hundred miles

south-east of the missionary settlement, and fifty miles north-west of Astrachan, residing in kibitkes, or tents covered with skins, sometimes on one, and sometimes on the other bank of the Wolga, and employing themselves in rearing and feeding of cattle.

Here they were introduced to the Calmuc prince Tuemmen, to whom they had a letter of recommendation from St. Petersburg, and whom they found sitting in his kibitke, on a rough skin spread on the ground, barefooted, clad in black horse fur, and a black silk cap on his head. He received them very kindly, and caused several dishes of food to be served up to them, with plates, knives, forks, and spoons, in the European style. He also gave them free permission to reside in the horde, that they might become thoroughly acquainted with the religion and manners of the nation, and procured for them a competent teacher of the language, in the person of another prince, named Dschalzen, who had recently left his tribe on the Don, and had come to reside in this part of the country, as a private person.

Their next visit was to the *lama* or high priest, who received them with the utmost courtesy, and readily permitted them to cultivate an acquaintance with the inferior priests. These are very numerous, and, together with their disciples, are divided into three classes, called the Gellong, the Goezul, and the Manschi; the former being considered of superior rank. All these sacerdotal orders are profoundly reverenced by the laity, who are extremely ignorant; and every thing connected with religion is carefully enveloped with the veil of mystery. The priests, indeed, were extremely cautious in conversing with the missionaries, and soon began to suspect their real object in desiring to reside among them. Hence, on one occasion, a Gellong observed, "All that is necessary to enable you to transact business with the Calmucs who come to Sarepta, is, that you should learn to read and write our language; you have no need to trouble yourselves about our gods; and would do better to spend your money at home, and rest satisfied with having a thorough knowledge of one religion."

This mistrust of the brethren was particularly apparent,

when the gospel of St. Matthew was published in the Mongolian language, at the expense of the Petersburg Bible Society. The first intelligence of this work was conveyed to prince Tuemmen by the Russian agent resident in the horde, and it appeared to give him much uneasiness. When two copies elegantly bound were presented to him, however, in the name of prince Galitzin, he received them with apparent satisfaction, and immediately sent for the missionaries, to inform them of the circumstance. He also stated, that they had been recommended to his protection in the letter which accompanied the imperial minister's present; and assured them, that no individual, either of the Russian, Calmuc, or Tartar nation, should be suffered to injure them with impunity.

On the 1st of January, 1816, prince Tuemmen requested an interview with Mr. Schill, and proposed several questions relative to the Christian religion; but the whole of these were unimportant, and evidently dictated by mere curiosity. "He likewise mentioned," say the brethren, "that he had sent a copy of St. Matthew's Gospel to the lama; but as he had very weak eyes, the writing would be too fine for him. This expression was perhaps intended to have a double meaning, as we were afterwards led to suppose, from a declaration made to us by two learned Calmucs. They asked us if we had any writings in their language; but upon our showing them the printed gospel of St. Matthew, they observed, 'That is *your* doctrine, and it is too fine for our eyes.' Priests of the second and third class, however, continued to request copies of this work, and sometimes went so far as to approve of the doctrine of the gospel, though, in general, they remarked that it was very good for Christians, but not for Calmucs. One day, a Gellong of some consequence expressed this opinion by an allegory. After he had read a portion of the gospel, and received from us the desired explanation of it, he wrote upon a piece of paper as follows:—'A goose flew to a fine clear pond; but she could not find rest there, and as soon as she heard the voice of the hunter, she flew back again to the pond which she had left, but which she had not forgotten.' We begged that he would explain this,

parable, but he was unwilling to do it: the meaning, however, was sufficiently intelligible."

Only ten copies of the gospel were, at first, sent to the missionaries from St. Petersburg, for distribution, and these remained some time in their hands; but on the subsequent reception of about ninety copies, they were sought after with such avidity, that nearly forty were disposed of in two hours, and in a few days not a single copy remained with the brethren. This demand for the word of divine revelation took place soon after an event which produced a deep sensation in the horde, *viz.* the demise of the prince, after a short illness. Various offerings of camels, horses, sheep, and money, had been made to the priests, in order to procure the removal of the patient's disorder, which was a pleurisy, but all proved ineffectual; and though a German physician was afterwards brought from Astrachan, it appeared that proper assistance had been too long delayed.

"The prince breathed his last," say the missionaries, "in the night between the 10th and 11th of June, old style. To that moment an incessant uproar had been kept up in the idol temples; where vociferous prayers and unintermitting drumming indicated the anxiety of the people for the recovery of their prince; but now an universal stillness ensued, and all mourned the loss of the deceased; for, though he was severe in punishing crimes, he knew how to make allowances for faults and mistakes; and was consequently both beloved and feared by his subjects. Gladly would we have visited him during his last illness, but one of his attendants had advised us against the attempt, assuring us that we should not be admitted. In the visits which we had previously made to him, we had remarked a continual desire, on his part, to connect the gospel history with the fables of his own religion; but as soon as we endeavoured to bring the fundamental truths of Scripture home to his conscience, he was seized with a kind of agitation, which induced him to turn the conversation upon other subjects, or to break it off altogether.

"On the second day after his decease, the interment took place. At a short distance from the encampment, a number of Gellongs constructed the tomb in which the

body was to be deposited. This was built of brick, of an oblong form, with a hole in each of the four sides. A large iron three-legged chair was then placed in the middle of the enclosure, and above it an iron ring secured by long poles, driven into the wall. A sufficient quantity of wood, and several kettles filled with melted butter, were likewise provided for the occasion.

"After these preparations had been completed, the funeral procession set out in the following order:—First, the Lama, seated in a covered car with two wheels, drawn by ten Gellongs and Goezuls. After him came the corpse, sitting upright on a litter, and borne by twelve of the principal servants of his household. The deceased was attired in a light blue gown, the head being bound with a yellow-silk handkerchief, and covered with a Calmuc cap; and the body was kept in an erect position by some persons who walked on each side. Next to the corpse walked two sons of the prince, the one twenty, and the other seventeen years of age; the heir to the throne and another son being absent. A guard of honour, composed of fifteen young saisangs or nobles, armed with spears and muskets, followed; and the rear was brought up by Gellongs with music; if, indeed, the noise of their drums and long copper horns may be dignified by that name.

"The procession having reached the place of sepulture, the deceased was conveyed into the tomb by some Gellongs, who, together with the corpse, were concealed from view, during this operation, by a large white cloth thrown over them. The body being placed on the three-legged chair, the iron ring was passed round the neck; and, the interstices being filled with wood, the Gellongs began to wall up the tomb, narrowing it as they advanced. At the top, instead of a key-stone, an iron kettle was placed, in the bottom of which was an aperture, and the whole building was daubed over with melted butter and chalk.

"While the work was thus proceeding, the Lama and the other Gellongs were busy in performing their devotions in a kibitke appointed for the purpose; the monotony of their prayers being relieved by the tinkling of little bells, of which each person held one in his hand. The sons of

the prince, in the mean time, stood mourning over the grave, and behind them the saisangs, with a great concourse of the laity. Soon after, the Gellongs formed a circle round the tomb; set fire to the wood which it contained, by means of the four apertures already described; and poured repeated libations of melted butter through the upper opening to increase the strength of the flames. The whole of the contents being consumed, the company dispersed. The Gellongs, however, first drank tea together, and some of them remained three days to watch the tomb. To beguile the time, they amused themselves by playing at cards;—a practice in which no one durst indulge during the life-time of the prince.

"The deceased was now, according to the idea prevalent among this people, translated to the company of the gods, from whom his soul, like that of every other chief, had originally proceeded. All that remained of his bones was, on the third day, carried to another place for preservation; and the tomb, containing his ashes, which had been damaged by the fire, was repaired, to serve as a place of prayer.

"Thus ended the government of this good-natured and respectable prince. He had placed no absolute impediment in the way of the gospel; but, owing to a predilection for his own religion, he had beheld with concern the attempts to introduce it among his people. The distribution of the gospel of St. Matthew, particularly, caused him uneasiness; and he considered all those who accepted copies of it as persons of a light and wavering character. On this account it was, that many who had refused to accept copies during his life-time, willingly received them when he was no more."

The brethren were now particularly anxious to distribute these sacred writings, which they knew, by personal experience, were able, under the influence of the Holy Spirit, to make men wise unto salvation; but various hindrances were opposed to the accomplishment of their pious wishes. One evening Mr. Schill paid a visit to a Gellong, in whose house several persons of the same rank were assembled, in consequence of the arrival of a venerable priest named

Arschi, from the vicinity of Astrachan, who had acquired the appellation of *master* by his great learning. This person on hearing that Schill was a native of Germany, remarked, "The Germans are very sensible and clever people, but they are not competent to understand the profound mysteries of our religion." He also stated he had received a copy of the gospel of St. Matthew from Astrachan; but that he could by no means countenance the distribution of such writings among the Calmucs, and had therefore visited the horde for the express purpose of repressing it. Some days after, a Gellong who had accepted one of the first copies of the gospel, called upon the missionaries, and, in the course of conversation, expressed a strong desire to return the volume which had been placed in his hands. The brethren observed, that it would by no means appear friendly to return a present which he had once received; and at the same time assured him that they should feel happy in accepting any book illustrative of the Calmuc religion; but he replied, "Our religious writings are principally Tangutish, and, as that language is sacred, we never commit them into the hands of laymen." Several other persons afterwards returned their copies of the gospel; yet it was pleasing to observe some instances in which this barbarous people appeared to thirst after the waters of salvation. One student, in particular, on obtaining the sacred volume, observed, "I have borne many blows for the sake of this book, but I am resolved to have it again; though, in future, I will be very cautious how I permit a Gellong to see it."

As the missionaries were allowed to instruct some of the Calmuc children in reading, they invariably availed themselves of that opportunity of speaking of Christ and his great salvation. Sometimes they were joined on these occasions, by a few adults, but it too commonly happened that these, after listening for a short time, left the company, observing, "O! it is only the history of Jesus!" In fact, the same persons who would lend their undivided attention to any story about the angels, seemed as if both their ears and hearts were closed, when the Lord of angels became the topic of conversation. The brethren seem, indeed, to have

indulged a sanguine hope that an exception to this remark would have been found in an aged woman, the mother of a boy whom the late prince had appointed to attend on them. Being in an ill state of health, and particularly afflicted with sore eyes, and having heard from the narrations of St. Matthew, that all manner of diseases were healed by our Redeemer, she expressed an earnest desire to obtain relief from his wonder-working hand. The missionaries therefore embraced this favourable opportunity of explaining that the help of Jesus was principally needed by sinners for the cleansing of their souls by his precious blood; and they stated, that if she experienced the healing power of his atonement in her heart, she would not only be enabled cheerfully to submit to her present afflictions, but would also be constrained to rejoice in the prospect of approaching dissolution, as the mean of her release from all pain and sorrow. These observations seemed very incredible to the person to whom they were addressed, yet they evidently made a deep impression on her mind; and one day she remarked, "Whoever lives entirely without religion cannot expect any happiness in a future state; and though we Calmucs are by no means the worst of people, yet it must be acknowledged that we sin frequently." She then proceeded to relate, that a great sinner once appeared before the judgment-seat of God, in the world of spirits. The good works and the sins of the individual being placed in the balance, the latter immediately preponderated. Fortunately, however, for the culprit, he had brought with him a single letter of one of the sacred writings; and upon this being added to the good works, the scale turned as much in his favour, as it had before been against him. "This story," say the missionaries, "gave us the most desirable opportunity of first making known to her the nature of sin, according to the word of God; and then of bearing witness of Jesus, as the Saviour of sinners, who is ordained to be the judge of the quick and the dead; and whose precious blood alone can satisfy the demands of divine justice against every guilty transgressor. In consequence of this conversation she fell into great uneasiness of mind, but it seemed as if she were kept from us by some invisible hand. On

another occasion, also, she appeared to be affected by our discourse, but we were unable to trace any abiding impression made upon her heart."

Early in September, Serbedshab, the eldest son of the late prince Tuemmen, arrived from St. Petersburg, to assume the reins of government; and one of the first duties he had to perform was to offer a sacrifice in honour of his deceased father. This was attended with various ceremonies, and employed the priests for several days successively; for which they received a handsome gratuity. Previous to the arrival of the prince, indeed, they had exacted a contribution of ten roubles from the inhabitants of each kibitke, without distinction of rank or possessions; and the readiness with which the people came forward on this occasion would have done honour to more civilized nations, and to a better cause. It must be remarked, however, that it is a grand point with the priests to impress on the minds of the laity, that great liberality is prelusive of everlasting happiness; and from this doctrine they derive a considerable revenue, particularly at the celebration of a singular solemnity styled the Festival of Good Works, which has been thus described by the missionaries in their diary for the year 1816.

"The festival alluded to lasted eight days, during which the laity were expected to entertain the Gellongs. This required a great quantity of butcher's meat and mare's milk. Early in the morning, the guests, from four to five hundred in number, assembled under a wide-spreading tent. First they drank tea, and towards noon regaled themselves with sour mare's milk; after which, tea and a supper of meat followed. The intervals between the feasting were filled with the murmuring of long Tangutish prayers, accompanied by the sound of drums and horns. This constituted the round of their devotions, every day, from morning till late at night. The conclusion of the festival, however, was particularly imposing. All the orders of the priesthood assembled together in the great tent; the Lama and the Gellongs being clothed in a vest of red satin without sleeves. About the loins they wore a piece of dark red baize, fastened by a girdle, and over the shoulders a kind

of mantle of yellow silk. They wore no shirt, so that the arms remained nearly bare. The Lama was only distinguished from the rest of the Gellongs by a high yellow cap, pointed at the top. The great tent stood near his dwelling; and five kibitkes, fitted up as temples, belonged to the sacred inclosure. Around this place an immense multitude of persons of both sexes, adults and children, kept incessantly moving; and whenever they passed the temples, they bowed down to the ground, with their heads uncovered. They then seated themselves, and listened, for a time, to the prayers of the Gellongs. Towards the end of the ceremonies, the various orders of the priesthood performed a similar revolution, the laity meanwhile standing round them in a close circle. The Lama was supported by two Gellongs, who held him under the arm-pits; for, as he generally remains in a sitting posture, or is supported by others, he finds walking very difficult. The procession being concluded, the Lama was brought back into his kibitke, and the whole multitude flocked around him, to receive his blessing, which he imparted with imposition of hands."

In the commencement of 1817, the brethren perceived a growing coldness and alienation in the conduct of the priests; few of whom now deigned to visit them, whilst others, on receiving visits from them, behaved with actual rudeness, and desired them to quit their kibitkes. Many of the laity also, who had been warned against the missionaries, as seducers of the unwary, advised their neighbours to avoid all intercourse with them; and others asserted that all who had accepted of copies of St. Matthew's gospel, would eventually be required to pay for them.

A Gellong, one day, asked the brethren, "Why do you expend so much money in translating, printing, and gratuitously distributing a book, the doctrines of which we shall never receive? Such expense is entirely useless; for though many of us have your gospel in our possession, we never peruse it; as it contains many Russian names which we cannot understand; and, besides this, we have a sufficient stock of religious writings of our own." At another

time they were accosted in a more indecent manner, by a half-drunken Calmuc, who charged them in the most insulting terms with falsehood and imposture. "You have given out," said he, "that you reside in our horde in order to acquire the language, but I have sagacity enough to discern that your real design is to betray and sell us. You sneak into our kibitkes, to pry into our religion and customs, and I have no doubt but you were sent hither by the emperor for this purpose." Unmoved by these base calumnies, and probably remembering the observation of the wise man, that "A soft answer turneth away wrath," the brethren mildly observed, that they had no other object in view than the temporal and eternal welfare of the people among whom they dwelt; and though the barbarian at first replied, that he only considered this as an empty profession, he gradually became more calm, solicited some tobacco, and said, on receiving it, that he had merely called on the missionaries to request that they would make a favourable report of the Calmucs to the court of St. Petersburg.

To the painful feelings excited by attacks of this kind were sometimes added the bitter pangs of disappointment in respect to those of whom the most lively hopes had been formed by the brethren. "By one Gellong in particular," say they, "we had been treated in a very friendly and confidential manner. He visited us frequently; seemed attentive to what was said on the subject of the counsel of God concerning man's salvation; and confessed, at times, that the exercises prescribed by his religion, did not afford him true peace of mind. We, therefore, conceived hopes that he was not far from the kingdom of God; and were so much the more grieved to find that his opinion on this subject soon began to waver, and that he seemed to lose the impression formerly received. At length he declared that he visited us merely out of good-will, and that even if he discoursed on religious subjects, it was chiefly to afford us a little exercise in the language."

Prince Dschalzen appears to have rendered essential service to the brethren in their study of the Calmuc language, particularly by examining and correcting their lexicon. On visiting them one day, after a considerable in-

terval, he apologized for his absence by saying, that he had been busily occupied in committing to memory a number of written tracts, with a view of obtaining the remission of his sins; as he felt anxious to secure his happiness after death. On hearing this, the missionaries offered him a small tract printed in the Calmuc language, and comprising a brief statement of the fundamental truths of Christianity. He desired them to read it to him, and listened to its contents with the most profound attention; but he appeared hurt at one passage, in which the wish is expressed that the Calmucs may abandon their *deceitful* religion, nor was he fully satisfied, though the brethren endeavoured to explain the sense in which this expression was to be understood, and the reason why they were so anxious to make their fellow men acquainted with the faith of Christ, which they had, by experience, found to be the only *true* way to eternal felicity. On hearing, however, that the tract had been printed at St. Petersburg, with the knowledge and approbation of Prince Galitzin, he dropped the subject, and retired with an appearance of constrained friendship.

At his next visit, the prince requested to see the tract which had been previously read to him, and, after turning to the passage which had wounded his feelings, he inquired whether this writing formed a part of the sacred books belonging to the Christians, or whether it had been written to express the ideas of some individual? The brethren replied that it was confessedly of human composition, but that it was nevertheless founded on the word of God; and, in proof of this assertion, they pointed out some quotations from the gospel of St. Matthew. On hearing this, he read it from end to end, and appeared to treat it with all the reverence which the Calmucs are accustomed to manifest for their sacred writings. He also observed, "This Jesus seems to be a Burchan," (a person translated among the gods, and permitted to govern alternately with his companions,) "such as we have in our religion."—The Christian reader will not be surprised, that the brethren should remark, "Both these interviews left a very mournful and discouraging impression on our minds."

The reigning prince, Serbedshab, on his first arrival at

the horde, had received the congratulations of the missionaries in the most courteous manner; and subsequently afforded them many opportunities of conversing with him. Availing themselves of this circumstance, they one day put into his hand a little tract relative to the fall of man, and his redemption by Jesus Christ; but, though he perused it with great attention, he merely remarked, on returning it, that, in respect to the language, it was written very correctly. He did them the honour, however, of inviting them to dinner, which consisted of beef and soup, horse-flesh with mustard, and a turkey with sour cucumbers.

A sister of the prince having been for some time afflicted with a swelling on her upper lip, she resolved to go to Sarepta in quest of medical assistance; and, on this occasion, her brother sent to inform the missionaries that any letters they might wish to send to their friends in the settlement should be duly delivered. This offer was, of course, accepted with thankfulness; and, after an absence of a few weeks, the princess, who had been accompanied in her journey by the venerable Gellong, Arschi, and four other Calmucs, returned home perfectly cured, and highly gratified by her visit.

The death of the Lama, an event of great importance to the whole horde, occurred towards the close of the year, and he was succeeded in his high dignity by an individual who came from a considerable distance, where he had acquired the appellation of "the Hermit." The ceremonies observed at his installation, which took place a few days after his arrival, are thus described by the brethren:— "A general assembly of the people having been convened in the open place where the temples are erected, the prince, with his brother and their relations, first entered into each of these temples, and bowed down before the idol images; and similar adorations were paid by the common people, though at a considerable distance. After several processions of the whole company round the sacred enclosure, the prince repaired to the great tent erected in the midst of the temples, and to which the Gellongs were likewise invited, together with the person to be installed into the vacant dignity. The reigning prince, turning to the latter,

addressed him in the following words :—'I make thee Lama, and bow down before thee.' The new Lama now showed himself to the people, all of whom prostrated themselves before him on the earth, and afterwards each individual approached him in the most reverential posture, to receive the blessings which he imparted by means of a species of rosary.

At St. Petersburg, in the meantime, an event had occurred which seemed likely, under the divine blessing, to open "a great door and effectual," for the diffusion of heavenly light among a people who had been long and awfully enveloped by the dense clouds of ignorance and the thick darkness of pagan superstition. Two saisangs, or nobles, of the Chorin-Buraet tribe of the Mongul nation had come to the Russian capital, from the border of the sea of Baikal; for the purpose of translating the gospel of St. Matthew into their dialect and character, which differ, in some respects from those in use among the Calmucs. This journey had been undertaken at the request of the Petersburg Bible Society, and with the consent of the prince and lama of the tribe. Whilst they were engaged in this important work, it pleased God to enlighten their understanding, and to convince them so effectually of the truth, that they avowed the *necessity* which they felt of openly confessing Jesus as the Saviour of their souls; and, after a short time, they gave a public testimony of their conversion, by writing to the prince of their nation a letter, the perusal of which will, no doubt, afford peculiar gratification to the reader.

"At all times gracious and benevolent Prince and Father of the eleven tribes of the Chorin-Buraet people, Dingbil Galsang Taischi! we wish you to enjoy peace, joy, and honour evermore.

"We have received from your exalted person a letter of friendship and kind greeting, together with letters from the nobles in our chancery, and from other nobles among our people and our families.

"We rejoiced greatly, on reading the contents of your letter, in which you send us loving exhortations and words from your heart; expressing your wish that we might use

all diligence in the translation of the sacred Gospels. We have nothing further to reply to it.

" Of the words and doctrine of the most high God and Saviour, Jesus Christ, we have translated the first book, called the gospel according to St. Matthew, into the Mongolian language and character; and we shall soon finish another book, called the gospel according to St. John. As far as we know, we have perfectly well understood the words of the Calmuc-Mongol writing and doctrinal language, and have faithfully translated it into our Mongolian dialect. As the word of God is clear and plain, we can never be tired of reading it; and we feel that it is certain truth.

" The most high God and Saviour came into this world, as into a great wilderness, with the design to bring together, and unite in one fold, men who were walking in various ways, in darkness, like straying sheep, having no owner. It pleased his merciful love to save and deliver them; and, therefore, he left his divine majesty, and came as the Son of God into this world, being born in a mean condition, and was called Jesus Christ.

" That he might show us the most exalted Father's truth, mercy, and love, in all their clearness, he became our light, our trust, and our guide into all truth. He took on himself the grievous sins and trespasses of men, and, instead of them, gave us his easy and gentle yoke. Though he could declare to his cruel and savage enemies, that he might have twelve legions of holy angels ready, at his beck, to turn them into dust and ashes, yet he delivered himself up to these enemies, and suffered himself by them to be nailed to the cross; and all this he did for us, that we might be inseparably preserved in his faith, and that men might be united under his merciful hand. Before the cross, therefore, all the gods that had previously been on earth, all idol temples, and all traditions of men must vanish. The prophecies have been fulfilled, and that tree has sprung up, which grows more and more glorious, under whose leaves those related to each other by religion, though widely differing in form, may assemble together and build their nests.

" Though eighteen hundred years have passed away, yet this vessel of a reasonable faith, this pearl of a devout heart, has not yet reached the ears of our Mongols and Buraets. According to our humble conception our highly exalted and most gracious emperor is an instrument in the hand of God; and the society of the sacred book of religion called the BIBLE is a true apostle of Jesus Christ.

" We hope to send you the translations of the gospels this summer; and we are of opinion, that you, exalted prince, according to the upright and sound judgment you possess, will receive them with joy. We likewise believe that the priests, the learned, and the nobles among our people, and the whole nation, will rejoice at it. We wish and hope also, that these Tunguses on the river Onon, the Selengenskian Mongols, and the Mongols beyond the frontier may be converted by it.

" As to yourself, having already made most laudable attempts to comprehend this doctrine, do not any longer act according to the will of your old priests. As you well know the proper aim of religion, you will soon love the doctrine of Christ.

" When, by the grace of God, both our own people, and all who speak the Mongol language, shall leave their old belief, and receive the doctrine of Jesus Christ; and when they shall walk in the only way of salvation; then they will likewise adopt a godly conversation and good usages; God only can work faith within us.

" Thus have we, by this letter, laid before you the feelings and thoughts of our hearts in words of truth. We have made the same confession to the president of the society of this holy doctrine, and to other enlightened persons, but particularly to our most enlightened teacher, Jacob Isaac Schmidt.

" We are thoroughly and firmly resolved to adopt the doctrine of the Saviour and true God, Jesus Christ. Though we are as yet ignorant of the customs and rites of Christendom; and when we return home, shall neither find a teacher, on whose breast we may lean our heads, nor have a house of God; yet after receiving such convictions of the

truth, we can be satisfied no longer, but *must* remain true to this doctrine.

"We hope that our highly exalted and most gracious sovereign (the emperor) on hearing that his subjects in the uttermost parts of his empire will receive Christianity, will favour us with wise and worthy teachers."

A copy of this letter having been sent from St. Petersburg to the missionaries, they embraced every opportunity of distributing so interesting and important a document among the Calmucs of every rank in their neighbourhood. Prince Serbedshab read it aloud and with great seriousness in the presence of old Arschi, whose countenance evinced the workings of his mind, particularly during the recital of that passage which warns the prince of the Buraets from suffering himself to be any longer guided by his old priests. After Serbedshab had concluded the letter, he said, "It appears then that these Buraet saisangs are inclined to receive the religion of the Christians; but will the rest of their nation be of the same mind? Whoever embraces a new faith without a strong predilection for it, acts improperly, and to become a Christian merely in name will answer no purpose whatever." The brethren immediately replied, that this observation was extremely just; for it was indispensable that every one who made a profession of Christianity should be satisfactorily convinced of the truth of that system: they also stated that a change of religion should be perfectly voluntary, and that no object should be kept in view by the convert, but the obtaining of rest and salvation for the immortal soul. In respect of the saisangs, however, they observed, it was evident, from their own letter, that they had considered this subject maturely, and had acted in complete conformity with the principles laid down.

Soon after the letter had been put into the hands of the prince, an opportunity occurred for communicating its contents to a company of Gellongs. They listened to it with evident astonishment, and eagerly asked whether the converted Buraets designed to become Russians? As this question evidently referred to the loss of national charac-

ter, which the Calmucs consider as one of the vilest degradations, the brethren reminded them that Jesus was the Saviour of sinners, without respect to national peculiarities and customs; and as no nation enjoyed any particular claim to his mercies, so, in like manner, none was excluded from participating in them.

Prince Dschalzen being, about this time, seized with a fever, the missionaries paid him a visit, and presented him with a copy of the letter from the Buraet nobles. He read it over several times, and endeavoured to find some contradictions in it; but, failing in this attempt, he at length acknowledged that the writers were sensible and clever men. His wife advised him not to pay so much attention to a production which might be interesting to Germans, but was not designed for Calmucs. The brethren, however, reminded her, that the letter had been written by two distinguished individuals of the Mongolian nation, and explained to her, how these persons, who had vainly sought after rest in their own religion, had obtained peace and happiness for their souls, through faith in that gospel which teaches that Jesus shed his all-atoning blood for the remission of sins.

"This remarkable letter," say the brethren, "found its way even to the Lama himself. Together with it we had received from Petersburg the Lord's prayer, in the Buraet character; and one day, whilst the Lama was entertaining us with tea and sour mare's milk, we presented him with both these documents. He invited brother Schill to sit down by him, and to read them aloud. This being done, he showed us an old book, written in the same character, and observed, 'That is the old Mongolian, which is no longer understood among our people; our characters being of later date.' To his question, 'Why the two Buraets remained in St. Petersburg?' we replied, that it was for the purpose of translating the remaining Scriptures into the Mongolian.' After this he made no further inquiries in reference to the subject."

As it afterwards appeared that the new Lama was desirous of receiving more frequent visits from the brethren,

they called upon him several times before the close of the year 1818. It seemed, however, on these occasions, that he was more anxious to state his own religious views than to obtain any information relative to Christianity. One day he descanted at considerable length, and in an authoritative manner, upon the Ten Commandments of the religion of Lama, concluding his remarks with an assurance that all who observed these precepts should hereafter obtain a *good birth.* In this expression he evidently alluded to the doctrine of transmigration; as the Calmucs believe that the soul of man, when it is not immediately doomed to hell, or translated among the gods, after death, passes into the body of some living creature, and in this new form of existence receives the reward of previous virtues, or the punishment of past vices in the peculiar circumstances in which it is placed. The Lama also remarked, that "before the creation nothing existed but the eternal Life of the world, by the operation of whose will all things were brought into being;" and when asked to whom or what he alluded as the Life, he replied, that every man and every living creature might be considered as a part of it. Having stated that the three greatest *jewels* were the Burchan, religion, and the priesthood, and that all these were united in the Lama, he entered into a long dissertation respecting the cleansing of the heart from sin; and on being requested to state in whom this cleansing power was vested, he pompously exclaimed, "In whom but man himself?" The brethren, therefore, availed themselves of this opportunity of explaining, according to the doctrines of the Bible, that Jesus Christ, the incarnate Son of God, being altogether free from sin, had, by the shedding of his blood, procured remission of sins and eternal salvation for all who should believe in him. Likewise that by him were all things created that are in heaven and on earth, and consequently both the body and soul of man. On hearing this he burst into loud laughter, and exclaimed, "What! is there any one who can create souls?" The conversation was here interrupted by the arrival of some Gellongs; and the Lama, after remarking that though unnecessary talking

was sinful, it was right and profitable to speak upon religious subjects, dismissed the brethren with an exhortation to pray diligently and to visit him frequently.

" At our next visit," say the missionaries, " the Lama gave us another well-meant admonition. He had observed that we were in the habit of killing gnats and other vermin that annoyed us. He remarked that we ought not to do this, but deal in a more gentle manner with such creatures; for though it was true that they deserved punishment for molesting us, yet some allowance ought to be made for their want of understanding. Upon our asking what was the reason that the Calmucs subsist almost entirely upon animal food, although killing cattle is absolutely forbidden by the principles of their religion? he returned for answer, that ' every thing in this world was growing worse and worse, and that it must be confessed the decline of true religion among his nation had been particularly great in this respect; for in earlier periods of their history, they had lived merely upon milk and water gruel!' It is worthy of remark, however, that the Calmucs in this neighbourhood always employ the Tartars, who reside among them, to slaughter their cattle.

Of the extreme darkness and wretched superstition of the people among whom the brethren were at this time labouring, a tolerably accurate idea may be formed from the following particulars extracted from the diary of 1818.

" A saisang died, leaving behind him considerable property. At his funeral the priests were very busily engaged. After they had finished some long prayers, the Lama instructed the deceased, at great length, how he must travel to the world of spirits. The best riding-horse of the saisang stood saddled before the door, provided with a drinking glass; and this animal, with other valuable perquisites, fell to the share of the Lama. A Gellong afterwards observed to us, ' The saddle-horse belongs now as much as ever to the deceased; for though the Lama takes possession of it, he makes an aerial horse, after the fashion of the other, that the saisang may travel upon it to his new place of abode.' Concerning this shameful transaction, however, a man of rather low rank expressed his astonish-

ment to us, in words to this effect: 'It is singular that our priesthood are solicitous merely to provide for the rich, and that the latter alone are put into the right way after death; but that, on the contrary, the poor are left unheeded, and are obliged to find the way as well as they can without a guide.'

"Another person asked advice of a Gellong in an affair of marriage, after he had himself fixed upon the object of his choice, and obtained the consent of her parents. The Gellong answered, 'There are great obstacles in the way of this match; and though they may certainly be removed, it will cost at least a hundred roubles.' The poor man being unable to raise so large a sum, was consequently under the necessity of giving up all thoughts of the marriage."

To account for the application made in this instance, as well as for the abandonment of the intended union, it may be necessary to remark, that the Gellongs pretend to be perfectly acquainted with every thing relative to the stars, and plume themselves not a little on their skill in astrology. They are, of course, frequently consulted as to the result of various undertakings, and even the removal of the encampment must be regulated by their decision, drawn from the supposed aspects of the celestial bodies. In point of fact, however, they are so extremely ignorant on the subject of astronomy, that when the missionaries once asked a Gellong if he knew what occasioned an eclipse of the sun or moon, he replied, "It may be produced in different ways; as sometimes the Tengeri, or good spirits, hold a dance in these regions, and on other occasions the obscuration is caused by an evil spirit." They are also entirely unacquainted with the figure of the earth, and the most common phenomena of nature; and as a correct representation of the facts is of no utility in removing their errors, the brethren justly remark, "It is no matter of surprise that, if they shut their ears and understandings against facts which are intelligible to human reason, they are still more hardened against the reception of those divine truths which the Spirit of God alone can explain to man."

In one individual, however, the missionaries had the

happiness of discovering an earnest desire to understand and embrace the truth of the gospel. To this man, named Sodnom, they were providentially led to present a copy of the letter written by the two Buraets at St. Petersburg, and its contents appeared to make an immediate and serious impression upon his mind. "This letter," said he, "is not to be slighted, for it has been evidently written from genuine conviction of heart. The authors have not acted like the generality of our Calmucs, who take no pains to examine into any thing, but are perfectly indifferent whether the doctrines which they believe be true or erroneous. We have, indeed, numerous writings on the subject of our religion, but they are either so dark or so contradictory, that it is impossible to obtain any clear ideas from perusing them. If an explanation be requested of our learned men, they merely reply, 'The meaning of religion is very deep.' But what benefit can I derive from writings, the sense of which is too mysterious for my comprehension? What I read I ought to understand, or there should, at least, be some person able and willing to give me the needful explanation. I am not at all surprised that the two Buraets have adopted the resolution mentioned in their letter, and I sincerely wish they would come hither, that I might converse with them on the subject." After a short pause, during which he probably feared that he had gone too far, he added, "It would not, indeed, be right in me to disbelieve our own religion: yet it is very possible, that though the trunk of the tree be divine, some of the branches may be the work of human invention."

The readiness with which this man appeared to receive divine truth, and the frankness with which he avowed his convictions, excited the most lively hope, on his behalf, in the breasts of the missionaries, who resolved to spare no pains in his instruction. They accordingly explained to him the necessity of becoming experimentally acquainted with Jesus as a Saviour, of obtaining from him the remission of sins, of being united to him by faith, and of following his blessed example; and these subjects of discourse were so abundantly blessed by the Holy Spirit, that Sodnom never appeared so happy as when in the company of the

brethren, notwithstanding the derision and persecution of his countrymen, who taunted him with his inclination to embrace the religion of the Germans.

On one occasion he expressed his deep regret that the prince was so indifferent to the great subject of Christianity, and that the generality of the Calmucs closed their ears against its momentous truths. The brethren, however, stated that these were circumstances which both the word of God and their own experience led them to anticipate, and reminded him that "not many wise men after the flesh, not many mighty, not many noble are called; but that God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty, that no flesh should glory in his presence." They also stated that, in the commencement of their mission in Labrador, one of the brethren had even been murdered by the inhabitants; yet the mission had not been abandoned, as other labourers were found willing to risk their lives in attempting to convey the glad news of salvation to the heathen. This remark deeply affected him, and he exclaimed with evident emotion, "It must, indeed, be an easy thing to suffer death for the sake of Jesus!" Sodnom was consequently considered as the first-fruits of that precious seed which, since the renewal of the mission, had been hitherto sown in tears among the Calmucs; and the brethren were enabled to close the year 1818 with sensations of joyful gratitude and lively hope, to which, for a considerable time past, they had been almost strangers.

The commencement of 1819 proved extremely severe, and the greater part of the Calmucs experienced much loss and trouble; as many of their cattle perished, and it was necessary every day to clear away a large quantity of the snow, in order to obtain even a scanty and unwholsome subsistence for those which survived, except in a few instances, where a sufficient stock of hay had been provided for the winter. Sodnom, though comparatively of low extraction, and consequently having but little to lose, had his full share of the general calamity. His heart, however, remained firmly fixed upon heavenly things, and his thirst

after the enjoyment of divine grace, was evidently unabated. He had, some time since, written to the two Buraets at St. Petersburg, stating the impression which a copy of their letter had made upon his mind, and explaining to them his views of the Christian religion; and the answer which he received tended greatly to his encouragement. The missionaries also rendered him an essential service by placing in his hands a copy of the gospel according to St. John. He perused it with the most devout attention, and one day emphatically exclaimed, "This is the soap which must cleanse us from the defilement of our old system of religion!" He seemed greatly delighted with the seventeenth chapter, especially with the prayer which our blessed Lord offered up for his disciples, previous to his sufferings. He now longed ardently for that communion of heart with all believers which the Redeemer solicited, as the portion of his followers; and, as a proof of this, he addressed the brethren at Sarepta, in a letter, to the following effect:—

"Herewith I approach you, who live at a distance, wishing you rest and joy. Since by the instrumentality of the word of the most high God, who cannot lie, a small seed has fallen into my heart, I entreat most earnestly that you will afford me your assistance, in still further enlightening my mind, remembering me continually before the Most High, and commending me to his grace and favour."

About this time he gave the missionaries to understand that it would be impossible for him any longer to attend the religious exercises of the Calmucs; that on account of the change in his sentiments, he had already suffered much persecution from his wife and relatives, particularly since his neglected rosary had been devoured by the mice; and that he was aware his conduct would expose him to the hatred of the whole nation; yet he said it was his most earnest desire to be saved through faith in Jesus Christ, and he added, "I trust the dear Saviour, according to his great mercy, will grant me grace to remain faithful to my resolution of devoting myself to him."

On another occasion, whilst conversing with the brethren respecting the difficulties which attended the conversion

of the Calmucs, he endeavoured to encourage them by saying, "When the sheep are to be washed we find every one afraid to enter the water; but this is no longer the case, after the first has been washed."—A few days afterwards, he stated, with evident delight, that he had at length met with a friend, in one of his countrymen, with whom he could converse freely upon spiritual subjects. This person had once observed to him, "I am in the service of the prince, and entirely dependent upon him; but I should not wish, on this account, to risk the salvation of my soul." Sodnom had also the pleasure to perceive, that his daily practice of reading a portion of the gospel in his family, though formerly opposed and derided, was at length productive of the happiest consequences. One of his brethren, who, in time past, exhibited the utmost aversion to hearing the word of God, now began to listen to it with seriousness and interest; nor was it long before a similar change became apparent in his wife. In the commencement of the winter, when Sodnom had sometimes continued reading till a late hour, she used to express her impatience, and to remonstrate against a practice which she observed could be of no utility, though it occasioned an unnecessary consumption of fire-wood. Now, however, she appeared to give the most devout attention to what was read, and, if the slightest interruption were made by the children, she immediately suppressed it.

Sodnom, like many other converts, in the ardour of their first love to Christ, had, for some time, seemed anxious to preach to his countrymen; but having, on one occasion, received from the brethren a correct and judicious exposition of that passage, "Whosoever shall confess me before men, him will I also confess before my Father, which is in heaven;" he observed, "I am now convinced that it is better for me, at present, to be silent than to speak. Our people are well versed in asking questions, but if they are interrogated in turn, their answer is commonly an empty vapour. Perhaps it might be advisable for us to live at some distance from the rest of the horde; for how can the spark of truth which is enkindled in the heart, burst forth into a flame, if water be incessantly poured upon it?" But,

notwithstanding his conviction on this subject, and the resolution which he formed, he was never backward to speak "a word in season" on behalf of the gospel, or with a view to the edification of the heathen with whom he happened to fall into conversation. Hence the brethren observe that a Calmuc having, one day, asked him, in a jeering manner, whether it were really true that he was desirous in his old age of becoming acquainted with a new religion, Sodnom replied by asking whether old age would exempt him from *dying?* And, on another occasion, when a man of the Kirghese nation objected to the Christian religion, on the ground, that none of the nobles or the learned men had embraced it, he said, "If a friend were to offer you a costly present, would you ask why he did not bestow it upon a more wealthy or distinguished person? or if a quantity of gold were lying on the summit of a lofty precipice, and our teachers were to place a ladder, and invite you to ascend and take away so much of the treasure as you might think proper, would you wait till some one greater and wiser than yourself came and swept it all away?"

The appearance of a comet, in the month of July, was considered as indicative of some disaster to the Calmuc nation, and the Gellongs were busily employed in prayers and religious ceremonies, with a view to avert the evil threatened by the celestial stranger. This led to a conversation between the prince and the missionaries, in which the latter stated explicitly that such a phenomenon portended nothing relative to the concerns of mankind, but merely displayed, like the other heavenly bodies, the glory of the invisible Creator. The subject was then dropped, as Serbedshab never appeared inclined to speak of any thing connected with the Christian religion. On several occasions, however, he demonstrated a superiority to the prejudices of his own nation, which rendered it truly desirable that he might be led to examine for himself the truths of divine revelation. He even deposed the Lama from his high dignity, and sent him back to the place from which he had originally come, in consequence of his having spoken with unbecoming freedom of the government; and

on another occasion he reduced the number of Gellongs from upwards of six hundred to two hundred and fifty, and informed those that were dismissed, that they must, in future, pay tribute to him, like the rest of his subjects. No act of a similar nature had ever previously been heard of among the Calmucs; but though the greatest astonishment was excited, not the slightest opposition was made to the will of a prince, of whose wisdom and power the whole horde had the highest opinion.

Some time after the promulgation of these decrees, Serbedshab began to exhibit a decided hostility against the dissemination of the gospel, and would no longer permit the missionaries to reside among his people. By this time, however, the light of divine truth had dawned upon twenty-two of the Calmucs, who accordingly removed with Mr. Schill to a spot belonging to the brethren at Sarepta, and within about an hour's walk from that settlement.

The Rev. Benjamin Reichel, in allusion to this circumstance, observes, "I shall never forget the impression made upon my mind, when I beheld these dear firstlings from a heathen nation thrust out from their own people and connexions, arrive on our land, after a wearisome journey, accompanied by their faithful missionary, brother Schill. The weather was rather unfavourable, but I and some other brethren rode to meet them, and after the first cordial welcome, we stopped to see them pass. Brother Schill proceeded on horseback, accompanied by a division of the men; another division went up the Wolga in a boat; and the main body of the people proceeded along the high banks of the river. Then followed, at a short distance, the camels, loaded, after the oriental manner, with the various parts of the *kibitkes*, or skin-tents, upon which the women were seated. These were followed by two Calmuc carts, drawn by horses, and one by a bullock, loaded, likewise, with tents and their furniture, on which the young children were placed. After the carts followed two loaded bullocks, as they had only three camels; the herd of horned cattle; and, lastly, the sheep and goats, driven by the bigger children. There might be altogether about seventy head of cattle belonging to them.



Converted Calmuc Tartars, leaving their native horde, to join the Missionaries.

LONDON.

"In the countenances of the people, who are mostly, as it were, babes in faith, and have but just begun to believe in the power and protection of Jesus, we observed marks of mildness, thoughtfulness, and deep reflection, rather than indications of joy and gladness of heart. The countenance of *Sodnom*, whose features are those of a genuine Calmuc, but manly and expressive, seems to shew a gentle and contemplative mind. The Lord has granted him true grace and a living faith. He is truly humble in heart; and with his humility he combines a truly apostolical zeal, fearing neither reproach nor danger, but ever desirous to promote the deliverance of his countrymen from the chains of darkness, and to show them the same way to the Saviour which he himself has found. As the next to him in experience and grace, I may mention his wife. She is of a very mild and quiet disposition, and does not speak much; but her expressions remind us of what is recorded of Mary, 'She kept all these things, and pondered them in her heart.' Indeed, there are several among them who, when they walk with their teacher along the coast of their island, might say to him, as the eunuch said to Philip. 'Here is water, what doth hinder us to be baptized?'

"During the first days after their arrival, almost the whole congregation of Sarepta went to see these dear emigrants, and to bid them welcome. As the weather proved remarkably fine, aged brethren and sisters, widows and hoary-headed men, were seen grasping once more their pilgrim's staff, and creeping along the road, towards the kibitkes, which stood about three English miles from hence, that they might with their own eyes behold this work of God. We were particularly affected with what happened to a venerable brother named Steinman, eighty-three years of age, and one of the first settlers at Sarepta. He, like others of the aged fathers of this place, never forgot its pristine destination to be the means of introducing the gospel to the Calmucs. For this he had offered up his daily prayers, and he now desired to see the firstlings of that heathen nation. He, therefore, seized his staff, which he had long ago laid aside, and, by the help of a friendly conductor, reached their camp. After beholding them, and

hearing them, in their own language, sing verses relative to the sufferings, death, and redemption of Jesus their Saviour, he returned home, thanking and praising God; and two days afterward he closed his eyes and departed in peace."

The kibitkes of the Calmucs were, at first, erected on the bank of the Wolga, but they were subsequently removed to an island in that river; in order to obtain better pasturage for their cattle, and to avoid the troublesome visits of their pagan countrymen, of whom there are many in the vicinity of Sarepta.

"It has been but seldom," adds Mr. Reichel, "that the ice in the Wolga was sufficiently strong to allow us to walk across it, the winter being unusually mild. I have attempted it only twice, in company with some other brethren, before the block-house which the missionaries are to inhabit was put up. Sodnom entertained us very hospitably in his kibitke, with Calmuc tea. This, however, is not to be compared with that in use among us. It is brought from China, and is of a very coarse kind, being pressed into hard cakes, something like oil-cake, and thus sold. A piece being cut off is thrown into an iron pot, and boiled. The tea by itself yields an unpleasant decoction, like soap-lees; but by an admixture of fat and salt, it becomes a strengthening and nourishing kind of broth, the colour of which resembles that of chocolate made with milk. The Calmucs can bear hunger and fatigue many days, if they can only get a cup or two of this sort of tea. If the cooking of it be cleanly, and the fat, which is commonly mutton, be fresh, the taste is not disagreeable. Though I had never tasted it before, I was able to drink a whole cup of it without disgust. The wooden bowls out of which the Calmucs drink this tea, hold about three or four cups of the common size.

"We had not been long with Sodnom before the other inhabitants came out of their kibitkes to welcome us. I had brought a large wheaten loaf with me, and distributed it among them, as they, according to their custom, sat on the ground. Nothing like a chair or stool is found in their tents; but they provided us with saddle-cloths and skins to

sit on. During our friendly meal, men, women and children were engaged in smoking tobacco, and much conversation took place; but when the repast was finished, they all laid down their pipes, folded their hands with great devotion, and sang several hymns in the Calmuc language. We were deeply affected by the simplicity and earnestness with which the whole was conducted, and took an affectionate leave of the dear people.

"O! what a contrast was this to a meal at which I was once present, when I visited a heathen Calmuc family in the Steppe! Brandy having been distilled in a sort of kettle, plastered all over with clay and cow-dung, the father of the family stepped forward, and began to draw off a portion, performing many singular ceremonies. First, he threw a spoonful out at the chimney, then some drops out at the entrance, and some behind his back, with a view to expel all evil spirits. His grimaces filled me with such disgust, that I lost almost all appetite, and the little that remained entirely quitted me, when the filthy mess was put to my lips, the smell of which annoyed me all the day.

"The presence of the Calmucs has been the means of much blessing and refreshment to this congregation. When, on the second Christmas holyday, a report was made of the manner in which these firstlings had celebrated the incarnation of our Lord, with their teachers, and thus for the first time the Saviour of the world, manifest in the flesh, as an infant in the manger, had been adored and greeted with hymns of praise and thanksgiving by a portion of the Calmuc nation, all present were deeply affected. In all the solemnities of this blessed season, and those of the new year, these dear people were remembered before the Lord with fervent supplication, that he would complete the work begun in their souls."

From this pleasing and truly interesting scene, and from the contemplation of that dawning of heavenly light, which had been so long anticipated, and so anxiously desired, on behalf of the Calmuc nation, it is now our painful task to direct the reader's attention to an event of a peculiarly calamitous nature, and to a disappointment which must be poignantly felt and deeply deplored by all who

are solicitous that the heathen may be given to our adorable Jesus for his inheritance, and the uttermost parts of the earth for his possession.

On the 9th of August, 1823, about one o'clock in the afternoon, a fire broke out in one of the out-houses of the tobacco manufactory at Sarepta, and spread with such rapidity, that no human efforts could arrest its progress. Within about four hours and a half, the whole of the buildings belonging to the manufactory, the apothecary's shop, the warden's house, the two large houses of the single brethren, with all their shops and farming premises, and twenty-four dwelling-houses were laid in ashes. About three fourths of the settlement were thus destroyed; and twenty-eight families, seventy single brethren, and about twenty families of workmen and servants, were deprived of their habitations. It is worthy of remark, however, that when the fire had reached the most dangerous place, and had nearly caught the out-buildings of the minister's house, the progress of the devouring element was providentially arrested, or it is probable that in half an hour more the whole settlement would have been converted into a heap of ruins, and its inhabitants left without a home. "But our gracious God," says the Rev. B. Reichel, "who found it needful to treat us with paternal severity, would yet, according to the purposes of his love, not lay a heavier burden upon us than we were able to bear, but preserved to us our beautiful church, and so many dwelling-houses, that, on the 10th of August, all the inhabitants, both members of the congregation and strangers, could be provided with a place of refuge."

Though it is impossible either to narrate or to peruse so dreadful a catastrophe without feelings of deep regret and tender sympathy, the rising sigh is checked and the starting tear is dried up, by the recollection, that in cases such as this, appeals can never be made in vain to the benevolence of Christians, who, however differing in names or modes of worship, are all united in attachment to our blessed Redeemer, and in a zealous desire for the eternal salvation of their fellow-creatures. The *disappointment*, however, to which allusion has been made, is unfortunately

accompanied by no immediate consolation. The missionaries at Sarepta, whilst rejoicing that the power of the gospel had, at length, been felt and acknowledged by some individuals of the Calmuc nation, among whom they had previously laboured for so many years in vain, naturally conceived that a government so beneficent and paternal as that of the present emperor of Russia, would readily grant them permission to baptize their converts; and, in future, to instruct and collect congregations of such of the heathen as might be made willing to enlist beneath the standard of the cross. This, however, to their surprise and bitter disappointment, was refused; on the ground that his imperial majesty, notwithstanding his good will toward the United Brethren, has no power to alter an old ecclesiastical law, which ordains that none of the heathen within the Russian dominions shall be permitted to receive the rite of baptism from any other than the clergy of the Greek church. In consequence of this decision, the few Calmucs who were brought to the knowledge of the truth, have submitted to be baptized by the Greek priests; and it appears probable that the Calmuc mission must be unavoidably suspended, through the impediment thus thrown in the way of its progress, at the very juncture when the patient and unwearied labours of the brethren were just beginning to be crowned with success.

CHAPTER VIII.

Unsuccessful Missions.

" Dear Lord, shall Satan proudly boast
Thy cross its energy hath lost?
And shall thy servants still complain,
Their labours and their tears are vain?

" Awake, all-conqu'ring arm, awake,
And Hell's extensive empire shake·
Assert the honours of thy throne,
And call this ruin'd world thy own."

LAPLAND.

In the year 1734, three of the United Brethren who had, for some time, felt anxious to convey the glad news of the gospel to the Laplanders, set out from Herrnhut with that design; and, after spending a few months in the city of Stockholm, they proceeded to Tornea, and travelled through the whole of Swedish Lapland; but, on discovering that arrangements had already been made for the instruction of the natives in the Christian religion, they directed their route to that part of the country belonging to Russia.

On their arrival at Archangel they met with a party of Samoiedes, and, after some conversation, it was agreed that they should accompany them to their residence; but no sooner had they applied for the necessary passports, than they were arrested, on suspicion of being spies in the pay of Sweden, and were confined in separate apartments in the prison, for five weeks; at the expiration of which time they were placed under a military escort, in order to be conveyed to St. Petersburg. In the course of this journey they had occasion to cross a lake; but before they had proceeded far, the ice gave way, and two of the brethren, with their soldiers who guarded them, were suddenly precipitated into the water. By the prompt exertions of the third missionary, however, they were all happily rescued

from destruction, and the esteem of the soldiers was so effectually conciliated by an act to which they were indebted for the preservation of their lives, that the former roughness and brutality of their manners were now exchanged for comparative kindness. The brethren were once more thrown into confinement; but at the end of five weeks they obtained a passport to return to their own country.

In 1741, Messrs. Behr and Ostergreen resolved to attempt a renewal of the Lapland mission; but this, like the former, proved to be of no avail. On reaching Tornea, they engaged a native herdsman to conduct them across the mountains to Finmark; and he accordingly brought them to a bay in the Frozen Sea, where they were received with great hospitality by an aged man, who appeared to possess a considerable share of piety. Here they remained nearly three months, and then set out, in a boat, for Norwegian Lapland. The distance which they had to sail was about two hundred and thirty miles, and the voyage was extremely dangerous; as, in the open sea they were liable to be upset by whales, and the rocky islands along the coast, to which they were compelled to retire when the wind blew high, might have proved fatal to their little bark. Towards the latter end of June, 1742, however, they arrived at an island, lying in the 71st degree of north latitude, and belonging to Norwegian Lapland, where they had the good fortune to meet with a pious host in the person of a justice of the peace. The minister also treated them very kindly, and offered Mr. Ostergreen the situation of schoolmaster; but as it appeared that divine worship was regularly performed in this part of the country every Sabbath, and that instruction was given to the rising generation, the brethren considered that no necessity existed for the establishment of a mission, and with this impression they returned to their native land, after an absence of two years.

GUINEA.

A converted mulatto named Christian Protten, who had come over from Guinea to Copenhagen, and there applied himself to the study of divinity, having become ac-

quainted with Count Zinzendorf, expressed an inclination to return to his native country in the character of a missionary. One of the brethren named Hukuff was accordingly appointed to accompany him, and they soon afterwards set sail for the coast of Guinea, where they arrived in 1737. A short time, however, after their landing, Mr. Hukuff was summoned out of time into eternity; and though his colleague remained there a considerable time, and paid two visits to Europe previous to his death, which occurred in 1769, no particular success appears to have attended his labours.

Previous to his demise, however, the Guinea Company at Copenhagen requested the church of the United Brethren to form a settlement in the vicinity of one of their factories. Accordingly, on obtaining the royal sanction, the Rev. Jacob Meder and four assistants proceeded to Guinea in 1768; but before they could commence a regular establishment, Meder and two of his colleagues were conveyed to the silent tomb. The news of this mournful event was no sooner received in Germany than several other persons volunteered their services to fill up the chasm which had been thus unexpectedly made by death, and four of them set sail for Guinea. These, however, all died before the end of the year, 1770, and as the two survivors of the former party were also carried off, it was judged expedient to abandon this truly unfortunate mission.

ALGIERS.

Count Zinzendorf having been solicited, by the Dutch admiral Schryver, to send a minister to the Christian slaves in Algiers, the request was communicated to the congregation at Herrnhut, and A. C. Richter immediately consented to undertake a mission which seemed to unite in itself the great and truly interesting objects of Christianity and humanity. On his arrival in 1739, this devoted herald of the cross received the alarming intelligence that the plague was raging in the city. Unappalled, however, by this circumstance, and solely intent on the glory of his great Master and the edification and consolation of his suffering

fellow-creatures, he visited the slaves in the barracks; relieved, according to his ability, their temporal wants; preached to them the gospel of that adorable Jesus who was anointed to proclaim liberty to the captives, and the opening of the prison to those that are bound; and in the season of sickness and the hour of death, pointed them to the atonement of Calvary, as an unfailing refuge from the wrath to come. Thus for a time he walked, as it were, in the midst of the pestilence uninjured, and even when seized by the plague it was his mercy to recover. A second attack of that disorder, however, proved the messenger to convey him to those bright and peaceful abodes, where the inhabitants are pure from sin, and consequently exempt from sickness and death.

In 1749, this invaluable missionary was succeeded by Mr. Charles Nottbek, who seems to have made it his study to walk in the footsteps of his amiable and philanthropic predecessor. He remained about three years in the city; and though, after his departure, the mission was suspended, it seems that he was not permitted to labour in vain or spend his strength for nought; as some of the slaves to whom he had faithfully preached the gospel, on obtaining their liberty, cast in their lot with the brethren, as members of their paternal union; and, after a life of consistent profession, died rejoicing in the faith of our once crucified but now risen and exalted Saviour.

CEYLON.

In the year 1740, Messrs. Eller and Nitschmann, junior, visited the island of Ceylon, with an ardent hope that their labours might be rendered, in some degree, effectual to the turning of the natives from darkness to light, and from the power of Satan unto God. On their arrival at Columbo, every thing appeared auspicious to their undertaking, as Mr. Imhoff, the governor, received them with the greatest kindness, and readily agreed to facilitate their journey into the interior of the country. The Cingalese to whom they addressed themselves were, at first, very reserved, in consequence of having been

cautioned against them, as men whose principles were completely atheistical. The absurdity of this idea, however, became sufficiently obvious when they began to speak on religious subjects; and, after a short time, the natives appeared to listen to their discourse both with attention and pleasure. It unfortunately happened, however, at this juncture, that Mr. Imhoff retired from his situation; and as some persons at Columbo had begun to hold devotional meetings in their houses, the new governor was persuaded to issue an order for the removal of the missionaries from the island. Short, however, as was their stay at Ceylon, they had a pleasing illustration of Jehovah's promise that "his word shall not return unto him void, but shall accomplish his pleasure, and prosper in the thing whereunto he sent it;" as, through their instrumentality a surgeon named Christian Dober was brought to a saving acquaintance with divine truth, and afterwards removed to one of the brethren's European settlements, accompanied by a Malabar, who was also instructed in the things pertaining to his everlasting peace, and was admitted into the church by baptism in 1746.

PERSIA.

The United Brethren at Herrnhut had for some time entertained the idea of sending the glad tidings of salvation to a race of people called the Gaures, or Gebri, residing in that part of Persia which borders on Hindoostan, and supposed by some to be the descendants of the Magi or wise men, who presented their gifts of gold, frankincense, and myrrh, to the divine infant at Bethlehem. And in the spring of 1747, Messrs. Hocker and Rueffer, the former a physician, and the latter a surgeon, sailed from Europe with the view of commencing the intended mission. On their arrival at Aleppo they waited upon the British consul, who readily took them under his protection and treated them with the greatest urbanity and kindness; but both he and several other European gentlemen strongly dissuaded them from proceeding any farther, on account of the anarchy and misery in which the country had been

recently plunged by the ravages of the celebrated usurper Nadir Shah, who, among other acts of barbarity, had caused several Jews and Armenians to be burnt alive, for no other crime than that of being unable to satisfy his unparalleled rapacity for money. The missionaries, however, appeared firmly resolved on prosecuting their journey; and though they were subsequently alarmed by intelligence that Nadir had plundered Ispahan, the capital of Persia, and Kerman, the principal seat of the Gaures, and that in the latter place he had caused three pyramids to be erected, consisting entirely of human heads, they finally resolved on advancing to Bagdad, in order to ascertain the practicability of travelling from thence into Persia.

On the 24th of August they quitted Aleppo in company with a caravan destined for the east, and comprising fifteen hundred camels. In crossing the desert they usually commenced their march with the rising of the sun, and continued their progress till noon, when they halted for about an hour, and refreshed themselves with coffee. They afterwards travelled till sunset, when they again stopped till a little after midnight. They generally supped on boiled rice, and their beverage was muddy water, which it was necessary to filter through a cloth before it could be drank.

After travelling about thirteen days they arrived at a place called Cowis, where the caravans usually separate into two bodies, one proceeding to Bagdad, and the other taking the road to Bassora; but, to the great surprise and disappointment of the missionaries, the whole body, on this occasion, took the latter direction. Messrs. Hocker and Rueffer were consequently under the necessity of leaving the caravan. They were enabled to proceed to Bagdad, however, by joining a party of four Jews, who were travelling thither; and after remaining a couple of days in that city, they proceeded with a caravan of two thousand persons to Shermachan, a frontier town of Persia, where they halted about three weeks, in consequence of having heard that the road to Ispahan was infested by a numerous gang of banditti. During their stay at this place, the brethren were enabled to administer medical assistance to

many invalids, and one of their patients presented them with two beautiful asses for the prosecution of their journey, as a token of his gratitude for the recovery of his health. Such, indeed, was the fame resulting from their cures, that the governor, whose eyes had been put out by command of Nadir Shah, actually applied to them for the restoration of his sight; but they convinced him without difficulty that what he requested was beyond the power of man, and could only be effected by the immediate finger of God.

On the 21st of October our travellers resumed their journey, in company with a caravan of about six hundred persons, many of whom were well-mounted and furnished with arms and ammunition; but before the expiration of the third day, they were suddenly attacked by a tribe of robbers called Curdes, armed with sabres, clubs, and javelins. Their road, that day, was at first over a lofty eminence, and then through a valley at the foot of the hills. A party of the banditti to the number of fifty or sixty awaited the arrival of the caravan in the valley, and as soon as they thought proper to show themselves, a numerous band of their comrades came running from an adjacent hill towards the travellers. As their united numbers, however, did not exceed two hundred, and most of them were on foot, they might have been repulsed by the armed horsemen; but, after firing a few shots, they retreated at full gallop, leaving their unfortunate companions to shift for themselves. These were, of course, an easy prey to the robbers, who not only plundered them of their property, but treated them with the greatest cruelty, fracturing the skulls, cutting off the ears, and otherwise severely wounding several of them. Dr. Hocker was pierced in the back and stabbed in his right side by a javelin; he was also wounded in the chin and on the hinder part of his neck; and for some time lay senseless on the ground, whilst the marauders stripped him of his money, watch, clothes, boots, and stockings, leaving him nothing but his drawers; and from the spot where this occurred, he had to walk fifteen miles, through the burning heat of the sun, and over a stony road; so that his body was almost roasted, and his feet were completely covered with blisters. On his arrival at the next town he

found many of his fatigued and terrified fellow-travellers, and among the rest his friend and colleague Rueffer, who had been left completely naked by the banditti. Both he and Hocker now were furnished with a few articles of clothing by a Persian, who conducted them to his house, and gave them some bread and grapes for their supper; but, though they were truly thankful for this accommodation, and congratulated themselves on being once more under a friendly shelter, they were so severely bruised and blistered, that they could scarcely close their eyes during the night.

On the 1st of November, after travelling for some days on foot, they were again attacked by a gang of robbers, who stripped them of the few articles with which they had been recently supplied, leaving only a pair of drawers to Dr. Hocker and an old waistcoat to his companion. They had still a journey of nine days to accomplish, and the hardships which they suffered were so great, that nothing but the power of God and the consolations of their holy religion could have supported their spirits under them. Their only sustenance consisted of bread and water; the heat of the sun by day and the coldness of the night air affected their health; and, in respect of lodging, they considered themselves fortunate when they were permitted to repose their weary bodies in a stable. At length, however, they arrived at Ispahan, where the British resident received them into his house, and kindly supplied all their necessities.

On their explaining to this gentleman the object of their journey, he strongly dissuaded them from attempting to visit the Gaures at that time, as the whole country was in a state of distress and confusion, and all the roads in that district were infested with banditti. He also observed that though the Gaures were an inoffensive and industrious race of people, most of them had been either massacred or driven from their abodes; and that Kerman, their principal place of residence, had been twice ransacked and plundered, first by Nadir Shah, and afterwards by the Afghans. In consequence of these representations, the brethren remained about six months at Ispahan, anxiously hoping for the restoration of tranquillity; but on hearing from every quarter that

there was no likelihood of the existing impediments being removed, they resolved to return to Egypt.

In the month of June, 1748, the brethren left Ispahan; but they had not travelled far before the caravan was attacked and plundered by another gang of robbers. They were now, therefore, stripped, for the third time, of all their money and most of their clothes, and on their arrival at Bender Bushier they were ragged and involved in debt. The Dutch agent in this place, however, received them in the most hospitable manner, discharged their debts, and kindly forwarded them to Bassora. From hence they proceeded to Damietta, in Egypt, where Mr. Rueffer died, after a short illness, on the 26th of July, 1749, and was interred in the cemetery belonging to the Greeks. And in the month of February, 1750, his friend and companion Hocker returned to Europe, convinced of the impracticability, under existing circumstances, of establishing a mission among the Gaures.

EGYPT.

Notwithstanding the disappointment which he had experienced and the hardships which he had endured in Persia, Dr. Hocker, on his return from that country, volunteered his services to accomplish an object which had been for some time contemplated by the United Brethren; namely that of opening a friendly correspondence with the Christian church in Abyssinia. This offer being accepted, he left England in the spring of 1752, and proceeded to Grand Cairo, where he practised in his professional capacity, whilst all his leisure hours were devoted to the acquisition of the Arabic language, and to the collecting of such information as might eventually subserve the object of his mission. Here he introduced himself to the patriarch of the Copts, by whom the *Abuna* or metropolitan of Abyssinia is consecrated, and had several opportunities of conversing with him, relative to the church of the United Brethren, and the state of the Coptic and Abyssinian churches. He also presented a letter written by Count Zinzendorf to the patriarch, who returned an answer, of which the following is an extract:—

"In the name of the merciful and gracious God, in whom is salvation. From Mark, the servant of the servants of the Lord. The peace of our Lord God, and the Captain of our salvation, Jesus Christ, which he, in an upper room at Zion, poured forth upon the assembly of excellent disciples and apostles. May he pour out this peace upon the beloved, excellent, and experienced brother the venerable bishop, our father Aloysius, the liturgist of the Unity of the Brethren. This is to testify, beloved brother, that the blessed son and venerable deacon, Ireneus Hocker, has delivered unto us your letter, which was full of affectionate cordial love. We have read it, and it became unto us a taste of your love to all Christians. We, in like manner, pray God for you, and for all his people, that he may exalt the glory of all the Christians in the habitable world, through the nutrition of his life-giving cross."

In order to explain some parts of this letter, it may be necessary to inform the reader, that the patriarchs of the Copts, who are also styled patriarchs of Alexandria, Jerusalem, Abyssinia, and Nubia, are all called after the evangelist *Mark*, who is supposed to have founded the first Christian church at Alexandria, and the writer of this document was Mark the hundred and sixth. By *Aloysius* is intended Lewis, Count Zinzendorf; and *Ireneus* is used to express the name Frederic, or, in German, Friederich, which implies, *rich in peace.*

Encouraged by the kind treatment which he received from the patriarch, Dr. Hocker went, in the spring of 1754, to Constantinople, for the purpose of obtaining a firman, or pass, from the Grand Signior; as all the ports of the Red Sea, by which it was necessary to enter Abyssinia, were in the possession of the Turks, and Europeans were not permitted to sail from any of them without orders from government. The plague was, at this time, raging in the Turkish capital, yet our traveller succeeded in his application, and in addition to the firman, he procured a recommendatory letter from the British ambassador to the prime minister of Abyssinia, who had at one time been in the service of the English. With these documents, and some letters of introduction from other European ambassadors to the consuls of

their respective nations, Dr. Hocker returned to Egypt, with the design of commencing his voyage as soon as possible. The death of the Grand Signior, however, rendered the firman which had been obtained entirely useless, and, as Egypt soon afterwards became the theatre of violent political disturbances, our missionary considered it advisable to return to Europe.

But, though the prosecution of his favourite object was thus retarded, Hocker was by no means disposed to abandon it. On the contrary, he persuaded a student of divinity named George Pilder to quit the brethren's college in Saxony, and to return with him, in 1756, to Grand Cairo. Here they were informed that the King of Abyssinia was dead; that the crown had devolved on a child of only seven years old; and that all the Greeks had been under the necessity of quitting the country. The patriarch of the Copts, however, treated them with the most distinguished kindness, and, on one occasion, when he had invited them to attend what is called a love-feast of the clergy, at his house, he stated explicitly, that he considered the brethren as an ancient apostolical church, which had adhered to the pure doctrine of the apostles, without engaging in those controversies which arose in later times.

After remaining in Cairo till the autumn of 1758, Dr. Hocker and his companion, having procured from the patriarch a letter of recommendation to the Abuna of Abyssinia, crossed the country to Suez, and embarked on board a Turkish vessel on the Red Sea. After a tedious and dangerous voyage of eleven days, however, the ship struck on a rock near the island of Hassanee, and immediate destruction appeared to be inevitable. The sailors, indeed, effected their escape in a boat, but the missionaries were left on the wreck, which was almost entirely submerged beneath the water, and were compelled to remain in this alarming situation till, after a considerable lapse of time, they were taken on shore. And though they were now delivered from a watery grave, their condition was truly distressing during twenty days which they spent on the island; as they were not only tormented with hunger and thirst, and severely affected by the extreme difference in the temperature of the

air by day and by night, but they were in imminent peril of their lives, from the rapacious Arabs, and even from some of their fellow-travellers, who seemed to suspect that they had very considerable property with them. At length, however, they had the good fortune to reach the port of Jidda, on the coast of Arabia.

At this place they were introduced to two Turkish merchants, who informed them that the prime minister of Abyssinia was dangerously ill, and that the regent had commissioned them to bring a physician to his assistance. A most favourable opportunity, therefore, appeared to present itself to the brethren for obtaining the accomplishment of their wishes; but as they had unfortunately lost their medicine-chest when the vessel was wrecked near Hassanee, they considered it advisable to return to Cairo, in order to obtain a fresh supply of drugs. They availed themselves, however, of the kindness of the merchants so far as to transmit by them a letter to the Abuna of Abyssinia, together with a copy of the epistle addressed to him by Count Zinzendorf.

On arriving at Limbo, in their return to Egypt, the missionaries found some of the articles which had been lost when their vessel was wrecked, but the redeeming of them was attended with a heavy expense. They then proceeded to Cosseir, in Upper Egypt, where they were informed that the caravan had departed, and had been attacked and plundered by a gang of banditti. They, of course, recognised the hand of divine Providence in the delay which they had experienced; and they had, soon afterwards, an opportunity of travelling with a smaller caravan to a place called Guena, whence they returned in safety to Cairo. Here Mr. Pilder was seized with a dangerous illness, which induced him to return to Europe in 1759; and, about two years after, he was followed by his friend and companion, who had been a second time disappointed in his hope of penetrating into Abyssinia.

Unshaken in his views and resolutions by these repeated failures, Dr. Hocker returned once more to Egypt, in 1769, accompanied by another of the brethren named John Danke; but on their arrival they found that Ali Bey had thrown the country into a state of anarchy and distraction,

by his rebellion against the Porte, and his attempt to place himself on the throne of Egypt. Hocker, however, was received in the most hospitable manner by his former friends, and in particular by the clergy of the Greek and Coptic churches.

In the autumn of 1769, John Antes, one of the United Brethren, sailed from London, in order to join the missionaries in Egypt; and after a voyage of between six and seven weeks he arrived at Larnica, on the island of Cyprus. Here he was seized with a violent ague and fever; but on hearing that a vessel bound for Alexandria was lying at the port of Limasol, about fifteen leagues distant, he resolved to proceed thither, and actually rose from his bed, and packed up his luggage, during a paroxysm of the disorder. As his guide understood no language but Greek, the British consul procured a muleteer, to carry his baggage and provision, who could speak Italian. This gentleman, however, charged him to be on his guard, as neither of his attendants would shrink from embruing their hands in the blood of their own parents, if by the perpetration of such an act they were likely to obtain a considerable booty. Mr. Antes accordingly loaded a pair of pocket-pistols in the presence of the muleteer, and placed them in his belt, before he quitted Larnica. It was already the dusk of the evening, and our traveller had not proceeded more than a mile, when a heavy shower of rain came on, accompanied with vivid flashes of lightning and terrific peals of thunder. As he happened to have a bed-quilt in his saddle, he threw it over his head, to shield himself from the storm, and thus, almost blindfolded, followed his conductors through a desert tract of country for three or four hours. The muleteer, in the meantime, having unfortunately discovered a bottle of spirituous liquor among the provisions, applied it so frequently to his lips, that he soon became incapable of guiding his mule; and the animal, finding itself no longer under restraint, ran back with its burden to the place whence it came. The other guide immediately set off in pursuit of the fugitive, and Mr. Antes was consequently left alone; though, on account of the envelope around his head, he did not at first perceive that he was thus deserted.

At length, however, he discovered his solitary situation, and, dismounting, tied his mule by the bridle to some shrubs which grew near the road, and began to walk back, with the hope of finding one, at least, of his conductors. It was so extremely dark, however, that, except at the intervals when the lightning gleamed around him, he could see nothing even at the distance of a few feet: he therefore returned towards the spot where he had left his mule, but just as he reached it, the animal, by a sudden spring, snapped her bridle, and ran off in the direction for Limasol. Mr. Antes was now in a state of complete perplexity, not knowing how to act. After some time, however, his conductor returned, and though, in consequence of his ignorance of our traveller's language, he could give him no intelligence as to the muleteer or the luggage, he guided him safely through a deep and miry road, and had the good fortune to secure the runaway mule, which happened to be quietly feeding by the side of the path.

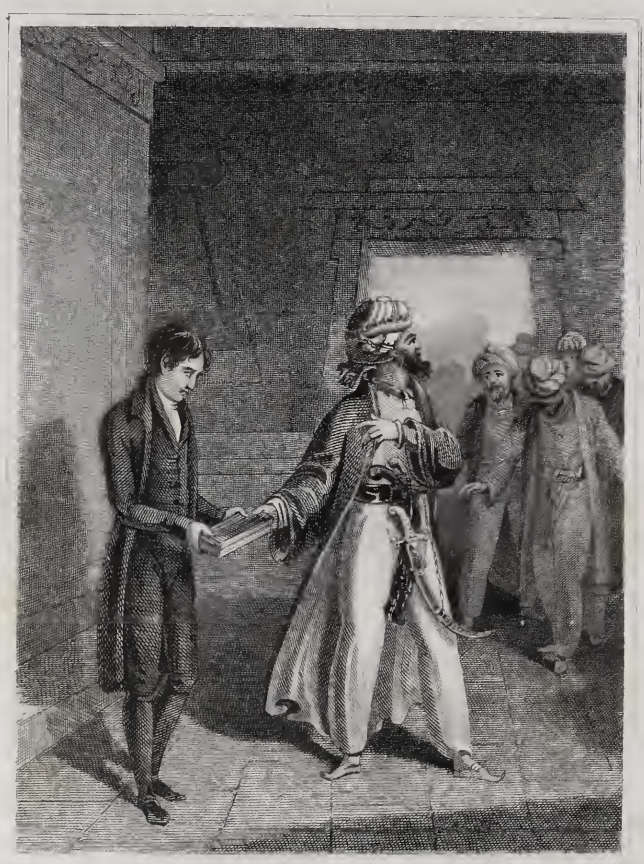
About midnight they reached a mud-built cottage, which, though merely a shed and open on one side, presented a welcome shelter from the rain, which still fell heavily and without intermission. After warming himself at the fire, and partaking of some refreshment, our missionary was furnished with a great coat, and conducted into a place where a clean sheet spread upon a large chest supplied the want of a bed. Truly thankful for such an accommodation, he laid himself down, and being completely exhausted with fatigue and anxiety he fell into a profound sleep, from which he was only awakened by his guide, about eight o'clock the next morning.

On resuming their journey the travellers found the weather extremely cold and uncomfortable, and, in consequence of the recent storm, the sea was still violently agitated; a circumstance which for them was very unfortunate, as part of their road ran along the sands, and the billows rolled so far over the shore, that, notwithstanding they were mounted on their mules, their legs were sometimes literally drenched with the sea water. Their situation now was truly pitiable, and Mr. Antes was almost overwhelmed with despair; particularly when, on getting clear

of the waves, he alighted, with the design of warming himself by walking, but was unable from exhaustion to proceed more than two or three hundred yards. With the assistance of his guide, however, he remounted his mule; and, by the kind providence of his heavenly Father, he arrived, about nine o'clock at night, at his place of destination; where he took up his abode with a Greek, who performed the duties of an English consul at Limasol. He had also the satisfaction, two days afterwards, of receiving his luggage, with the exception of a few trifling articles which had excited the cupidity of the muleteer.

After devoting a few days to repose and refreshment, Mr. Antes set sail for Egypt, but on his arrival at Alexandria, he found that the plague had just broken out in that city. He therefore proceeded without loss of time to Rosetta, from which place to Grand Cairo the voyage is generally performed in about four days. The wind, however, proving contrary, our unfortunate missionary was detained on board nearly three weeks in circumstances of the most trying and painful nature. The vesssel in which he embarked was so old and crazy, that the rain penetrated through the deck into the cabin, and even fell upon his bed, which he was under the necessity of suspending by a cord, in order to drain off the water; the provisions which had been laid in for the voyage were nearly consumed, and the bread had become mouldy; the sailors, convinced that all their calamities were indelibly written in the book of fate, refused to make the slightest exertion with a view to expedite their progress; and on their arriving before the harbour of Cairo, the vessel grounded on a sand-bank in the middle of the river. Mr. Andes, however, fortunately obtained a boat to take him on shore, and had, soon afterwards, the gratification of meeting with his brethren Hocker and Danke, whose kind attentions were well calculated to obliterate the recollection of his recent sufferings.

In the beginning of 1773, the celebrated traveller, Mr. Bruce, who had spent some time in Abyssinia, returned safely to Cairo, and thus afforded the missionaries an opportunity of obtaining correct intelligence respecting that country; and, in consequence of the information which they



A Turkish Captain restoring the Missionary his Bible and commanding his followers to treat him with respect.

LONDON.

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now obtained, they perceived clearly, that their long-cherished hope of establishing a mission in that part of the world must be abandoned. Mr. Bruce, indeed, assured them that the natives were so bigotted to the faith of their own church, and so inveterate against Europeans, that the moment a missionary were to open his lips on the subject of religion, he would fall a sacrifice to their resentment.

But though the views of the brethren on behalf of the Abyssinians were thus completely frustrated, they resolved, if possible, to promote the interests of Christianity among the Copts in Egypt, and with this design Mr. Danke sailed in the month of August, 1770, for Girge, in Upper Egypt; but he was precluded, at this time, from commencing his evangelic labours by the arrival of a party of Turkish soldiers, who fixed their quarters in the same inn where he lodged. By these men, however, he was treated with every mark of civility, and was not only permitted to take his meals with them, but even his expenses were defrayed by the express orders of their captain, whose friendship, on one occasion, proved of great importance. Mr. Danke being in the habit of perusing an Arabic translation of the book of Psalms and the New Testament, was, one day, accused of reading works inimical to the faith of the koran. The captain, on hearing this charge, sternly demanded to see the books; but after perusing them attentively for a considerable time, he returned them to our missionary with these words—"I find nothing here but the pure word of God; you may therefore read in these books without fear, either by day or night." And, turning to the persons by whom the accusation had been preferred, he added, "I feel a regard for this Christian; and whatever injury he may receive, I shall consider as done to myself."

In the latter end of September, Mr. Danke visited Behnesse, an ancient town on the western bank of the Nile; and both there and in the adjacent villages he endeavoured to illuminate the minds of the Copts, by affectionately pointing out the insufficiency of their fasts, alms, and superstitious ceremonies, as means of salvation; and by assuring them that the sufferings and death of the Redeemer must be considered as the only foundation of hope for lost and

ruined sinners. Some of them, as might have been expected, violently opposed such a serious attack upon their preconceived opinions; whilst others listened with attention to his arguments, and, in some instances, appeared pleased with the doctrines which he inculcated. The faithful herald of the cross was naturally led to hope, that the good seed of the gospel would not be scattered here in vain; but after some time he had reason to fear that those who professed to enter into his views, were in reality utter strangers to the truths which he delivered; and whilst he was bewailing the hardness of their hearts and the blindness of their understanding, he was called to exchange the disappointments of earth for the joys of heaven, on the 6th of October, 1772.

In 1774, Messrs. Roller and Wieniger, two of the United Brethren, arrived at Alexandria, and were cordially welcomed by Mr. Antes, who had proceeded thither to meet them. Here they were unavoidably detained for several weeks, and, during that time, they lodged in the same house with some English travellers, one of whom, a medical man, embraced every opportunity of displaying his wit and humour at the expense of religion and revelation. As this person had been formerly acquainted with Mr. Antes, he frequently visited the brethren, and appeared to watch them with the most anxious attention, though he never attempted to conceal his infidel principles. At length, as he was sitting one evening with Mr. Antes, he addressed him in language to the following effect:—"For some weeks past I have narrowly observed your conduct and that of your friends, and I perceive, that, though you will never join in the diversions or conversation of myself and my companions, you are perfectly free from that gloom and reserve which characterise many persons who call themselves religious, and that, on the contrary, you always appear happy and cheerful. It seems, in fact, as if there were something which enables you to withstand all temptations, and I must now request that you will have the kindness to explain what the secret is, and in what manner you became possessed of it."—Mr. Antes immediately replied, "Though I carefully abstained from intruding my senti-

ments upon you, whilst I had reason to suppose they would have been unfavourably received, yet as you have now proposed a serious question, I will readily answer it in the most frank and ingenuous manner. Permit me then to state, that I have, for some time, watched *you* with close attention, and my sincere commiseration has been excited by a conviction that you are labouring under the same disease with which I was afflicted at a former period of my life. I have listened to your objections against the Christian religion, and have heard your reasons for refusing to give credit to the Scriptures; yet you have told me nothing but what passed through my own mind in the days of my youth. I must add, however, that with all my specious reasoning, I could, at that time, obtain no rest for my soul; and I am fully persuaded this is the case with you." As he did not attempt to deny this fact, our missionary proceeded to state, that it was by faith in the Son of God that he had obtained tranquillity of mind, and that by strength derived from him, he was enabled to withstand and overcome the evil propensities of a corrupt nature. "I still feel," said he, "that in me dwelleth no good thing, yet whenever my natural depravity rises and struggles for an ascendancy, I apply to the same source where I first obtained succour, and am never suffered to apply in vain. This is the sole cause of that cheerfulness which you have remarked in me and my brethren; as no one has such abundant cause to be cheerful, as he who possesses the peace of God in his own soul." The sceptic listened attentively to this candid statement, and exclaimed with a heavy sigh, "I fear there is some truth in what you have said." He subsequently behaved to the missionaries with great respect and attention, and assured Mr. Antes, previously to their leaving Alexandria, that he would write to him. This promise, however, was never fulfilled, nor did Mr. Antes hear any more of him by whom it was made, till several years afterward, when an English gentleman informed him that he was thrown from his horse and killed in the vicinity of Naples.

Whilst the brethren remained in Egypt, that unfortunate country was almost constantly involved in anarchy

and confusion, and the beys, who alternately gained an ascendancy in their political struggles, exercised the most cruel oppressions on the inhabitants at large, and on European residents in particular. A striking illustration of this disgraceful fact will appear in the sufferings inflicted upon Mr. Antes, with the design of extorting money from him. As this faithful servant of God resided in a confined part of the town, and his employment was principally of a sedentary nature, he was under the necessity of taking frequent exercise in the open air, for the preservation of his health. He was, accordingly, in the habit of walking out every day into the fields, and in winter, when there was generally plenty of game, he sometimes took a fowling-piece with him, as the inhabitants of all classes are at perfect liberty to shoot, such exertion being too fatiguing for the indolent Turks. On these occasions, indeed, it was considered dangerous to meet the beys, or other persons in power, as they were known to be always ready, from their insatiable avarice, to extort money under some pretence or other; but as they were usually attended by a numerous retinue, and the country was level to a considerable distance, they were in general easily seen and avoided. In this manner Mr. Antes had fortunately eluded them for some years; but one day, in the month of November, 1779, whilst he was out shooting with the secretary to the Venetian consul, he and his friend were perceived by some mamelukes in the service of Osman Bey, who happened to be returning home behind some hillocks of rubbish which concealed them from the view of our missionary. Two of the mamelukes immediately advanced towards the Europeans, at full gallop, with drawn sabres; and, after stripping them of their fur coats, shawls, and every thing of value connected with their dress, they demanded one hundred zechins, equal to about thirty-five pounds sterling. Mr. Antes replied that they had not so much money about them, at the same time offering them his purse. As this, however, contained no more than about twenty-five shillings in small silver coins, they threw it from them disdainfully, exclaiming at the same time "Give us gold;" and ten of their comrades

coming up at this juncture, enforced the demand, swearing that unless he complied immediately, he should be carried before their master. Mr. Antes assured them that he had no gold with him, but stated his willingness to give them some, provided they would accompany him to his lodgings. One of them, who appeared the leader of the rest, told him to go home and fetch it, adding, "We shall detain your companion, and if you do not return speedily, his head shall be severed from his body." As the Venetian could not understand a single sentence of Arabic, and appeared to be already half dead with terror, our missionary could not bear the thought of leaving him at the mercy of such unfeeling barbarians; he therefore generously replied that he would remain with them, whilst his friend went for the money. Scarcely, however, had the unfortunate man proceeded a few yards, when the ruffians rushed upon him and stripped him of his few remaining clothes, so that he was compelled to flee into the city almost naked. The sun had now set, and as the mamelukes durst not remain at a distance from their master any longer, one of them rode up to the bey, and stated that they had seized a European from whom a considerable sum might be easily obtained. Orders were, of course, given to bring the prisoner forward, and Mr. Antes was immediately dragged to the spot where Osman was sitting, surrounded by his train of attendants. Our missionary addressed the tyrant with the usual salutation, "I place myself under your protection;" but, without deigning to give any answer, the bey darted a furious look at him, and demanded who he was, and what he was doing in the night? observing, at the same time, that he was most probably the thief who had committed certain depredations a few days since. Mr. Antes explained that he was returning into the city half an hour before sun-set, when he was seized by the mamelukes; and added, that notwithstanding they had detained him till it was dark, it was not yet the regular time for closing the gates. Notwithstanding this explanation, our missionary was ordered to be conveyed, as a prisoner, to a castle, situate in a sandy plain at some distance from the town. To this place he was literally dragged by a

rope made of the filaments of the date tree; and, on his arrival, he was thrown into a dungeon half under ground, where he remained for some time, with a heavy iron chain about his neck, fastened at one end to a piece of timber, and secured at the other by a large padlock. On his being, afterward, introduced into the presence of the bey, that tyrant commanded his attendants to throw him down and inflict the punishment of the bastinado. He was accordingly thrown on a small carpet, by the servants; who with a strong staff about two yards long, having a piece of an iron chain at each end, confined his legs above the ancles, and afterwards twisted the staff and chain together in such a manner as to turn up the soles of his feet. At this juncture, whilst the servants stood ready to strike, with a strap of about three feet in length, formed of the skin of the hippopotamus, and about the thickness of a man's finger, an officer approached our missionary and whispered in his ear, "Give the bey a thousand dollars and you will escape this punishment, and be restored to liberty." Mr. Antes, however, naturally concluded that in the event of his offering such a sum, he would be under the necessity of opening his strong box in the presence of an officer, and not only his own property, but some large sums which he had received for different merchants would become the prey of insatiable avarice. He therefore replied, "I have no money here," and resolved to submit to the most cruel treatment, or even death itself, rather than involve other persons in his misfortunes. The bastinado was then applied, by command of Osman; and, after a second intimation from the officer had proved in vain, the blows were so severe, that the pain which they inflicted was excruciating in the extreme, every stroke being like the application of a red-hot poker. At length when the bey found that no money could be obtained by this cruelty, he remanded the sufferer to his dungeon, where the ponderous chain was again passed round his neck. In about half an hour, however, he was once more brought before the bey, who on perceiving the prisoner enter his apartment, said to one of his officers, "Is this the man of whom you have been speaking?" The fellow having advanced towards our

missionary, and looked steadfastly in his face, as if to recognise his features, suddenly exclaimed, with uplifted hands and an air of the greatest astonishment, "By Allah, this is my friend, and one of the best men in Grand Cairo. O! how sorry I am that I was not here sooner to tell you so!" To this Osman replied, "Then I liberate him for your sake; take him away, and if he have lost anything, exert yourself to get it restored." Mr. Antes was naturally astonished at this circumstance, as the man who called himself his friend was, in fact, a total stranger; however, he soon discovered that the whole was a manœuvre to get rid of him decently, and to put some cash into the pocket of the officer. On leaving the bey he was carried to the house of his pretended deliverer, and the next day, after paying fees to the amount of about twenty pounds sterling, he was conveyed to his own chamber, where he remained confined to his bed about six weeks, before he could walk even with the aid of crutches. He felt thankful to God, however, that he had escaped with his life from a tyrant to whose capricious cruelty many others had been previously sacrificed; the bastinado having been repeated for two or three days successively to the number of one or two thousand strokes. This dreadful punishment had sometimes, indeed, been survived by persons of a peculiarly strong constitution; but, in most instances, blood had gushed from the mouth and nostrils of the sufferer, after the infliction of five or six hundred strokes, and death ensued shortly afterwards.

The missionaries not only followed the example of their deceased friend and brother Danke, in repeatedly visiting the Copts in the neighbourhood of Behnesse, but they even erected a small house in that place, for their occasional residence, and for the accommodation of those who seemed inclined to attend to their instructions. All their exertions, however, were attended with so little success, the idea of penetrating into Abyssinia was demonstrated to be so impracticable, and the political state of Egypt became so alarming, that the mission in this distracted country was, at length, relinquished, and in 1782 and 1783 the brethren returned to Europe.

NICOBAR ISLANDS.

A commercial establishment having been commenced by the Danes, about the year 1756, on the Nicobar Islands, in the bay of Bengal, a person of considerable rank in Copenhagen intimated to some of the United Brethren, that his Danish majesty was desirous of their sending out missionaries to that part of the world, in order to instruct the natives in the truths of Christianity. This proposal was cheerfully embraced; and though it was soon afterwards announced that the attempt to form a settlement on these islands had proved unfortunate, and that most of the colonists had sunk into an untimely grave, the brethren were by no means inclined to abandon a project so closely connected with the best interests of their fellow men. It was considered advisable, however, that they should have a settlement at Tranquebar, on the coast of Coromandel, in order to support the mission in the islands. Permission was accordingly obtained from the court of Denmark for that purpose, and a royal edict was issued, securing to the missionaries all the civil and religious privileges which had been solicited on their behalf.

Several of the brethren now volunteered their services in this new undertaking, and in the month of November, 1759, Messrs. Stahlman, Voelker, and Butler, with eleven other persons, sailed from Copenhagen. On their arrival at Tranquebar, they purchased a piece of ground about a mile distant from the town, and began to erect a large dwelling-house, with workshops, out-houses, &c. At this place, which they called the *Brethren's Garden*, they applied themselves diligently to the prosecution of their respective trades and to the cultivation of their land, and the different articles which they manufactured found a ready sale in Tranquebar and the adjacent settlements. No opportunity occurred, however, for the introduction of the gospel into the Nicobar Islands till the year 1768, when the Danish Asiatic Company formed a new commercial establishment on the island of Nancawery, and six of the brethren immediately removed thither. Several officers

of the Company subsequently arrived from Tranquebar, bringing with them a large quantity of merchandise, a retinue of black servants, and a small detachment of soldiers. To most of these, however, the climate soon proved fatal, and at the expiration of a year and a half, only two European soldiers, and four Malabar servants, remained out of the whole party. These were, of course, withdrawn by the company, and the project of establishing a factory on such an insalubrious spot was finally abandoned.

As the missionaries were now left alone, and all communication between them and their brethren at Tranquebar was suspended, it became necessary to charter a vessel for the purpose of supplying them with provisions and other articles from the coast of Coromandel. On this occasion an English gentleman named Holford, kindly assisted in fitting out a small ship, which sailed for Nancawery, and brought back the natural productions of that island. The sale of them, however, proved insufficient to cover the expense of the undertaking; and as it was often extremely difficult to gain the entrance to the Nicobar islands, the maintaining of an intercourse with them was attended with considerable trouble.

In the month of September, 1778, Messrs. Wangeman and Haensel sailed for Nancawery, but the former was summoned into eternity shortly after his arrival; and the latter was attacked, in less than a month, with what is called the seasoning-fever, and was so extremely ill that no hopes were entertained of his recovery. One day he arose from his bed in a state of complete delirium, and attempted to quit the house; and on being led back to his apartment, he fell into strong convulsions, and appeared to be dying. The brethren, therefore, with prayers and tears, commended his soul to their heavenly Father; and, after some time, judging from his appearance that he had given up the ghost, they laid him out, and retired to dig a grave for his interment: but, on their return from this melancholy task, Mr. Haensel recovered from his state of insensibility, and, to their unspeakable astonishment, inquired the cause of their tears. They then informed him of all that had transpired, and expressed their gratitude that

the preparations for his funeral had proved to be premature. A considerable time elapsed, however, before he recovered from this attack, and, in fact, his health was so seriously affected, that even after his removal to a more wholesome climate, he was the subject of intermittent fever, in a greater or less degree, at regular intervals, till the day of his death.

During their residence on the Nicobar islands, the brethren felt extremely anxious, by every means in their power, to diminish the expenses connected with the mission; and therefore, in addition to their agricultural labours, they devoted part of their time to the collecting of serpents, shells, and other natural curiosities, for which, at that time, there was a ready sale in different parts of Europe. Mr. Haensel, in particular, employed himself in this business, and acquired such skill in his favourite pursuit, that he could catch the most dangerous reptiles without any risk of personal injury; though the venomous nature of some of the serpents which he was in the habit of taking, is such, that a wound inflicted by their fangs, even after they are dead, is sometimes attended with fatal consequences. It appears, also, that on one occasion he was himself bitten by a small serpent called the split-snake, which is extremely slender, and capable of insinuating itself into the smallest hole or crevice. In speaking of his work-room at the Brethren's Garden, where he usually stuffed, or preserved in spirits these and other remarkable animals, Mr. Haensel observes, "There was a door in a dark part of my room, with a large clumsy lock upon it. One evening as I was attempting to open it, I suddenly felt a prick in my finger, and, at the same instant, a violent electrical shock, as if I had been split asunder. Not thinking of a serpent, I at first imagined that my Malabar boys had, in play, wound some wire about the handle, and that it was by this I was hurt. I therefore asked them sharply what they had done to the door? but they denied that they had meddled with it; and when I made a second attempt to open it, I was attacked still more violently, and perceived the blood trickling down my finger. I then returned into my room, and sucked the wound till I could

draw no more blood from it; after which I applied to it some spirits of turpentine, and tied it up with a bandage; but, being hurried that evening with other business, I took no further notice of it. In the night, however, it swelled and was extremely painful. In the morning, when I went into the work-room, I thought I perceived an unpleasant musky smell; and on approaching the door already mentioned, the stench was intolerable. I therefore asked the boys what nasty stuff they had brought into the room? but they denied that they knew any thing of the matter. Having procured a candle, I then discovered the cause of all the mischief. About six inches of the body of a young split-snake hung out of the key-hole, perfectly dead; and on taking off the lock, I found the creature twisted into it, and so much wounded by the turn of the bolt, from my attempt to open the door, that it had died in consequence. It had been entering the room through the key-hole, when I accidentally stopped its progress and was bitten by it; and, considering the deadly nature of this serpent's poison, I felt thankful to God, that, though ignorant of the cause of the wound, I applied proper remedies to it, in consequence of which my life was not endangered. I have been told that the bite of every serpent is accompanied, in a greater or less degree, by a sensation similar to an electrical shock. The name of split-snake, which is given to this animal, we considered as descriptive not so much of its appearance, as of the singular sensation occasioned by its bite."

It sometimes happened in his excursions and researches along the coast, that Mr. Haensel was overtaken by the night, when at a considerable distance from the abode of his brethren. In this case, however, he seems to have experienced but little inconvenience from the want of a bed, as he was in the habit of forming an excavation in the fine white sand which forms the greater part of the beach above high-water mark, and then lying down to rest, guarded by his faithful dog. And as the open part of the coast was never infested by crocodiles, kaymans, or wild beasts, he incurred no danger by his exposed situation, though his slumbers were sometimes interrupted by the perambulations of large quantities of crabs, or by the

barking of his vigilant guardian, when these wanderers did not keep at a sufficient distance.

With respect to religion, though the natives of the Nicobar islands are not professed idolators, they are in a state of the most deplorable blindness, and they have so little notion of the nature or attributes of a Supreme Being, that they have no word in their language which is particularly designed to express the name of God; the term *knallen*, which they use in speaking of him, merely signifying *above*, or *on high*, and being frequently applied to other objects. They acknowledge, indeed, that such a Being does exist, and is not inclined to injure them; but of his goodness they have no consistent ideas, and they seem to think it perfectly unnecessary to make any inquiries on the subject. But though they pay so little regard to the Deity, they believe that they are surrounded by a variety of devils, all of whom are extremely malignant, and disposed to injure them, though happily restrained on some occasions, by the superior abilities of the sorcerers. To these demons, therefore, they seem to direct all their religious ceremonies, and they consider even the creation of the world to have been effected by the *Eewee* or evil spirit, and to his influence they invariably ascribe whatever they do amiss.

In attempting to communicate the glad-tidings of salvation to these poor benighted creatures, the missionaries had to contend with difficulties of the most discouraging nature; as they were not only destitute of grammars, dictionaries, or elementary books of any description, which might have facilitated the attainment of the language, but the natives themselves are, in general, so extremely indolent, that even common conversation seems to fatigue them, and they are but seldom inclined to talk whilst they can contrive to make themselves understood by signs. And, in addition to this, both sexes are so fond of chewing betel, or the areca nut, that they are seldom seen without a large piece in their mouths, and this renders their speech so indistinct, that it is by no means easy to understand them. Notwithstanding all these obstacles, however, the brethren contrived to converse with some of the inhabitants, and endeavoured to explain to them in the best manner

they were able, the love of God to helpless sinners, and the way of salvation through the atonement of Christ. To these important truths they seemed to listen attentively, but had evidently no conception that they themselves were interested in them. When the missionaries stated, that they had come from a distant country for the express purpose of making them acquainted with the Creator and Redeemer of man, they laughed at the assertion, either considering it incredible, or deeming a visit for such a purpose very unnecessary. Sometimes, when they were induced to hold a little conversation on the subject, they said it was not likely that the sufferings of one individual could atone for the transgressions of others, and therefore if it were admitted that they were sinners, they could derive no benefit from all that was stated relative to a crucified Redeemer; but they asserted, at the same time, that they were naturally good, and never committed anything wrong. When the brethren observed, in reply, that it was but recently they had murdered certain persons, and abused and mutilated their dead bodies in the most wanton manner; and asked whether this were to be considered as a proof of their natural goodness?—they very coolly answered, "You speak of what you do not understand: those people were cannibals, and not fit to live."

Notwithstanding their opposition to the truths of the gospel, these islanders evinced the most friendly disposition towards the missionaries, and in some instances behaved with a degree of generosity which would have reflected honour upon a civilized people. The brethren were in the habit of purchasing various necessary articles from them, and paying them in tobacco at the current price. In some instances, however, the natives would apply for their usual portion of tobacco, though they had nothing to barter for it, and the missionaries never refused to supply them, until, in consequence of an unexpected delay of their vessel, their stock was completely exhausted. They then informed the chief, or captain of the village, that his people would not be expected to bring any more provisions for the present, as they had nothing to give in return. This message was duly communicated to the natives, yet they not only brought

in the usual supplies of meat, fruit, &c. but hung them up about the mission-house, and went away without waiting to hear anything about payment; and when the brethren called after them, and began to explain the circumstances in which they were placed, their purveyors generously answered, "Whilst you had plenty of tobacco, you were always willing to give us as much as you could spare; and now that you have none left, we will supply you with provisions till your stock is recruited." And this promise they faithfully performed.

In 1781, three of the brethren, Messrs. Fleckner, Raabs, and Heinrich sailed from Tranquebar for Nancawery; but as the captain could not succeed in making that island, he proceeded to Junceylon, where the vessel was seized by a French privateer, and the missionaries were detained about five months, as the Malay prince refused his permission for their departure. At the expiration of this time, however, they contrived to purchase a prow for seventy-five dollars, and, under cover of the night, they stole away, and proceeded to Nancawery; where they were cordially welcomed by their brethren, though their arrival, at this juncture, caused them to feel more severely the want of those supplies of which they had unfortunately been hitherto disappointed. They also cheerfully gave up the whole stock of their linen and sail-cloth, in order to supply new sails for the prow, and thus enabled two of their visitors to return to Tranquebar.

In the month of September, 1783, J. Staal set out from the Brethren's Garden, in order to visit the missionaries on the Nicobar islands, and to supply them with various necessaries. He accordingly embarked in a ship which had been sent to Tranquebar by the king of Queda, the captain engaging to set him on shore at Nancawery. In consequence of the state of the wind and the current, however, this engagement could not be fulfilled, and Staal had the mortification of being carried to Queda, where he was compelled, during a delay of three months, to sell part of the goods intended for his brethren, as he found it impossible to defend them from the rats. And though, after many fruitless attempts, he prevailed on a captain to take

him to Nancawery, they could not succeed in reaching the island, and he was under the painful necessity of returning to the coast of Coromandel, without having accomplished any part of his original design.

The missionaries on the Nicobar islands, in the mean time, were most painfully and distressingly circumstanced. Completely separated from their brethren, destitute of intelligence from their friends, surrounded by savages, and compelled, by the exhaustion of their provisions, to eat rice which was hardly fit for the consumption of animals, they were literally destitute of all the comforts of life. The climate, as has been already hinted, was very insalubrious; the house occupied by the missionaries was so extremely damp, that their beds and mattresses rotted beneath them; their clothes were old and ragged; and, their boots and shoes being completely worn out, they were under the necessity of going barefooted. Under all these circumstances it is not surprising that they were so ill and emaciated, as to resemble skeletons covered with a pale skin, and that they were frequently confined to their wretched abode.

In compliance with the wishes of his Danish majesty, the governor of Tranquebar dispatched a vessel, in the month of August 1784, to the Nicobar islands, to supply the necessities of the missionaries, and to enable them to maintain the post which they had hitherto occupied. And notwithstanding the extreme difficulty which had formerly been experienced in attempting to land at Nancawery, the captain, in this instance, made the island with the greatest facility, and proved equally fortunate in two other voyages which he made to the same place within a short period of time. This circumstance naturally enlivened the spirits of the brethren, who resolved to apply themselves with renewed vigour to their important labours; and, having removed a wooden house of two stories, which had been left by some European settlers in the adjacent island of Sambrecio, they began to hope that their health would be materially improved by their residing in the upper story, and thus avoiding those unwholesome damps by which they had been so long and so seriously affected. Notwithstanding

the improvement in their external circumstances, however, there seemed no probability of inducing the natives to attend to the truths of the gospel. It was, therefore, deemed advisable to abandon the mission; and in the month of September, 1787, Mr. Haensel, who had now returned to the settlement in Tranquebar, was requested to fetch away the only missionary remaining on the island, and to deliver up the mission-house and premises to a small party of military by whom he was accompanied. His feelings on this occasion were poignant in the extreme, particularly when visiting the burial ground, where eleven of his beloved brethren had found an untimely grave, whilst thirteen others had died, after their return to Tranquebar, of diseases contracted in this unfortunate island. The natives were also deeply affected when he came to pronounce a final adieu, and with many tears they begged that he or his friends would once more return and take up their abode among them.

On the continent of India, the mission, though not attended with such painful circumstances as on the Nicobar islands, was almost equally discouraging; for though the brethren at Tranquebar preached regularly both in the Malabar and Portuguese languages, but few persons attended on the means of grace, and they had no satisfactory evidence that their labours were productive of any permanent benefit. At the request of the Danish Asiatic Society, some of the brethren removed to Serampore and Calcutta, and took up their abode in those places, with the anxious hope of leading some of the Hindoos from their wretched superstitions to the knowledge and worship of the true God. Here, however, they were doomed to experience fresh disappointments; and as the maintenance of the settlement on the coast of Coromandel was attended with a considerable expense, without the slightest appearance of advantage to the neighbouring heathen, the brethren were gradually recalled to Europe; and in 1803 the last two, who had been left to dispose of the houses, land, &c. bade adieu to a country in which they had afforded the most abundant proofs of piety, zeal, and devotedness to the Lord of missions, though for reasons only

to be comprehended by his unlimited wisdom, they were not permitted to see the accomplishment of their ardent desires in the illumination and conversion of a people literally "dead in trespasses and sins."

ISLAND OF TOBAGO.

A gentleman of considerable property and influence in Tobago, having expressed an earnest wish that a mission might be commenced among the negroes on that island, Mr. Montgomery, one of the brethren in Barbadoes, went thither in the month of August, 1789, in order to ascertain whether such a measure were likely to be attended with success. On his arrival he was received with every demonstration of respect and hospitality, and several of the planters avowed their intention of giving him their decided patronage and support. He therefore readily acceded to their pressing solicitations, and after going to Barbadoes, in order to settle his affairs, he returned, in 1790, with his wife, and took up his abode among them.

For some time the slaves flocked in considerable numbers to hear his sermons; but as this was the result of a desire to please their masters, rather than of any anxiety to profit from the truths of the gospel, they gradually declined in their attendance, and finally absented themselves from the preaching altogether. In addition to this discouraging circumstance, Mrs. Montgomery was, in a short time, summoned into the unseen world, and her mourning husband was, soon afterwards, attacked with a disease which compelled him to return to Barbadoes, where he closed both his labours and his life.

The mission which was thus unavoidably suspended, so soon after its commencement by this estimable servant of God, was renewed by one of the brethren named Schirmer, who, together with his wife, arrived in Tobago on the 23d of January, 1799, and met with a most encouraging reception from several of the proprietors of the estates. The slaves also now appeared to be desirous of receiving religious instruction, and the general aspect of affairs soon became so promising, that it was deemed expedient to

strengthen the mission by a reinforcement of labourers. Accordingly, the Rev. John Church, of Bath, quitted his beloved flock in that city, and sailed with his wife for Tobago in 1800; Mr. Schirmer having, in the mean time, removed from his first habitation to a more eligible spot, where, in addition to a comfortable house for the missionaries, a building was fitted up for a chapel.

Every thing now appeared favourable to the great cause in which the brethren had cheerfully embarked. Their labours were patronised by the colonial government; most of the planters and proprietors were desirous that their negroes might be instructed in the Christian religion; and the missionaries were not only numerously attended whenever they dispensed the word of life, but, in the course of about twelve months, no less than twenty of their sable auditors were admitted into the church by the rite of baptism. After some time, however, the slaves became more remiss in their attendance, and even among those who had been baptized, there were several who appeared to have contented themselves with the adoption of a new religion in form, whilst they remained utterly unacquainted with that renewal of the heart which our blessed Lord hath declared to be indispensable to the attainment of eternal life.

In 1801, the negroes on several of the plantations concerted a plan for murdering all the white inhabitants of Tobago, together with all the mulattos and free negroes, who might not be inclined to make common cause with them. The appointed signal for the commencement of this horrid massacre was the firing of the gun on Christmas-eve; but, by the kind intervention of Divine Providence, the whole conspiracy was discovered, and, by the prompt and energetic measures of the government, it was happily prevented from being carried into execution. It was peculiarly gratifying to the brethren, on this occasion, to find, after the strictest investigation, that none of the negroes under their care were implicated in this sanguinary plot.

A serious fit of illness which attacked Mr. Church, and into which he relapsed after a partial recovery, compelled that gentleman to return to England in 1803, and the sub-

sequent demise of several of the planters who had been the warmest friends of the gospel in Tobago, together with other unfavourable circumstances, occasioned the suspension of the mission, after the brethren had baptized between fifty and sixty of the negroes, during their residence on the island.

But though awhile these scenes be left,
Of missionary aid bereft,
Emanuel's sacred cause
In other places triumphs still;
And there the heathen learn his will,
And love his righteous laws.

To Greenland's bleak and barren shore
That Sun which Christians all adore,
(The Sun of Righteousness,)
A flood of heav'nly glory brings,
And comes, with healing in his wings,
A wretched race to bless.

West Indian islands, too, display
The dawning of the latter day,
Transporting to behold!
For there the sheep of Jesus feed,
And there the precious gospel seed
Brings forth a hundred fold.

America, both south and north,
Begin to put their blossoms forth,
Though oft by tempests shaken;
And fruits of joy shall yet appear,
For, though her trials prove severe,
The church is not forsaken.

In Labrador a sinful race,
Converted by victorious grace,
The Saviour's love record;
And Southern Africa we see
Chang'd from a wilderness, to be
"The garden of the Lord."

In Asiatic Russia, too,
Poor Calmucs have been call'd to view
The Lamb, for sinners slain;
And though great obstacles arise,
We trust that "God, the only wise,"
Will "make rough places plain."

In reluctantly taking his leave of the United Brethren, whose labours, sufferings, zeal, and successes have immortalized their names, and merited the admiration of "*all* who love our Lord Jesus Christ in sincerity," the editor cannot deny himself the gratification of publicly acknowledging the important assistance which he has received from documents furnished by the Rev. C. I. Latrobe, the excellent secretary of the missions of the Unitas Fratrum in England; whose distinguished kindness and urbanity will not easily be obliterated from a grateful memory.

By permission of this gentleman the following tabular statement is subjoined; which will present the reader with a comprehensive view of the various stations now occupied by the brethren among the heathen, together with the period when each mission was commenced, and the number of labourers now employed, comprising the wives of the missionaries, who take an important share in the spiritual concerns of the female converts.

SETTLEMENTS OF THE UNITED BRETHREN AMONG THE HEATHEN.

January 1, 1823.

Begun

In 1732. In the Danish **WEST INDIA ISLANDS.**

(Among the Negro Slaves.)

In St. Thomas.—New Herrnhut.
Nisky.

In St. Croix.—Friedensberg.
Friedensthal.
Friedensfeld.

In St. Jan.—Bethany.
Emmaus.

(Thirty-six Missionaries.)

In 1733. In GREENLAND.—New Herrnhut.
Lichtenfels.
Lichtenau.

(Eighteen Missionaries.)

In 1734. In NORTH AMERICA.

(Among the Native Indians.)

New Fairfield, in Upper Canada
Spring-Place, in the Cherokee country.
Oochgelogy, in ditto.

(Seven Missionaries.)

In 1738. In SOUTH AMERICA.

(Among the Negro Slaves.)

At Paramaribo.

(Eleven Missionaries.)

In 1736. In SOUTH AFRICA.

renewed in *(Among the Hottentots.)*

1792. Gnadenthal, (Baviaanskloof.)
Groenekloof.

1818. Enon, on the Witte Revier, in Uitenhage district.

(Thirty-six Missionaries.)

Begun	
In 1754.	In JAMAICA.
	New Eden, in St. Elizabeth's Parish.
	Carmel, ditto.
	Irvine, near Montego-bay.
	(Eight Missionaries.)
In 1756,	In ANTIGUA.—St. John's.
	Gracehill.
	Grace-Bay.
1817.	Newfield.
1822.	Cedar-hall.
	Mountjoy.
	(Eighteen Missionaries.)
In 1764	On the COAST of LABRADOR.
	(Among the Esquimaux Indians.)
	Nain.
	Okkak.
	Hopedale.
	(Twenty-five Missionaries.)
In 1765.	In BARBADOES.
	Sharon, near Bridgetown.
	(Four Missionaries.)
In 1765.	In RUSSIAN ASIA.
renewed in	*(Among the Turgutschen Horde of Calmucs.)*
1815.	Sarepta.
	(Three Missionaries).
1775.	In St. KITT'S.—Basseterre.
	Bethesda.
	(Seven Missionaries.)

*** Thirty-three Settlements; in the service of which 173 persons were employed, at the beginning of the year 1823.

THE

HISTORY AND ORIGIN

OF THE

MISSIONARY SOCIETIES.

PART II.

HISTORY OF THE BAPTIST MISSIONARY SOCIETY.

CHAPTER I.

Formation of the Society, and sending out of its first Missionaries.

"The friends of truth assembled stand,
A chosen, consecrated band;
The standard of the cross display,
And cry aloud, 'Behold the way!'

"'Behold the way!' ye heralds cry,
Spare not, but lift your voices high;
Convey the sound from shore to shore,
And bid the captives sigh no more."

It is worthy of remark, that whenever the great Head of the Church has been about to accomplish some peculiar purpose of mercy towards mankind, he has invariably poured out a spirit of prayer and supplication upon his faithful people; who, like the disciples on the day of Pentecost, have, "with one accord," presented their petitions before the footstool of the throne of grace, and pleaded the promises on which their divine and exalted Master had previously encouraged them to trust. This was literally the fact, in respect to the ministers and churches of that denomination, whose ardent zeal for the glory of a crucified Saviour, and whose patient and unremitting attempts to

convert the slaves of sin and superstition from the error of their ways, are to be narrated in the following pages.

In the year 1784, at a Baptist association held at Nottingham, it was determined that one hour in the first Monday evening of every month should be devoted to solemn and special intercession for the revival of genuine religion, and the extension of the Redeemer's kingdom throughout the earth; and, about three years afterwards, the providence of God brought forward an individual to assist in this holy cause, who was destined, in after times, to render the most important and invaluable services both to the Christian and the Pagan world. This was the Rev. William Carey, of Moulton, in Northamptonshire, and afterwards of Leicester; whose mind, from his first entrance on the work of the ministry, appears to have been deeply imbued with commiseration for the state of the heathen, and who, from the geographical knowledge which he had obtained, and the peculiar facility which he possessed in respect to the attainment of languages, seemed designed by the all-wise God for some undertaking of more than ordinary interest.

In the spring of 1791, at a meeting of ministers held at Clipstone, in Northamptonshire, the Rev. Messrs. Sutcliff and Fuller delivered two discourses which were admirably adapted to fan even the latent sparks of missionary zeal into a holy flame; and Mr. Carey, whose soul was always alive to this important object, earnestly pressed his brethren, after the conclusion of the services, to adopt some resolution with a view to the formation of a society for the evangelization of the heathen. In this attempt he did not succeed, but as he was known to have a manuscript in his possession, entitled, "An Inquiry into the Obligations of Christians to use means for the Conversion of the Heathen," he was requested to revise and publish it, that it might be laid before the religious public.

The next annual association was held at Nottingham, and as Mr. Carey was, on that occasion, appointed to preach before his brethren, it was natural to suppose that he would bring forward the subject which lay nearest to his heart, and that his remarks and exhortations would be

productive of the happiest effects. This anticipation, so reasonable in itself, was abundantly verified. The preacher selected for his subject that beautiful passage in the fifty-fourth chapter of Isaiah, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." And, after stating in his introduction that the church was here addressed as a desolate widow, residing in a small cottage;—that the command to enlarge her tent clearly intimated an increase of her family; and that, to account for this unexpected change, she was reminded that "her Maker was her husband," who should be "called the God of the whole earth;" he took up the passage as affording legitimate ground for two important exhortations, viz. "*Expect great things from God*,—and *Attempt great things for God*." The truths advanced in this sermon appear to have been attended with a peculiar unction of the Holy Spirit; and, in the course of the day, it was resolved that a plan should be prepared against the next meeting of ministers at Kettering, for forming a society with a view to the propagation of the gospel among the heathen. Mr. Carey also kindly promised that whatever profits might arise from his new publication on the subject, should be applied to the use of the projected society.

"In agreeing upon a plan," says the writer of a Brief Narrative of the Baptist Mission in India, "we had no difficulties to encounter from diversity of opinion; for in every thing of importance there was a happy unanimity. We conversed on all subjects, without debating on any. The general principles on which the society was formed, were, in respect of civil government, to yield a cordial and unreserved obedience in every thing consistent with our duty to God; and, in respect of Christians of other denominations, to cherish a catholic spirit towards them, and engage in a ready co-operation with them in every thing which did not require a sacrifice of religious principle. Considering the present divided state of Christendom, however, it appeared to us, that each denomination, by exerting itself

separately, would be most likely to answer the great ends of a mission. Hence the name by which we, at first, chose to designate ourselves was, 'The Particular (or Calvinistic) Baptist Society, for Propagating the Gospel among the Heathen.' But so far were we from having in view the exclusive promotion of our own peculiar principles as Baptists, that we were determined, from the beginning, if no opportunity appeared for sending out missionaries of our own, that we would assist other societies already in being, among the Presbyterians and the Moravians.

"Some of the greatest difficulties which we had to encounter were the following. We were inexperienced in the work,—we knew of no opening for a mission in any one part of the world more than another;—we had no funds to meet the expense that must attend an undertaking of the kind;—our situation in an inland part of the country was inconvenient for foreign correspondence;—the persons who would have the management would live at such a distance from each other as to render frequent consultation impracticable;—and, finally, in forming a society, there would be danger of its falling under irreligious influence. From these and other considerations, those who were expected to engage in the work, entered upon it with much fear and trembling."

On the 2nd of October, 1792, the ministers met at Kettering, and, after the public services of the day were ended, retired for prayer. They then solemnly pledged themselves to God, and to each other, to make a trial for introducing the gospel amongst the heathen. "And though," as the writer we have just quoted observes, "they were not insensible to their want of experience, they hoped that He whose cause it was would endue them with wisdom, as occasion might require, and vouchsafe to guide them with his eye."—As to funds, they opened a subscription at the time, and though the contributions then received scarcely exceeded thirteen pounds, that sum was considered sufficient for present purposes: and they had no intention of appealing to the public, till a more specific object could be proposed to their consideration. In respect of foreign correspondence, they hoped to find friends at the different

sea-ports, who would be willing to assist them; and, as to the difficulty of a number of persons acting in concert, though residing in different parts of the kingdom, they felt themselves obliged to encounter it as well as they could, and to supply the want of personal intercourse by writing. On this account, however, they found it would be impracticable to nominate a large acting committee; or, that the members of it should go out at certain periods, and others be chosen in their stead.—Finally: with respect to preserving the Society from irreligious influence, though every person who should subscribe ten pounds at once, or half a guinea annually, was considered a member; yet as the Committee, to whom the management was entrusted, consisted either of ministers, or respectable characters in the different churches, who would act without any pecuniary reward, and whose places, as they should die, would be filled up, at a general meeting, by others of like character, it was thought as great a preservative as human means could suggest." The Rev. Messrs. Ryland, Hogg, Carey, Sutcliff, and Fuller, were chosen to form the first committee, and Messrs. Hogg and Fuller were requested to act as the treasurer and secretary of the infant society.

In the month of November, the committee were informed that Mr. John Thomas, who had been several years in Bengal, preaching the gospel to the natives, was then in the metropolis, endeavouring to establish a fund for the support of a mission in that benighted country, and that he was desirous of procuring some pious and zealous person as a coadjutor in his important work. This was considered as an opening in Divine Providence, and it was resolved that inquiries should be set on foot, in respect to his character, principles, abilities, and success; in order, that if satisfactory answers were obtained, he might be solicited to go out under the patronage of the Baptist Society.

From a statement which Mr. Thomas transmitted to the committee, it appeared that he had first sailed to Bengal in the year 1783, as surgeon of the Oxford East Indiaman, and that, shortly after his arrival, he felt anxious to devise some plan for the promulgation of the gospel in that part of the world; but his attempts proved unsuccess-

ful at that time, and having returned with the vessel to England, he was baptized in London in 1785. He now began to exhort in private societies, and to preach occasionally both in town and country. By the advice of a friend, however, he sailed a second time for Bengal in 1786, and on reaching Calcutta he had the happiness of meeting with a few serious persons, with whom he held meetings for prayer, and, after some time, he preached to them every Lord's-day in the evening. One of these Christian friends, a gentleman who has since filled one of the most honourable offices in the service of the East India Company, expressed a wish that Mr. Thomas should remain in the country, apply himself to the study of the language, and endeavour to communicate the glad tidings of salvation to the natives. This proposal, however, was by no means agreeable; for, notwithstanding the ardent desire which the surgeon felt for the evangelization of the Hindoos, he had no idea of engaging personally in that work: he was also averse to the climate, and dreaded the idea of a protracted separation from his family; and in addition to these objections, he considered, as he had the charge, in his professional character, of a ship's company, it would be impossible to obtain the captain's permission for him to remain in India, or to find another surgeon to supply his place. "Yet," he observes, "though I could not accede to the proposal, it would often recur to my mind, and after a few weeks, I became greatly concerned about the condition of those multitudes of pagans who were perishing in utter darkness, and was inflamed with fervent desires to go and declare the glory of Christ among them. After much prayer and many tears, therefore, I gave myself up to this work, and the Lord removed difficulties out of the way, confirming the mission and comforting me by adding two seals (both Europeans) to my first labours, who continue my hope and joy, and I trust will be my crown at the day of Christ's appearing.

"I trust, also," continues Mr. Thomas, "that the door of faith has been opened to the natives, by the conversion of two or more Hindoos, and by other striking effects, which, though short of real conversion, may, in the Lord's

own time, prove a great blessing to many. One of these converts, named *Boshoo*, is about thirty-five years of age, possessed of more than an ordinary capacity, and well educated in the Persian language. He was recommended to me by an eminent Persian scholar, and I employed him in the office of my *moonshee*, or teacher, all the time I remained in Bengal. It was he who chiefly laboured with me in translating the gospels of Matthew and Mark, the epistle of James, &c. and he often disputes with and confounds the bramins, both learned and unlearned, though he is not a bramin himself, but of the writer cast or tribe. This man has a considerable degree of knowledge and gifts, and I hope they will one day shine forth to the good of many.

"Of *Mohun Chund*, a bramin of some repute, I once hoped well, though his heart failed him at last; and even *now*, I cannot say that I have given up all hopes of him. This man resides at Boolahant, about six miles from Malda, and has a vast number of disciples, who prostrate themselves at his feet wherever they meet him. When he came to hear me, he was easily to be distinguished in the crowd, by his fixed attention; and, one day, after I had been discoursing on the subject of prayer, he very gravely asked me, 'When a man prays to God, how many days must elapse before he receives an answer?' I then repeated the account of the woman of Canaan, and other cases, and he continued to attend and converse on sacred subjects, till, at length, he seemed to be convinced that he was a great sinner, that there was no refuge for him in the Hindoo shasters, and that the gospel alone was of God, discovering the way of salvation. He now came frequently to see me, and was considered by his countrymen as a convert to Christianity; as he laid aside his former religious ceremonies, and absolutely forbade that superstitious homage which had been previously paid to him by the people. He also talked publicly, in the most persuasive manner, to other bramins in favour of the scriptures.

"On the 28th of June, 1790, Mohun Chund had been to pay me a visit, and on returning to his own house, he found there the bramin *Parboter*, who was a man of title

and elevated rank. He was also a very strict observer of the Hindoo laws and customs, and was, in fact, a devotee, unequalled in all the neighbourhood for zeal and accuracy. This man, having heard of our new shaster, the Bible, was not a little displeased; and when he understood that Mohun Chund had been to see me, he desired him to go and wash his clothes; as, having been in the company of an Englishman, he must be necessarily defiled, and liable to defile others. He also observed, in order to enforce obedience to his request, that I was *unclean*, if not *filthy*. The other bramin replied, that filthy persons committed filthy actions; but he could never say so of the Englishman whom he had been to visit, and therefore he should not wash his clothes. Parbotee, however, continued to insist upon it, and, finding that his injunctions were not obeyed, he proceeded to do a thing which may appear trivial to Europeans, but is a very formidable action in the estimation of the Hindoos.

"The natives of India are much addicted to smoking, and their tobacco is made up into a sort of paste, with spices, &c. This paste they place on one side of a copper-plate, and coals of fire on the other side. The tobacco being lighted, they then put it on the upper extremity of a tube, while the lower end runs down into a shell or other vessel, containing cold water, and sometimes rose-water, which is very common there. The smoke is agreeably drawn through the cooling water, by means of another flexible tube, which is the pipe, and is generally about twelve feet long. Now, when bramins, or others of equal cast meet together, it is a constant mark of friendship and good understanding for the master of the house to offer this *hookah*, or pipe, to his visitor, and it is passed on from one to the other. But when the bramin of whom I am speaking gave the hookah to Parbotee, *he emptied the water out of it;*—an action which is a kind of formal disgrace among the Hindoos, and proves a forerunner to the *loss of cast*, which is considered worse than death.

"Such a proceeding before witnesses, could not escape particular notice, nor fail of drawing the attention of many, to the great dishonour of Mohun Chund. He therefore left the company, and went and poured out his complaint

to God in prayer; and, as the day was far gone, he returned no more, but retired with his family to rest.

"About two o'clock in the morning, he was called up by Parbotee with vehement cries, and, on opening the door, he found him in great agitation, earnestly desiring to hear *the gospel:* and entreating that Mohun Chund would go and pray for him. The latter replied as well as he could, and took his visitor to the house of Boshoo the moonshee, where they spent their time till day-light, in reading, praying, and singing. But matters were not yet explained. Parbotee did not go to his usual ceremonies, but returned to the moonshee's house, in great trouble of mind, about noon, making his former requests; and in answer to repeated inquiries, he related a very remarkable dream, which bore a near resemblance to the history of Paul's conversion, and in which he seemed to have received divine admonition and instruction.

"The effects of this dream were visible on the body and mind of Parbotee for several days; and, as I found it very difficult to administer any consolation to him, I was afraid the consequences might soon prove fatal. He continued daily, however, to hear the gospel, and began to join the rest in singing and praying; confessing to all his former folly, and professing to believe that the Bible was the only word of God, and Jesus Christ the only Saviour of sinners. When I left Bengal, he continued to walk in an orderly becoming manner, and gave me and others great satisfaction."

Encouraged by these cheering statements, and satisfactorily convinced that "a great door and effectual" was now opened for introducing the gospel of salvation to the inhabitants of the East Indies, the committee invited Mr. Thomas to return to Bengal under their patronage; and, on their soliciting the Rev. W. Carey to go out as his colleague, that devoted servant of God acceded without hesitation to their request. The church at Leicester also, though sensibly affected by the prospect of losing so faithful and beloved a pastor, appeared willing to sacrifice their own feelings and interests to the great cause of evangelizing the heathen; and though Mr. Carey's heart was deeply

wounded by the supposed necessity of leaving his family behind him for a season, the Supreme Disposer of all events interposed most unexpectedly to remove this cause of affliction, and the objects of his tender solicitude consented to accompany him to the scene of his intended labours.

The next object was to calculate the probable expense of sending out the missionaries, and of obtaining the means of defraying it. The expense was estimated at five hundred pounds, and it was necessary that this sum should be raised within three or four months. An appeal was, therefore, made to the religious public, and letters were addressed to the most active ministers of the Baptist denomination throughout the kingdom, requesting their assistance; and the following extract from an "Address of the Ministers and Messengers of the Northampton Association to the associated churches," will convince the reader that these measures were not adopted in vain.

"With gratitude to the God of all grace, and to our dear brethren in various parts of the kingdom, we acknowledge that he has stirred up their hearts to concur with our design, and to send us generous aid from the distant extremities of the land. You know, already, how early and how liberally we received encouragement from Birmingham, where a corresponding society was immediately established in aid of the mission; and, by the instrumentality of our active friends, we soon derived further assistance from several churches in Warwickshire, Shropshire, and other adjacent counties. From Yorkshire and its borders, where our brethren had chosen the subject of *christian zeal* for their last year's letter, we soon received a noble evidence that they had not been meditating on a topic which they did not feel. The establishment of a society there, which sent us £200. in proof of their fraternity, caused our hearts to rejoice in that union which flows from the love of Christ. From many of our sister churches, both in the neighbourhood of this association, and in more remote parts of the island, we have received substantial succour; in some instances unsolicited, and in many beyond our expectations. From Newcastle and Plymouth-Dock, Cam-

bridge and Luton, Devizes, Bath, and Frome; from several places in Hampshire, Suffolk, Essex, and Kent, have kind and considerable donations been transmitted. Bristol and the great metropolis of our land have, also, lent assistance in this good work, with a generosity for which the inhabitants of those cities have long been renowned; and which the sad shocks given to commerce and public credit, before their benefactions were solicited, could not suppress.

"Nor have our encouragements been received merely from our own denomination. Though this society honestly acknowledged that its founders were of the particular baptist persuasion, we are sure it was not the interest of a *party* they wished to promote, but the glory of our divine Lord, and the salvation of immortal souls. Hence it was proposed, at first, if no opening were soon found for a baptist mission, to have requested the Presbyterian and the Moravian brethren, who had been already employed in labouring among the heathen, to accept some assistance from our subscriptions; as, by the divine permission, we were determined to do something toward propagating the gospel in pagan lands. The providence of God pointing out so speedily a sphere of action sufficient to require all our exertions, prevented this testimony of *our* brotherly love for the present; but He who knew our hearts in the request, has inclined our brethren to shew *us* favour. Our pædobaptist brethren have not looked upon us with a jealous eye; evangelical *episcopalians*, as well as different classes of *dissenters*, notwithstanding their difference of judgment and practice respecting one of the institutions of the New Testament, have befriended our design; and some friends belonging to the people called *quakers*, who suppose the ordinance from which we are denominated has ceased, have sent in unsolicited aid. One of the ministers of the *Unitas Fratrum* sent us pecuniary assistance; and another, in a most friendly letter, expressed his earnest wishes for our success, and, with great candour and piety, answered some of our printed inquiries respecting the needful qualifications of missionaries, and the advice proper to be given them."

On the 20th of March, 1793, the missionaries were so-

lemnly designated for their important work, in a meeting held at Leicester; and on the 13th of June, they set sail, on board the Princessa Maria, a Danish East Indiaman. The captain treated them with the utmost attention and politeness, and ordered his own cabin to be divided into two for their accommodation. The wind and weather proving favourable, they crossed the line on the 21st of July, and on the 20th of the ensuing month they came within sight of the Cape of Good Hope; but on the night of the 25th an accident occurred, which threatened to be productive of the most disastrous consequences. From Cape des Aquilas, the southernmost part of Africa, a bank extends into the sea for about eighty leagues, and when the current which runs upon this bank happens to meet the wind, the waves are agitated in a tremendous manner. "We were in latitude 38 degrees south," says Mr. Carey, "and thought ourselves secure from danger; but early in the morning I was awakened by the violent motion of the ship, and found tables, stools, and every thing which was not secured, rolling about the cabin, whilst the glass and earthenware articles were literally crushed to pieces. Mr. Thomas called at the door, to inform me, that we had carried away our fore and main-top masts. I arose and went upon the deck, where the gloom of the night;—the sea, like mountains, beating the ship in all directions;—the masts, yards, sails, and rigging, hanging over the sides, with the men upon them, endeavouring to unrig them and let them loose, formed a tremendous scene. All on board declared that they had never been in such a situation before; and at one time we concluded that the vessel was going to the bottom. Our ship was about 130 feet long, and was mounted on an immense wave, at least fifty or sixty yards high, from which she plunged head foremost, with incredible velocity. I saw her going,—I knew her weight was six hundred tons,—and concluded, with others, that she could never recover it. I had but a moment to reflect, yet I felt composed and resigned to die. That I might not be thrown overboard, I caught hold of what was next to me. The plunge was dreadful;—the bow-sprit was under water, and the gib-boom was carried away; but in a moment I saw the vessel rise again, mounted on another

wave, without having shipped a single hogshead of water. At last we cleared the wreck; in eleven days we refitted; and, except one squall, which carried away our new main-top-mast, we had nothing to alarm us since. The carpenter, however, in consequence of the exertions which he was obliged to make, on account of our misfortune, caught a cold, which was succeded first by a pleurisy, and afterwards by the scurvy, of which he died, when we were within six days' sail of Bengal."

"After the departure of our brethren," says the editor of the 'Brief Narrative of the Baptist Mission,' "we had time for reflection. In reviewing the events of a few preceding months, we were much impressed. We could scarcely believe that such a number of impediments had, in so short a time, been removed. The fear and trembling which had possessed us at the outset, had insensibly given way to hope and joy. Upborne by the magnitude of the object, and by the encouraging promises of God, we had found difficulties subside as we approached them, and ways opened beyond all our expectations. The thought of having done something towards enlarging the boundaries of our Saviour's kingdom, and of rescuing poor heathens and Mahometans from under Satan's yoke, rejoiced our hearts. We were glad also to see the people of God offering so willingly: some leaving their country, others pouring in their property, and all uniting in prayers to heaven for a blessing. A new bond of union was furnished between distant ministers and churches. Some who had backslidden from God, were restored; and others, who had long been poring over their unfruitfulness, and questioning the reality of their personal religion, having their attention directed to Christ and his kingdom, lost their fears, and found that peace which, in other pursuits, they had sought in vain. Christians of different denominations discovered a common bond of affection; and, instead of always dwelling on things wherein they differed, found their account in uniting in those wherein they were agreed. In short, our hearts were enlarged; and, if no other good had arisen from the undertaking, than the effect produced upon our own minds, and the minds of Christians in our own country, it was more than equal to the expense."

CHAPTER II.

Mission in Bengal.

"Ye Christian ministers, proclaim
Salvation through Immanuel's name;
To India's clime the tidings bear,
And plant the Rose of Sharon there.

"He'll shield you with a wall of fire,
With flaming zeal your breasts inspire;
Bid raging winds their fury cease,
And hush the tempest into peace."

On their arrival in Balasore Roads, on the 10th of November, the missionaries landed at a bazaar or market, and Mr. Thomas soon began to enter into serious discourse with the Hindoos. The people immediately left their merchandize, and assembled under a large hovel, for the express purpose of hearing the gospel, to which they listened with fixed attention and apparent pleasure for about three hours. One of them then prepared a dinner for the preacher and his colleague, a plantain-leaf serving instead of dishes and plates; and, previous to their departure, the Europeans were earnestly entreated to build a house and take up their abode in the neighbourhood.

On their arrival at Calcutta they had an interview with Ram Boshoo, but were greatly distressed by the intelligence which he gave them. Soon after Mr. Thomas had quitted India he went from place to place, deserted by Englishmen, persecuted by his own countrymen, and afflicted by a disease which brought him almost to the borders of the grave. "In this state," said he, "whilst I was destitute of support for myself or my family, one of my relations offered to save me from perishing, on condition of my bowing down to an idol. I knew that the Roman Catholic Christians were in the habit of worshipping images, and I supposed there might be a command for that practice in some part of the Bible which I had not seen. After some hesitation, therefore, I complied; but I am still attached to

the Christian religion." As a proof of the attachment which he professed, he remained with the missionaries, and Mr. Carey, who seems to have entertained sanguine hopes as to his conversion, notwithstanding his lamentable fall, resolved to employ him in correcting the translation of the book of Genesis, which had been completed during the voyage from England.

As it had been settled before the brethren Thomas and Carey embarked for India, that the society should grant them an annual stipend till they were able to provide for themselves, the former took up his abode in Calcutta with the view of maintaining himself by his professional practice, while his colleague hoped to support himself and his family by the cultivation of a few acres of land at a place called Hashnabad, upon the river Jubana. Both of the missionaries, however, had a variety of difficulties to contend with in the commencement of their labours, and Mr. Carey, in addition to severe domestic affliction, was, for the first three or four months, involved in a state of complete embarrassment. Owing to a variety of unforeseen and unavoidable circumstances, the investment of money taken out for his immediate support was sunk, and both he and his family were consequently left in a strange land without the means of subsistence. This painful circumstance, together with personal illness, the sickness of his wife and children, the irreligion of the Europeans by whom he was surrounded, and the moral degradation of the Hindoos, for whose conversion he ardently longed, pressed heavily upon his spirits, and sometimes threatened to overwhelm him in despair. The blessed power of religion, however, supported him under all his accumulated sorrows; and early in 1794 the providence of God appeared conspicuously on behalf of him and his coadjutor. A gentleman, who afterwards filled some of the most important offices in the government of India, offered them the superintendance of two indigo manufactories, which he was, at that time, establishing in the vicinity of Malda. A proposal which opened the way to the effectual removal of all pecuniary difficulties, and was likely to be productive of the most beneficial results, by affording each

of the missionaries influence over more than a thousand persons, was, of course, accepted without hesitation. Accordingly Mr. Carey fixed his residence at Mudnabatty, a place about thirty miles from Malda, and Mr. Thomas settled at Moypauldiggy, sixteen or seventeen miles further to the north.

In a letter addressed to the directors of the society, and dated January 6, 1795, Mr. Carey observes, "The wonderful providence of God, which placed us in the situation where we now are, must, I conceive, afford pleasure to all who love the cause of Christ; as we may now be enabled to lend pecuniary aid to the work of God. It has indeed retarded us in our principal work, on account of the corrupt language spoken here; but this is not unconquerable, for with the assistance of my moonshee, or interpreter (Ram Boshoo,) I am enabled to go out, especially on the Lord's-day, and preach the gospel to the natives. As the villages in this neighbourhood contain but few inhabitants, my congregations are consequently small; though, in general, composed of *all* the villagers. I have preached already in four or five places, and am extending my sphere of action almost every week. Of success, however, I can as yet say nothing; for often, through the want of a more perfect acquaintance with the language, I have not been able to obtain the attention of the people. Last Lord's-day, indeed, was more pleasing. I went to a village inhabited wholly by professed mussulmen, but who intermix some pagan notions with Mahometanism. After discoursing with them upon the evil and universality of sin, together with the holiness of God, I inquired, if these things were so, how they could possibly escape the wrath to come? They appeared confounded, and said they had never heard such things before, as their teacher had merely told them what were the duties of the Mahometan religion. I then drew a parallel between certain parts of the bible and of the koran, and inquired whether the injunction to pray for our enemies, or the command to exterminate all unbelievers, were most consistent with the true character of God? They confessed that the preference must be given to the bible, and then

promised to abandon their practices of lying, stealing, offering to departed souls, &c.

"I have been visited with severe illness, both in my own person and my family. My wife and eldest son are just recovered from a dysentery of twelve months continuance. I have had two attacks of an intermittent fever, which was attended with a dysentery also, and reduced me very much; and one little boy of five years old has been removed from us by death. He lay ill about a fortnight, and died of a mortification in his bowels, caused by a flux and fever: but God is infinitely wise, and I feel a sacred pleasure in acquiescing in his will."

In another letter, dated the same month, Mr. Carey says, "When my dear boy died I could not prevail upon any one to make him a coffin, though we had carpenters in our own employ; and it was with difficulty that I engaged four mussulmen to dig a grave for him. No one would undertake it alone, and therefore so many of them went together, that they might all participate equally in the shame. We sent seven or eight miles for two persons to carry him to the place of interment, but in vain; and my wife and I had agreed to do it ourselves, when a lad who had lost *cast*, and our *mate*r (a servant who performs the most servile offices) were induced to relieve us from this painful service. This was on Saturday, and on Monday the four mussulmen came and told us that they had lost cast for digging the grave, and that the head man in their village had forbidden any of the people to eat, drink, or smoke with them.

"It is well known that Mahometans have no cast; but they imagine they have, and the loss of it is to them as serious a thing as to the Hindoos. I therefore sent for the man, and told him that he must eat, drink, and smoke with them, or wait till I had sent to the judge at Dinagepore. After some prevarication he agreed, and so the affair ended. By this instance you may judge of our difficulties. Divine power, however, can subdue all things; and without the Holy Spirit nothing effectual can be done any where, or under any circumstances."

Shortly after his arrival in India, Mr. Carey, as is usual with strangers, began to form a very favourable opinion

of the character and manners of the natives. A little observation, however, convinced him, that his impressions were deceptive, and that the persons whom he had considered as characterised by a variety of moral excellences were, in point of fact, a covetous, cruel, and deceitful race of men. The following particulars, therefore, have been collected for the information of the reader, who will thus be enabled to form a pretty accurate idea of the people among whom the missionaries had undertaken, in humble dependance on the aid and blessing of their adorable Master, to preach the glad tidings of salvation.

The natives of Bengal are about the size of Europeans; though, generally speaking, they are rather shorter. Their complexions are various; those who are exposed to the sun, and employed in laborious avocations, being very black; whilst others, whose cast exempts them from servile occupations, are as white as many Europeans, and, if dressed in a different manner, would scarcely be distinguished from natives of the south of France.

The clothing of the poor consists of a small piece of cloth, tied as an apron, passed under the body, and fastened by a piece of packthread, which surrounds the waist. Some of them have a small turban; and in cold weather they wear an additional piece of cloth, which is thrown over the shoulders, and wrapped round the body. Those in better circumstances have a longer piece of cloth; and the Mahometans who can afford it, have *jamas*, or frocks, which hang to the ground like petticoats. They are all fond of ear-rings and other ornaments, and the Hindoos distinguish themselves from mussulmen by wearing a bracelet round the neck: they also leave a small lock of hair on the crown of the head, which they form into a tail, whilst the disciples of Mahomet shave their heads entirely. The ladies wear a piece of cloth wrapped round them, almost in the form of a petticoat, and another piece is thrown loosely over their shoulders. They have, also, a number of ornaments on the neck, wrists, and ancles, and, when full dressed, they have a large ring in the nose.

Their marriages are contracted in very early life, sometimes from the age of three or four years, but generally

about the age of ten or twelve; and, on these occasions, it is customary for the father of the wife to make considerable gifts to the father of the husband. The consent of the parties is not supposed necessary, as it is merely a bargain between the parents; and the principal object of every father is to get his children married, and to expend a large sum on that important business. In poor families, however, the young people are obliged to wait till they can save money enough to defray the expenses of the nuptial ceremony.

The origin of the Hindoos is concealed by a veil of impenetrable darkness; and their own accounts are too fabulous to demand notice. Some persons of intelligence, however, have supposed that the *Hill People*, as they are called, are the aborigines of the country, who, by former wars, have been driven into the mountainous district of Bahar. They are said to be a small people, and utterly distinct in their language, manners, and way of thinking; yet they are surrounded by Hindoos on every side.

A striking similarity exists between many of the practices of the Hindoos and the institutions of the Levitical law. Their ideas of contracting uncleanness by touching a dead person, a bone, a grave, or any unclean animal, are very analogous to the Jewish precepts, respecting those things; and it is particularly worthy of remark, that after contracting any accidental defilement, they invariably bathe, and change their clothes. The cast, also, seems to bear some resemblance to that law which required the tribes to keep separate, and not to intermarry, lest they should mar their inheritance; and the distinction of the Levites from the rest of the people for holy purposes, and their division into different orders, seem to bear some affinity to the proper employment of the bramins, and to the different classes of that tribe. The bramins are entirely separated to the maintenance of literature and the performance of religious ceremonies, but they are divided into several orders; all of whom are attached to the different tribes of Hindoos, and are ranked accordingly. No one of an inferior cast can personally make any offering to their gods; but the common people bring their offerings to the bramin, who presents it to the *Debta* or demi-god; and the sacerdotal offices, par-

ticularly those connected with sacrifice, are not performed even by every bramin. Neither is every bramin qualified to be a *goroo*, or teacher; but this privilege belongs exclusively to certain persons, and is hereditary in their families.

The houses of the Hindoos are erected on each side a square court which occupies the centre. All the doors of these four buildings open into the court, and the houses are designed, one for the wife and other female relations; a second for servants and visitors; a third for culinary purposes; and the fourth as a cow-house. The materials with which they are constructed vary according to the circumstances of the owners; some being of brick, but the generality of mud, straw, or mat walls. Bamboos, in India, serve for almost every purpose, and of these the posts of many houses, the roofs, and the mats which compose the walls consist. The floors are earthen, raised two or three feet above the level, and smeared over with cow-dung, as are also the mud walls, which makes them look very smooth and neat. They have only a ground-floor, but the roofs are, in general, ten or twelve feet high.

With respect to furniture, the common people have nothing more than a piece of sackcloth for a bed, and a pillow stuffed with cotton; but those of superior rank have a bedstead made of bamboo and laced with packthread. Some also have a metal dish in which their food is served up, but the greatest number eat off a plantain-leaf, or a leaf of the water-lily; and the bramins have copper spoons without handles, something like an English butter-boat. These, however, are only used to take up water, in their religious ceremonies. Their lamps are small earthen vessels, in the form of oyster-shells, but rather deeper. These are filled with mustard-oil, and a piece of cloth rolled up forms the wick.

Their cooking is performed in coarse unglazed earthenware, and the principal vessel used for this purpose is called a *hurry*. This is nearly of the form of an iron pot; and is set over the fire, either on bricks, which are so contrived as that the vessel may rest on them in three places, the remainder being open to admit the air; or over a hole in the earth, contrived in the same form; and this is most common, as it

is very soon prepared. A large jug of the same ware, called a *koolsee*, and capable of containing about four quarts, serves for a bucket, and a vessel in which water is usually kept. The women are employed to fetch water, and generally in the evening, as in the time of the patriarch Abraham. They often carry two of these vessels full, one resting on each hip. Another vessel found in most houses is the *lota*, containing about a pint and a half, and commonly made of brass. In this they keep milk, water, or any other liquid.

A *hookah*, or smoking tube, is considered so indispensible, that no house is without it; but its form varies according to the circumstances of its possessor. The sort used by the highest class of the natives has been already described in the account of Parbotee's visit to Mohun Chund; but the hookah in common use is made of a cocoa-nut shell, with a hole in the top, and another small one in the side. A wooden tube, about twelve inches long, is fixed into the aperture at the top, and a small earthen vessel like the bowl of a tobacco-pipe is fixed in that, for the purpose of containing the tobacco and fire. The cocoa-nut shell is then half filled with water, the mouth is applied to the hole in the side, and the smoke of the tobacco is drawn through the water.

With respect to the character of the Hindoos, Mr. Carey observes, "The stories of their benevolence, humanity, and meekness, are all false, and exist only in the doctrines of the shasters, which have been neither seen nor heard by the thousandth part of the people. The very reverse is the case. Lying, avarice, perfidiousness, cruelty to animals, and servility, are the most prominent features in their character; and though it is taught in their shasters that it is the same crime to kill a cow or a bramin, great numbers of cows are annually starved to death in the dry season, merely through the avarice and neglect of their owners. Covetousness and servility are so closely united in almost every individual, that cheating, lying, and juggling are esteemed no sins with them; and the best among them, though they utter ever so great a falsehood, do not consider it as an evil, unless you first charge them to speak the truth. When they defraud you ever so much, and you charge them with it, they coolly

reply, 'It is the custom of the country.' Most of the Hindoos, indeed, believe themselves to be merely a sort of automatons, upon which God acts in a physical manner, and that, consequently, they are not accountable for their own actions. Hence, if they be charged with murder, or detected in thieving, they will generally answer that their *kopal* or forehead is bad. By this they mean, that they were destined to commit such crimes; for it is a common opinion among them, that the fate of every man is written in his forehead; and as they include in that opinion all moral actions, as well as their providential situations, they consider that the whole of their conduct is to be attributed to God, and not to themselves. This doctrine is almost constantly avowed when we attempt to press on them the malignity of sin and the guilt of their actions. In a conversation which I had, one day, with a man on this subject, he roundly asserted that he had never committed a sin in his life; for, though many of his actions were unjustifiable, yet it was not him that committed them, but God. This notion prevails among them almost universally; and to clear themselves of the inconsistency of charging sin upon a holy Deity, which I have often pressed them with, they say that no act of God *can* be sinful, however great an enormity it might be, if committed by a man.

"Though the genius of the people in India is as inventive as that of any other nation, yet they all travel on in the beaten road of antiquity; and every thing *new* is generally condemned without a trial. The *cast* is the great obstacle to improvement and knowledge; for whatever employment the fathers followed, the same is pursued by their posterity from generation to generation, nor can they possibly exchange it for any other. All motives to exertion, inquiry, or mental improvement, are thus, of necessity, cut off; for the most honourable actions, the most beneficial discoveries, or the most virtuous conduct, would secure neither honour nor advantage to a person of a low cast; and those of a higher cast, being universally revered as a sort of demi-gods, lose none of their reputation through their vice or ignorance. The consequence is, a stupid contentment to remain as they are, a total want of curiosity, and complete inattention to the

improvement of the mind. Vacant and indifferent, they plod on in the path of their forefathers; and even truths in philosophy, geography, astronomy, or any other science, if out of their beaten track, make no more impression on their minds, than the sublimer truths of religion. They suppose the different casts to be distinct species of animals, and therefore conclude that it is as possible for them to become some other kind of animal as to become Christians; and that the different forms of worship and habits of life, observed by particular casts, are as necessary to that cast, as eating grass is to the support of an ox, or flesh to the subsistence of a tiger."

The superstition of these people appears particularly in their profound veneration for the bramins, and the implicit obedience which they yield to all their commands. This probably arose, in the first instance, from the power assumed by that tribe, to whom even sovereign princes are commanded to be obedient. They also still exercise the prerogative of imposing fines upon persons of every other cast, for offences very trivial in themselves, and arising, in point of fact, out of their own superstitions. The British government, indeed, prohibits the imposition of these fines; but, notwithstanding this, they are constantly exacted, under the name of atonements; and as no complaint is ever made, from a dread of incurring the curse of the bramins, the offenders escape with impunity.

"The bramins," says Mr. Carey, "are much feared, because the shasters affirm, that if a bramin curse any one, the vengeance imprecated will infallibly take place. They even record that the sea became salt, and the sun and moon spotted by the curse of a bramin. They have also an account, which I have read, of a king, who one day went a hunting into a thick wood, where he left all his attendants; and, being very thirsty, he wandered to the abode of a bramin, who had retired into the forest for devotion. The holy man was at his worship, and so completely absorbed, that he paid no attention to the monarch, who repeatedly asked him for some water. On this, the king, seeing a dead serpent near, put it round the neck of the devotee, and was going away. At this juncture, however, the son of the

bramin coming in, and seeing the snake on his father's neck, was very angry, and pronounced a curse, intimating that a fabled serpent, called *Tyshak*, should bite and kill the aggressor. The old bramin, though desirous of reversing the boy's sentence, was unable to do it; and, though every precaution was taken, the king was bitten and killed by Tyshak."

The Hindoos appear to acknowledge only one God, whom they call *Eshar* or *Bhogabon;* and from whom, they say, proceeded three personal virtues or powers: namely, *Birmmha*, the creator; *Veeshnoo*, the preserver; and *Seeb*, the destroyer, who will, at last, destroy all things. Birmmha is not worshipped at all; Veeshnoo only by a few; but Seeb almost universally. But though the Hindoos and Mahometans seem perfectly unanimous in the acknowledgment of one Supreme Deity, yet, in all parts of India, divine honours are paid by these different people to demigods, or departed saints; so that under every great tree and in every high place may be seen the signs of a *debta* or *peer;* the former being the name given to the idol of the Hindoos, and the latter the appellation bestowed on the object of Mahometan devotion. The residences of the *debtas* are generally marked by a stone set up on one end, and daubed with a little scarlet colouring, and flowers are daily offered and strewed about the place. The *peer* is distinguished by a little pile of bricks and mortar, two or three feet high, a lamp that is occasionally lighted, and little images of burnt clay somewhat resembling horses and elephants. These images are supposed to afford pleasure to the peer, who is the spirit of some devout person that has been buried near the spot, and where two roads intersect each other. The devotees bring offerings of cakes, fruits, and spices to the peer; and having got some person, who, perhaps, can neither read nor write, to repeat some sentence of the koran, they fall to, and eat them up. Sometimes the residence of a peer is formed into a little temple, which is kept very clean, and, when viewed from a distance, has a picturesque appearance.

In alluding to the deplorable state both of the Hindoos and mussulmen, Mr. Carey observes, " Though the land is

full of idols, I do not know that the bulk of the people ever worship them with an expectation of obtaining anything for the *soul*. They universally tell me, that their debtas, whose images they worship, have a power to afflict their persons, to spoil their crops, and to kill their children, and will infallibly do this, if they neglect to make offerings to them ; so that, from what I can learn, bodily or carnal fear is the only spring of all their worship.

" The sun," says the same pious and intelligent missionary, in another part of his correspondence, " is supposed to be the governor of all bodily diseases, and is therefore worshipped, in order to avert his anger, and to prevent diseases. Some valetudinarians worship him every Sunday by fasting and offerings; but he is annually worshipped on the first Sunday in the month of Māg, which was last Lord's-day, January 14. The name of this worship is Dhormma Bhāu, or Soorjya Bhāu. The manner, it seems, varies in some respects in different places ; but in these parts the women appear to be the principal actors in the worship ; though none are excluded, and even mussulmen have so far Hindooized as to join in the idolatry, which is thus conducted :—

" At the dawn of the morning a great number of offerings, consisting of fruits, sweetmeats, pigeons, kids, &c. are carried into the open field, and placed in a row. A small pot, containing about a pint and a half of water, is placed by each person's offering. A device made of a certain water plant, and formed so as to resemble the sun, is placed on the edge of the pot, and a small twig of mango-tree with a few leaves on it, is put into it, as people in England put flowers in water. The pot with its appendages is perhaps intended to represent the sun, as the vivifier of nature. By each offering is also placed a *dhoonachee*, a sort of incense altar, or censer, made of copper. It resembles a chaffing-dish, and stands upon a pedestal about twelve inches high. This contains coals of fire, and has a kind of incense from time to time thrown into it, principally the pitch of the tree here called *dhoona*. By each offering likewise stands a lamp which is kept burning all day ; and the women who offer take their station by the offerings. At sun-rise they walk

four times round the whole row of offerings, with the smoking censers on their heads, and then return to their former station, where they continue in an erect posture, fasting the whole day, and occasionally throwing a little incense into the fire. Towards evening the bramin who attends the ceremony throws the pigeons up into the air; but these, being too young to fly far, are scrambled for, and carried away by any one who gets them, for the purpose of eating. The bramin also perforates the ears of the kids with a packing-needle, after which they become the property of the first person who touches them. About sun-set, the offerers again take up the smoking censers, and make three more circuits round the row of offerings, thus making the whole number seven times in the day. After this, each person takes up his or her offering, and the lighted lamp, when the lamps are thrown into a pond, and each one takes his offering home, and eats it."

On the three last days of the year, and on new year's day, a variety of ceremonies are performed by the Hindoos in honour of Seeb, the destroyer. Some persons consider the preparations, which commence seven or eight days earlier, as part of the worship itself. This, however, is incorrect, as the time is then chiefly occupied by beating of drums, and other instruments, and by the dancing and grotesque gesticulations of a number of people, called Bhoktears, or believers, who go about begging money to defray the expenses attendant on the ceremonies which are to follow, and which have been thus described by the Rev. W. Carey:—

"On the first of the three last days of their year, or of the month Chytre, the dead bodies of men, if they can be procured, or, if they are not to be had, dead men's skulls, and pieces of the wood which was employed in burning the dead, are brought near to a house of Seeb and Kallee; where they are placed in the form of an offering. After a little time a number of the Bhoktears appear, dressed some as women: others with a kind of horrid vizors, like digitated crowns put over their faces; others disfigured with paint; and some with artificial hair, or hemp, or a bunch of ropes like a mop on their heads. Some have artificial tongues, made of sackcloth, reaching to their feet; and others go

with their tongues put out of their mouths as far as possible. Some of these men have swords; others *khorgos*, a kind of crooked weapon of war; some take up a piece of the wood before mentioned; others a skull; and others have earthen pots on their bare hands, containing a small quantity of wood, which is oiled and kindled. Taking oil into their mouths, they spirt it, at intervals, into these pots of fire, which makes a horrid blaze, and is thus kept up for some hours. It is accounted a wonderful interposition of Seeb, that their hands are not burnt, nor even the wood in the pots; but I suppose the oil preserves both the one and the other, as they are well oiled all the time. After thus parading about, the dead bodies, bones, and wood, are carried to a river or other water, where they are thrown in. The people then bathe and go home; but toward the close of the night they meet again, make a large fire, and dance upon the coals.

"On the second day they fast more severely than on any of the other days; for though on all these days they eat nothing boiled, on this they eat nothing but meal of wheat or barley, and abstain from drinking entirely. In the evening a burnt-offering is presented to Seeb, of sefamum seed and ghee, or leaves of the beal tree mixed with ghee, which concludes the worship of the day.

"The third day is employed in various kinds of torture, as falling from a stage on iron spikes,—dancing with threads or bamboos drawn through their sides, or with spits through their tongues. But as none of these modes are practised in this neighbourhood, (Mudnabatty,) the people here end the worship by swinging, which is not performed till the next day, in the southern parts.

"The trees are first erected in an open place, and the bamboo, which turns horizontally, is fixed on them, so as to turn freely, and a rope is suspended from each end. After this, an offering is made to Seeb, at the bottom of the tree, by a man who, though not a bramin, acts as a priest on this occasion. He begins by laying the different articles in order, at the foot of the tree. These consist of rice, beaten from the husk, but unboiled; a wild edible herb called *sanchee;* a branch of plantain; some water, and two young pigeons. A coal of fire is then procured, and a small quantity of

dhoona or Indian pitch thrown upon it. On this they place a small quantity of the rice and herb; and the man who officiates as priest, after appearing to be for some time engaged in silent prayer, puts a sprig of the plant upon his own head, where he lets it remain about the space of a minute. The person who is to swing is all this time apparently occupied in prayer, with the hooks under his feet. The heads of the pigeons are then pulled off, one after the other, by the priest, and the blood is made to run down the bottom of the tree, which concludes the consecrative offering.

"The man who is to swing now prostrates himself before the tree, and a person makes a mark with his dusty fingers, where the hooks are to be put. Another person gives him a smart clap on one side of the back, and pinches up the skin hard with his thumb and fingers; while a third passes the hook through, taking hold of about an inch of the skin. The other hook is, in like manner, put through the skin of the other side of the back, and the man gets up on his feet. As he is rising, some water is thrown in his face. He then mounts on a man's back, or on some other eminence, and the strings which are attached to the hooks in his back are tied to the rope at one end of the horizontal bamboo; and the rope at the other end is held by several men, who, drawing it down, raise up the end on which the man swings, and by their running round with that rope the machine is turned. In swinging, the man describes a circle of about thirty feet diameter, and he holds a basket containing the herbs previously offered to Seeb, which are thrown down by handsfull, but I saw nobody pick them up.

"Only two men swung this year at this place, and one of them only five minutes. The other swung a quarter of an hour, and smoked his hookah as he whirled round. In less than two days, I examined his back, which was quite well, and scarcely the marks of the hooks were left. When he descended, I saw a man chew some leaves of the *piper betel*, the juice of which he injected from his mouth into the wounds; he then applied two leaves of the same plant, and tied on a cloth: no other application was used, except a squeezing up of the wounds with the hand, and setting the

knee of another man against his breast, which he pushed hard, holding his shoulders by his hands. I asked the man who swung if the pain were not severe? He said no, it was much like the bite of an ant.

"I have endeavoured to investigate the origin and design of this custom, but nearly in vain. I am informed by the bramins that it is not commanded by any of the shasters, and the end it is designed to answer is equally unknown. Some say it is done for the happiness of those who perform it; and others, that it is for the happiness of the rajahs, or other great men, who have given certain portions of land for its support. It is not considered in the light of an atonement, but merely as a custom or show; yet it is generally done in consequence of a vow made in distress.

"The most common account of its origin, and that which the generality of the natives seem to credit, is as follows:—A rajah named Bān, whose daughter was married to the son of Kristno, was the occasion of it. It is said that he was a giant with a terrible form and a thousand hands; but, in consequence of his having treated his son-in-law very unworthily, Kristno made war upon him, conquered him, cut off his hands, and imposed this torture upon him. The last fact, however, is said to be uncertain, as it is questionable whether Kristno inflicted this as a punishment, or whether Bān imposed it on himself as a penance.

"The ruins of Bān's house are still shown, close to the river Purnabobbha, and his daughter's house is said to be on the other side of the river. Some pillars still remaining on the spot, and the large roads which go near it, especially a high road by his house from Gour to Assam, and two stone bridges over the Tanguan river, the ruins of which are in the vicinity, are all considered as indicative of the greatness of Bān. The numerous quantity of large stones, sculptured with representations of Hindoo *debtas*, show that these bridges were very magnificent; and every stone must have been brought either from Bootan or from the mountains in Bahar; an astonishing distance!"

The Hindoos usually burn their dead by the side of a river, and always leave a vessel filled with water by the spot. The poor people, however, only throw their dead

into the river, where they are devoured by kites, crows, and various animals. If an opulent Hindoo be taken ill, and his disease be considered dangerous, he is conveyed to the banks of the Gunga, or holy river; for Mr. Carey states, that the whole of the Ganges is not accounted sacred, but merely some parts of it; and the holy water, after leaving the great river, runs into smaller streams, one of which is called the Hoogly. The sick and dying, therefore, are carried to these holy places, where they are carefully watched till they expire. The mussulmen in India bury their dead, and regularly mourn over their graves once a month.

There were originally four casts among the Hindoos, namely, the bramin, the ketra, the bice, and the soodra. Of these the first were worshippers or theologists; the second, kings and soldiers; the third, merchants and husbandmen; and the fourth, servants and mechanics. Of these casts or tribes, however, only the first and the last now remain; the ketra and the bice having been extinct ever since the commencement of the present age, which was nearly as far back as the time of the creation, according to the Mosaic account. There are, however, many inferior branches in each of the divisions, and even some of these are again subdivided. Thus the lowest order of the soodras is divided into several classes, as mat-makers, shoemakers, (comprising skinners, tanners, and curriers,) bird and snake catchers, and many others. The derivation of the term *cast* has not been satisfactorily explained. It does not appear, however, to have any thing in it of a religious nature, but merely expresses a distinction of the tribes, as connected with certain avocations and trades. Nor does it extend any further than to eating and drinking, intermeddling with each other's employments, and intermarrying among each other. Persons of one cast, indeed, may eat the food of another, if no water have touched it. Thus a bramin may purchase rice of a soodra, or even of a mussulman, but none except one of his own tribe may cook it for him. A Hindoo also may smoke the same tobacco which a Mahometan has just been using; but he must take off part of the hookah which contains the tobacco, and must not smoke through the same water.

The loss of cast, though sometimes occasioned by the most trifling incidents, is attended with the most serious consequences; as not only the individual himself is viewed with contempt and abhorrence, but it sometimes happens that his wife and children lose cast themselves, in consequence of his misfortune, and are thus involved in his disgrace and ruin. Nor is it possible to remedy the evil thus sustained; for though, in one instance which came under Mr. Carey's notice, a man who had forfeited his cast through a woman in the family being obliged to live with a mussulman, offered a lack of rupees, or about ten thousand pounds, to have it restored, his application was unavailing.

As soon as the missionaries were completely settled in their respective factories, they established schools for the education of the children belonging to the workmen under their inspection, and to other natives in the vicinity; but the extreme ignorance and poverty of the parents induced them to take away their offspring on the slightest occasion, and, in some instances, it became necessary to remunerate the pupils for their attendance. Regardless of these discouraging circumstances, however, the brethren persisted in their benevolent attempt of instructing the rising generation. They also continued to preach the gospel every sabbath, and frequently on week-days, to a considerable number of persons, and in a manner particularly adapted to their circumstances and superstitions; as will appear from the following description, communicated by the Rev. W. Carey to the committee of the Baptist Missionary Society:—

"I wish to say something about the *manner* of my preaching, but scarcely know how. As a *specimen*, however, I will describe one season at a large village called Chinsurah, about four miles from Mudnabatty. When I arrived, I saw an idolatrous temple finely built with bricks; and, in order to excite attention, I asked what place that was? They said it was a *thakoorane*, or female debta. I asked if it were alive? and, on their replying in the affirmative, I said, 'Well, I will go and see her;' but on my advancing towards the place, they all cried out, 'No, sir, no; it is only a stone.' I then removed to a little

distance under a tamarind tree, and we began singing a Bengalee hymn. By this time a pretty large concourse of people had assembled, and I began to discourse with them upon the things of God. It is obvious that giving out a text, and regularly dividing it, could not be of any use to those who had never heard a word of the bible in their lives. I therefore dwelt upon the worth of the soul, its fallen state, the guilt of all men who had broken God's righteous law, and the impossibility of obtaining pardon at the expense of the honour of divine justice. I then inquired what way of salvation, consistent with the righteousness of God, was proposed in any of their shasters. 'They speak,' said I, 'of nine incarnations of Veeshnoo past, and one to come; but not one of them is pretended to be for the salvation of a sinner. They were only to preserve a family, to kill a giant, to make war against tyrants, &c. all of which God could have accomplished without these incarnations.' I then observed how miserable they must be whose whole religion only respected the body, and whose shasters could point out no salvation for the soul; at the same time setting before them the way of life by the sufferings and death of Christ.

"At another place, in preaching from Christ being sent to bless, in turning every one from their iniquities, I observed the superiority of the gospel to all other writings, and of Christ to all pretended saviours, in that particular point, that *believing in Christ was universally accompanied with turning from iniquity;* and I contended that their worship must be false; for they made images, and presented offerings to them, and were abundant in their religious ceremonies, but not a man among them had turned from his iniquity. 'There are,' said I, 'among you liars, thieves, whoremongers, and men filled with deceit, and as you were last year so are you this; nor can you be more holy till you renounce your wicked worship and idolatrous practices, and embrace the gospel of our Lord Jesus Christ.'

"This is the method of preaching that I use among them; and nothing of this kind appears to give them offence. Many, indeed, wish to hear; but many others abhor

the thoughts of the gospel. The bramins fear to lose their gain, the higher casts dread the loss of their honour; and the poor tremble at the vengeance of their debtas."

Whilst the brethren thus faithfully exposed the deceitfulness of pagan worship, and pointed to the Lamb of God as the only unfailing refuge from the wrath to come, they evinced the most compassionate and benevolent disposition towards the poor by whom they were surrounded. Mr. Thomas was particularly attentive to such as were afflicted with illness, and in many instances, under the divine blessing, effected the most surprising cures. To him, indeed, the performance of an act of mercy was evidently the highest gratification, and the following circumstance, related by himself, will serve to depict in glowing colours the sympathetic tenderness of his heart:—

"A few days ago, a young woman came to my door, complaining of being very ill; and it appeared that she had come twelve or fourteen miles, by degrees, from the city of Dinagepore, to ask relief of me. I saw her bloated in the face and hands, as though she had that sort of dropsy called *anasarca*. I also understood she had a fever, with a variety of other pains and diseases; and she told me that she had neither food to eat nor a home to go to. I gave her what she wanted, and in a few days she appeared much better. About three days ago, however, as I was riding out, she called to me, and seemed to be in a more languishing way than before. I found her hut was too cold, and rode up to another, where a crippled mussulman and all his family are living on what little they get from me. I begged them to let this poor creature come in to sleep, as the nights are cold; but they said no, she was not a Mahometan, and, therefore, if she came in, they must turn out. I rode back and asked her, 'Are you a Mahometan?' 'No.' 'A Hindoo?' 'No.' 'What are you then?' With indescribable anguish she replied, 'I am the child of a common prostitute.' I now pitied her more than ever, knowing that no native of this country would pity or relieve her in her complicated distress, because she was of *no cast*. I then told the family that *her* distress was the greatest, and *they* must remove into some of the more distant houses, and she

must be admitted immediately, as the day was far gone; so they parted off one end of the house, and let her come in; and, as she was of no cast, she gladly partook of food which was dressed by us; so I sent her some fowl and chicken broth, and she was visited by Mrs. Thomas and Mrs. Carey, who acquainted me more particularly with her diseased situation. The evening before the last she complained of cold, and I sent her some warm broth, and a person to make her a fire. I thought, however, she could hardly survive the night, and the first word I heard the next morning was that the poor creature was dead.

"Yesterday morning I called a Mahometan servant, and told him this poor woman must be buried, and I committed the interment to him, telling him that I would pay whatever charges were necessary. He said 'Very well,' and went out; but soon returned, saying that no mussulman would bury her, because she was not of their religion. I then sent him out among the lowest of the Hindoos, but they also refused. At last one man undertook it, on condition of being well paid; but in a short time he returned and stated that he could not *dig a grave* for her; as by so doing he should lose his cast, and no one, afterwards, would either eat or drink with him. He wished the body to be thrown into an adjacent pond, or into the next field, where the jackals might devour it in the night. However, at last I prevailed; a grave was dug, the poor woman was buried, and I find I have secured the man his cast."

On the first of November, 1795, the missionaries formed a church at Mudnabatty, consisting of themselves, and two Englishmen named Long and Powell, who had come over with the design of settling in Bengal, and had submitted to the rite of baptism. They were now, therefore, enabled to commemorate the death of their adorable Redeemer at the sacramental table; and whilst inquiring with the prophet, "Who hath despised the day of small things?" they were encouraged to look forward, with the cheering hope, that, in the time of God's appointment, "the little one should become a thousand."

In the spring of 1796, Mr. John Fountain, a member of the church at Eagle Street, London, was recommended

to the directors of the society, as a young man whose heart was engaged in the work of missions; and, after the most satisfactory investigation of his character and abilities, he was taken under the patronage of the committee, and sent out to the assistance of the brethren in Bengal, where he arrived in safety on the 5th of September.

About this time some encouraging appearances began to cheer the spirits of the missionaries, who previously seemed to have laboured almost in vain. "The first sabbath I spent at Mudnabatty," says Mr. Fountain, "was a very affecting one; a relation of which may not be unacceptable. But I must first tell you, that, on the day after my arrival, one of the idolatrous feasts of the Hindoos was celebrated. They had been drumming and dancing before the idol three days and nights, but this evening it was to be thrown into the river. Brother Carey went among them, and spoke for some time, respecting the folly and sinfulness of their practice; but not being able to procure their attention, he addressed himself to the officiating bramin and some of the wildest devotees, who were much ashamed before him, and went away. Just as he had left them, a letter was brought from brother Thomas, stating that he hoped a good work was begun at Moypauldiggy, and requesting brother Carey to come over and speak to the people. We accordingly went on the Saturday; and on the Sabbath at sun-rise worship began, when nearly a hundred people were assembled. After prayer, brother Thomas preached from Ezekiel, xxxvi. 27, '*I will put my Spirit within you;*' and brother Carey preached from Acts, iv. 12, '*Neither is there salvation in any other.*' Great attention was paid by all present, and, after breakfast, three persons came to converse with our brethren, concerning the state of their souls. They seem to be hopeful characters, and are daily in the habit of praying together. One of them, named *Yardee*, is a man of good natural abilities, and seems to possess much Christian simplicity. They appeared deeply affected when I informed them, through the medium of brother Thomas, that the people of England were praying earnestly for their salvation. 'What!' said they, 'do they pray for *us?*'

"At half past three o'clock the natives assembled more

numerously than in the morning. The brethren Thomas and Carey preached, the former from Acts, xvii. 30; and the latter from Psalm lxxxix. 15; and they both declared that I had witnessed more attention and seriousness, my first sabbath, than they had seen all the three years they had spent in India."

In the month of March, 1797, the missionaries set out on an expedition to the Bootan country, and in about four days arrived at that part of it which is below the hills. They then went to a place called Gopalgunge, and waited on a Bootea officer called the *Jinkof*, who received them very kindly, and appeared much pleased with the different articles which they had brought for his acceptance. They found, that it would be necessary to see some other officer, and to get a regular permission to ascend the hills. During the greatest part of the day, however, they remained in the jinkof's house, which consisted of two stories, and was constructed of bamboos and mats, with pillars of what is called the Saul tree. He presented them with some pieces of bacon about twelve inches long, but these were so stale as to be offensive at a considerable distance. After this, he treated them with a tea called *runga*, which seems to have been nearly similar to the Calmuc tea already noticed in our account of the missions of the United Brethren; as it is made into cakes with some composition, and when used is mixed with boiling water, salt, and *ghee*, or butter melted down, and thus preserved for use. The missionaries found it impossible to swallow this beverage, though the Bootea drank copiously of it; and whilst they were sensible of the kind intentions of their host, they were fearful lest he should injure himself by his repeated applications to their rum-bottle. His countrymen, indeed, profess to consider drunkenness as highly disgraceful; yet they are taught to drink ardent spirits almost as soon as they can talk, and in all their houses it is common to see pitchers of Bengal arrack, of which they drink as freely as if it were water.

The Booteas, or Botes as they call themselves, are a short robust people, and, in respect to their complexion, dress, and appearance, have a pretty near resemblance to a

weather-beaten and athletic English waggoner. The higher ranks, however, have a garment something like a gentleman's morning-gown, made of red, blue, or green stuff, with large figures wrought in it like diaper. The dress of the women consists of a petticoat, and a cloth fastened from the shoulders to the waist, in such a manner, that, over the breast, it forms a large pouch, which they use for the purposes of a pocket. Their complexion is tolerably fair; their hair is parted on the top of the head; and they invariably go without caps; though different coverings for the head are worn by the men, at least by those in official situations.

From Gopalgunge the missionaries went to Bote-Haut, to see the Soobah, who is a kind of viceroy, and the greatest officer in these parts. A letter having been forwarded to him by the jinkof, he sent two horses for them, and the jinkof himself accompanied them. "The procession," says Mr. Carey, "was the most curious that could well be imagined, yet it strongly proved their great attention to us. A band of Bengal music, if such it can be called, preceded us. We had six horsemen, and servants, and a number of spectators, besides people to convey our tents and baggage, which, in travelling by land in this country, must be carried on men's shoulders. On one horse was the jinkof, led by two men; notwithstanding which he was sometimes first, sometimes last, and sometimes turning round; his horse being ungovernable; and every mile or two he was stopping, to drink spirits. A Hindoo on another horse was much like him, except in drinking; and we had enough to do to keep our horses out of the way; to effect which, we were always wheeling either to the right or the left.

"On our approaching the town, a number of females met us and made their *salaam*, by putting their hands to their heads and gently bowing; after which they ran before the horses; and all the inhabitants of the place, I should suppose to the number of two or three thousand, joined the procession."

In this manner the missionaries went to the house of

the soobah, who received them with great politeness, and presented them with a white silk scarf, in the name of the grand lama, a red one in his own name, and another red one, in the name of a friend. After receiving these presents, they ascended by a ladder to his house, which was something like that of the jinkof, but larger and more elegant; comprising four rooms on the upper story, which were entirely covered with mats. At the farther end of the principal room was the seat of the soobah, elevated about two feet from the floor, covered with red cloth, and hung round with curtains of thin gauze. Here the missionaries were seated by the side of the soobah. On two sides of the same apartment were seats for the servants, made with planks of saul timber, but covered with sackcloth. A window of about twelve inches deep, made of lattice work, ran throughout the sides on which the seats of the servants were placed; and just above the window was a curtain of white cotton, on which were hung a variety of shields, helmets, bows, and arrows. The lower part of the building appeared to be occupied as stabling, &c.

The distinguished urbanity of the soobah is said to have exceeded every thing which our European visitors could have imagined, and his generosity was equally striking. "He insisted," says Mr. Carey, "on supplying all our people with every thing they wanted; and if we did but cast our eyes on any object in the room, he immediately presented us with one of the same sort. Indeed he seemed to interpret our looks before we were aware, and in this manner he presented each of us, that night, with a sword, shield, and helmet; also with a cup made of a very light beautiful wood, used by all the Booteas in drinking.

"In eating, the soobah imitated our manners so quickly and exactly, that he appeared as free as if he had spent his life with Europeans, though he had never seen any of them before. We partook of his food; though I confess the idea of the jinkof's bacon made me eat rather sparingly.

"We then talked about Bootan and respecting the

gospel; and the appellation of *lama* was given to us, which appears to mean *teacher*, and which title is emphatically given to the grand lama.

"We found that the soobah had determined to give the people a testimony of his friendship for us in a public manner; and the next day was fixed for the performance of the ceremony in our tent in the market-place. Accordingly we got instructed in the necessary etiquette, and informed him, that as we had only come a short journey, to see the country, we were not provided with English cloths, &c. for presents. The time being come, however, we were waited on by the soobah, followed by all his servants, both Booteas and Hindoos. Being seated, we exchanged each five rupees and five pieces of betel, in sight of the whole town; and having *chewed betel* for the first time in our lives, we embraced three times in the oriental manner, and afterwards shook hands in the English manner. The soobah then made each of us a present of a piece of rich *debang* wrought with gold, a Bootan blanket, and the tail of an animal called the Choar cow.

"When the ceremony was over, we were conducted to the soobah's house, where we found another officer; I believe the *vakeel*, or attorney of the court below the hills. This man was just the reverse of all we had seen. He sat on the soobah's seat like a statue, not rising when we entered; though the soobah, a much greater man, always did. When we sat down, he began a long discourse with the others in the Bootan language; and as we could not understand him, we also conversed with each other in English. All this time, a servant, by his orders, held a lighted torch just in our faces, that he might stare at us. He then asked how many servants we kept, and whether we had a tent? This was to ascertain whether we were great men or not. Our answers, however, were very brief, and did not give him satisfaction.

"After exchanging a few angry words with the soobah, he took his leave abruptly; and when he was gone, the soobah appeared transported with rage, and threatened him dreadfully. He tore off his upper garment, seized a kind of dagger, called a *creve*, stuck it into the table, beat his

breast, and threatened to go after him and kill him. We endeavoured to appease him, however, and were successful.

"Our people were now much afraid; for though the Hindoos had hitherto expressed the greatest confidence in the gentleness of the natives, they now began to propagate a number of sanguinary tales, and nothing was talked of but the insincerity of the Booteas. As for ourselves, we were not quite so timid, though we were not without our cogitations. We told them, however, to run away for their lives if any danger appeared. For fear of wild elephants we had taken a gun or two; but we ordered that no piece should be loaded, nor any additional precaution manifested, though we were certain the people could not sleep much that night. We then commended ourselves to God in prayer, and retired to rest.

"The next morning the soobah came with his usual friendship, and brought more presents, which we received, and took our leave. He then sent us away with every honour that he could heap upon us; as a band of music, guides to show us the way, &c. In short, the whole of his conduct toward us was invariably as generous, polite, and friendly as I ever witnessed. I suppose the conduct of the *vakeel* arose from his thinking himself to be a great man, and somewhat slighted, in not receiving any present from us; but in truth we had nothing to present. The soobah proposed paying us a visit in a short time. Should he do this, I hope to improve the interview, for the great end of settling a mission in that country.

"So great a contrast I have never before seen between two neighbouring nations, as the Hindoos and Booteas. The former are a small, puny, timid, people; the latter athletic and fearless. They have a written language, and, I am informed, many books written in it. The names of the letters are the same as the Bengallee, with a few exceptions, and are written in the same order, with only this difference, that the Bengallees have five letters in a line of the alphabet, but the Booteas have only four.

"Bootan is a very large country, subject to the dibrajah. The *lama-goroo*, as they call him, is I think only considered as a representative of God; and they have his

image in their houses, about the size of a large man's thumb. The soobah said 'there was a greater object of worship, who could only be seen by the mind.'"

Besides preaching statedly in their respective villages, the missionaries made frequent excursions into the circumjacent country, for the purpose of instructing the inhabitants in the way of salvation. "I have a district," says Mr. Carey, "of about twenty miles square, where I am continually going from place to place, to publish the gospel, and this space comprises about two hundred villages. My manner of travelling is with two small boats, one of which serves me to lodge in, and the other for cooking my food. All my furniture I carry with me from place to place, namely, a chair, a table, a bed, and a lamp, but I repair to my boats for food and lodging. There are several rivers in this part of the country, which renders it very convenient for travelling."

From the city of Dinagepore, about thirty miles distant from Mudnabatty, and containing a population equal to that of Birmingham or Manchester, a letter was received signed by five Hindoos, intimating that, about three years before that time, the bramin Mohun Chund had been there, and had told them a little about the gospel of Christ; promising also to send them certain parts of the translation, but which had not been received. The object of the letter was to request a sight of the translation, and to solicit that some person might visit them, who should be capable of giving them further instruction.

About the same time, the missionaries were given to understand that a Mr. Fermandez, a gentleman of Portuguese extraction, residing in Dinagepore, was extremely desirous of hearing the gospel. Messrs. Fountain and Powell accordingly visited him, and read and explained several parts of Scripture at his request; and the next Sabbath he spent with them at Moypaul, where, for the first time in his life, he heard a gospel sermon. He appeared to embrace the truth with much readiness and affection; and, shortly afterwards, he erected a place of worship, at his own expense, in Dinagepore; and exerted himself as much as possible, by conversing with the Hindoos in that

city, to prepossess them with favourable sentiments of Christianity. Here also the missionaries were introduced to several gentlemen, whose treatment towards them was peculiarly kind and respectful, and whose acquaintance promised to prove highly advantageous, on account of their eminent knowledge of the shanscrit language.

In a letter dated Mudnabatty, July 4, 1798, Mr. Carey says, "At this time all my attention is called to do what I can to repair the ravages of a very calamitous flood, which has just swept away all the prospects of this year; and of which you can scarcely form a conception. About ten days ago, I went all over this neighbourhood, when the prospects were charming; the fields being covered with rice, hemp, indigo, gourds, and cucumbers: but on Friday last I went over the same parts in a boat, when not a vestige of any thing appeared; all being a level plain of water from two to twenty feet deep. On the west of our house the rivers Tangnan and Kankir form an island, of about three miles broad and ten long; whilst a similar island is formed on the east by the Brohmanni and Purnabobbha. These four rivers may be seen from our house; and from October to May, are all insignificant streams, about three feet and a half deep. Now, however, a boat of a hundred tons will not only go down the rivers, but over all the islands formed by them, and to an extent far below the conflux of the rivers; so that two large lakes of three miles wide, and at least fifty miles long, are formed by this flood. They are both within sight of our house, and will dry up in October. The ground will then be resown and produce fine crops. There are several villages in which the waters have risen to the eaves of the houses."

As the brethren in India had repeatedly and earnestly requested that more missionaries might be sent out to their assistance, the directors of the society felt peculiarly anxious to engage some persons of piety, prudence, and intelligence, for that purpose; and in the autumn of 1798, they fixed their attention on Mr. William Ward, a member of the Baptist church in George Street, Hull; who, being engaged in the printing business, was thus addressed on one occasion, by the Rev. W. Carey, previous to his embarka-

tion for Bengal :—"If the Lord bless our attempts, we shall want a person in your line, to enable us to print the Scriptures; and I hope you will come after us." This hint seems to have made an indelible impression on the mind of Mr. Ward; and though, after his introduction to the ministry, he had various invitations to settle in England, his mind seems to have been invariably directed toward India. The committee, therefore, applied to the Rev. Mr. Fawcett, of Ewood Hall, under whose tuition he had been placed, and, after receiving the most satisfactory answers to the queries which they proposed relative to his character and qualifications, they invited him to preach at Kettering before a meeting of ministers in the month of October; and subsequently determined that he should be sent out in the ensuing spring.

About the same time another suitable person for the mission was brought under the notice of the committee. This was Mr. Daniel Brunsdon, who came originally from the neighbourhood of Pershore, in Worcestershire, but afterwards fixed his residence in Bristol, and, in 1795, became a member of the church at Broadmead in that city. Here he heard a discourse, in the month of July, 1798, which excited a strong desire in his mind to devote his life to the service of the perishing heathen; and this wish was communicated to the committee; who, after conversing with him on the subject, placed him under the care of the Rev. Mr. Sutcliffe, of Olney, that his qualifications might be more fully ascertained, and suitable instructions communicated. In that situation he remained about seven months; during which period he not only made considerable proficiency in various branches of knowledge, but occasionally preached in the neighbourhood with acceptance, and conducted himself with such piety, prudence and modesty, that his approaching departure was anticipated with feelings of general regret.

A third candidate for the office of a missionary to India, was Mr. William Grant, who also was a member of the Baptist church at Broadmead, Bristol, and whose history is well worthy of attention.

At the early age of sixteen years he had the misfortune

to become acquainted with a young man of deistical principles, who succeeded but too well in inspiring him with a contempt for the truths of Christianity, and with an attachment to the opinions and writings of that abominable infidel, Voltaire. And though, after remaining a professed deist for about two years, he was partially reclaimed by the perusal of a work which an acquaintance put into his hands, he soon relapsed into his former principles, and even proceeded still further; being fully prepared for the adoption of atheism, and solicitous to read every thing he could meet with in its favour. He could now, of course, commit the grossest sins without any feeling of compunction, and it was only the ill state of his health which prevented him from serving the prince of darkness with *unbounded* devotedness both of soul and body.

Notwithstanding the lengths which he went in iniquity, however, and the exertions which he used to bring all his acquaintance into the same state of mind, he was frequently convinced of the inconsistency of his atheistical principles, and by looking closely into the writings from which he had imbibed them, he gradually discovered their falsehood. At the same time, by devoting his attention to subjects of anatomy and natural philosophy, he perceived such obvious vestiges of an intelligent first cause in all the works of creation, that he was irresistibly compelled once more to recognise the existence of a God.

Soon after this he became acquainted with Mr. Marshman, a member of the church at Broadmead, and by him he was induced, after some time, to attend on the public means of grace. The conversations also which his new friend held with him, at different times, on the spirituality of the divine law, the necessity of God's discountenancing transgression, and the indispensability of an atonement for transgression, were so abundantly blessed to his soul, that he was gradually brought to acknowledge the inspiration of the Holy Scriptures, to abhor himself as a sinner before God, and to cast himself unreservedly on the Lord Jesus Christ for life and salvation.

After he had been baptized and received as a member of the church at Broadmead, he felt an ardent desire to de-

vote himself to the service of the Redeemer in Bengal; and his views and feelings on this occasion will be most suitably expressed in his own words:—"I have earnestly prayed," says he, "that God would enable both me and my wife to give ourselves wholly unto him. I am conscious of no other motive than a view to the glory of God, and compassion for my fellow creatures, especially for the poor heathen, who are daily perishing by thousands for the lack of knowledge. My greatest discouragement arises from a sense of my own unfitness; but I beseech the Almighty that he would enlighten my mind by his Holy Spirit, and give me more enlarged views of his character and government; but more especially that I may continually be making fresh discoveries of that wisdom and providence wherein he has abounded in the plan of redemption toward miserable sinners; so that, from a view of the riches of divine grace, in having rescued my soul from destruction, I may feel increasing compassion for those who are strangers to the glorious truths of the gospel."

Scarcely had Mr. Grant expressed his desire to unfurl the standard of the cross among the benighted and superstitious inhabitants of India, when his friend Mr. Marshman was actuated by a similar wish; and, though his wife at first appeared reluctant to quit her native land, yet, after mature deliberation and earnest prayer, she cordially acquiesced. Mr. M. received his first religious impressions in the vicinity of Westbury Leigh; but after his removal to Bristol he was chosen master of the charity-school supported by the congregation at Broadmead, and in June, 1794, he became a member of the church. After this he evinced a peculiar thirst for useful knowledge, and an inclination to the work of the ministry; and in consequence of his attending an hour every day at the Baptist Academy, he obtained a tolerable acquaintance with the Latin, Greek, and Hebrew languages; and, after he entertained the idea of going out as a missionary, he translated from the Latin, and transcribed the substance of some Asiatic grammars.

In the month of April, 1799, the Rev. A. Fuller, being in London, engaged with the supercargo of an American ship, the Criterion, for a passage for four men and four

women; namely, Mr. and Mrs. Marshman, Mr. and Mrs. Grant, Mr. and Mrs. Brunsdon, Mr. Ward, and Miss Tidd; the latter of whom had for some time corresponded with Mr. Fountain with the approbation of her friends, and now designed to bestow her hand upon that faithful and zealous servant of the Redeemer. The master of the ship, Captain Wickes, was not present at the agreement with the supercargo, but on hearing of it, he wrote to one of the committee as follows:—"When I was informed that the passengers we are to take out were Christian missionaries, truly my heart rejoiced. It brought strongly to my mind a desire which I had felt some years past, that I might have the command of a ship which should convey some of these messengers of peace to the heathen; and now it seems that God is about to grant me my desire. I am the master of the Criterion, and am not ashamed to confess myself a lover of the gospel, and of them that preach it; provided they preach not themselves, but Christ Jesus the Lord, of whatever denomination they may be. I have been several days preparing the ship for the reception of these passengers, but little thought who they were. Tell them I will have every thing as comfortable as possible, and that they may be entirely separate from every other person in the vessel, if they choose it, except myself and two mates, who will be in the same apartment."

The missionaries had now but a short time to take leave of their friends, and to prepare for the voyage; and as they were so distantly situated, they could not all meet together in the country, without a considerable and unnecessary expense. Two distinct meetings were held, therefore, one at Bristol, and the other at Olney, in which the brethren residing in those places were solemnly designated to their important service, by prayer and imposition of hands. And in the instructions which they received on that occasion, they were charged to "beware, both from a principle of conscience, and from a regard to their own interest and that of the mission, of intermeddling with any political concerns; to be obedient to the laws in all civil affairs; to respect magistrates, both supreme and subordinate, and teach the same things to others; and finally, to apply themselves wholly to

the all-important concerns of that evangelical service to which they had professed solemnly to devote themselves." They were also reminded, that however gross might be the idolatries and heathenish superstitions which might fall under their notice, it would be their duty sedulously to avoid all rudeness, insult, or interruption, during the observance of such superstitions; observing no other methods but those of Christ and his apostles, namely, the persevering use of scripture, reason, prayer, meekness and love.

During these transactions at home, the Rev. W. Carey had an opportunity, in returning one day from Calcutta, of witnessing, for the first time, the dreadful ceremony of a woman burning herself with the corpse of her husband. He observes, "We were near the village of Noyai Serai, and, as it was evening, we got out of our boat to walk; when we saw a number of people assembled on the river side. I asked for what purpose they were met? and they told me, to burn the body of a dead man. I inquired whether his widow would burn with him? They replied in the affirmative, and pointed to the woman. She was standing by the pile, which was made of large billets of wood, about two feet and a half high, four feet long, and two wide; on the top of which lay the dead body of her husband. Her nearest relation stood by her, and near her was a small basket of sweetmeats. I asked whether this were the woman's choice, or whether she were brought to it by any improper influence? They answered, that it was perfectly voluntary. I talked till reasoning was of no use; and then began to exclaim with all my might against what they were doing, telling them that it was a shocking murder. They told me it was a great act of holiness, and added, in a surly tone, that if I did not like to witness it, I might go farther off. I told them, however, that I was resolved to stay and see the murder, and that I should certainly bear witness of it at the tribunal of God.

"I next addressed myself to the woman, entreating her not to throw away her life, and assuring her that no evil would result from her refusing to burn. But she, in the calmest manner, ascended the pile, and danced on it, with her hands extended, as if in the utmost tranquillity of spirit. Previous to her mounting the pile, the relation whose office

it was to set fire to it, led her six times round it, at two intervals; that is, thrice at each circumambulation. As she went round, she scattered the sweetmeats among the people, who picked them up, and ate them, as very holy things. This being ended, and she having mounted the pile and danced as above mentioned, in order to shew her contempt of death, and that her sacrifice was voluntary, she lay down by the corpse, putting one arm under its neck and the other over it. A quantity of dry cocoa leaves and other substances were then heaped over the bodies to a considerable height, and ghee, or melted preserved butter, was poured on the top. Two bamboos were next put over them and held firmly down, and fire was put to the pile, which immediately blazed very fiercely, owing to the dry and combustible materials of which it was composed.

"No sooner were the flames kindled, than all the people set up a loud shout, so that it was impossible to have heard the woman, had she groaned, or even cried aloud; and she could not move or struggle, on account of the bamboos, which are held down like the levers of a press. We strongly objected to their using these bamboos, and insisted that it was employing force to prevent the woman from getting up when the fire reached her. But they declared it was only done to keep the pile from falling down. We could not bear to see any more, and left the spot, exclaiming loudly against the murder, and filled with horror at what we had witnessed."

On the 25th of May the missionaries and their wives set sail from London, and were peculiarly happy in finding that the captain was not only inclined to attend their morning and evening devotions, but even consented to take his turn with them in addressing the Lord of missions on their behalf. He also encouraged them to preach on the Sabbath to the ship's crew; and, with tears in his eyes, entreated the men to listen with seriousness and attention to the word of the gospel. After some time the brethren set up a school, for the gratuitous instruction of the poor sailors, in reading, writing, and arithmetic; and every man and boy in the vessel, who wished to avail themselves of the opportunity, were taken under tuition. "Among these," says Mr. Marsh-

man, " are six negro mariners, all of whom are learning to read, and it is truly affecting to see their assiduity and solicitude to learn ; particularly the cook, a stout black, about thirty, who comes running in with his spelling-book all over dirt and grease, and seems never tired of reading. We are in hope that this may pave the way to something better ; and on the Lord's day afternoon some of us talk and read to as many of the sailors between decks as choose to attend. Yesterday I spoke familiarly with them about divine things for more than an hour ; almost all of them being present, and some very attentive."

In passing St. Jago, one of the Cape de Verd islands, a singular interposition of Divine Providence was manifested on the behalf of our missionaries, which is thus noticed by Mr. Marshman in his journal : " We had for some days been looking out for land ; but the weather being hazy, the captain had not been able to take any observations for the two preceding days, so that we were obliged to steer entirely by guess, though it was necessary to pass between several small islands. Our situation was, therefore, extremely critical, especially as we were in the middle of the night ; yet our ship was providentially guided into the widest and clearest part of the channel, and when we came within sight of the land, we found ourselves just where we should have been, had we gone by the most exact observations. We saw land, too, at the most seasonable time of the day, about one o'clock in the afternoon. The weather being hazy, we did not discover it till we were within the distance of about two leagues, and we were steering, as it were, just through the midst of the islands. Had we not, therefore, instantly altered our course, we must have been on shore quickly ; but had it been in the night instead of the day, we should have been in a very perilous situation. Hence we could not but consider the hand of our God as immediately displayed on our behalf, in the whole of this circumstance."

The following beautiful verses, composed by the Rev. W. Ward, soon after this occurrence, are equally creditable to the pious gratitude and poetical talent of that invaluable missionary, and will, no doubt, prove acceptable to the reader.

" Thus far our Saviour's tender care
Has brought us safely o'er the deep;
And charg'd the winds and waves to spare
A few, the meanest of his sheep.

" O! let our souls with praise record
The thousand mercies we enjoy,
Beneath the safeguard of our Lord,
Kept as the apple of his eye.

" The burning heat, the threat'ning foe,
The tempest's rage, the lightning's pow'r;
Each his eternal Godhead show,
And wait on him, through ev'ry hour.

" Yes, we are safe beneath thy shade,
And so shall be 'midst India's heat:
What should a missionary dread,
Since devils crouch at Jesu's feet?

" There, sweetest Saviour! let thy cross
Win many Hindoo hearts to thee:
This shall make up for ev'ry loss,
Whilst thou art ours eternally."

On the 13th of October the missionaries arrived at Serampore in good health and spirits; and after spending a few days at an inn, they took a house, where they awaited a communication from Mr. Carey; as they could not, at present, obtain permission to go into the interior of the country.

As the weather happened to be extremely pleasant, Mr. Ward occasionally amused himself with walking in the town; and, one evening, followed his India connductor to the hut of a Portuguese, where he found an old man of seventy-three stretched on his bed, calling on the name of Jesus, and speaking of his dolorous sufferings and precious blood. " I did not obtain satisfaction," says Mr. Ward, " respecting his real Christianity; but the name of Jesus on the tongue of a copper-coloured man here, is like the unexpected meeting of a friend. We went forward in our walk, and came

to a place in the open air, where the natives were assembled to worship their god Ram, whose history is too long for me to narrate. In this worship the priest stood in the midst of a number of natives, who sat on the grass. In one hand he held a kind of brush, made of buffalo's hair; and in the other two pieces of brass, which, on being shaken together, sounded like bells. His face was painted, and two or three chains, made of shells, &c. were suspended from his neck. During very short intervals of singing by five young men standing at his back, he addressed two or three sentences to his hearers, exhorting them to repeat the name of Ram, and to avoid that which was bad. Some of the natives, however, were at work, making nets, while they professed to be worshipping their god."

On the 27th of October, Mr. Grant appeared to be indisposed with a cold, attended with a kind of stupor; and four days afterward, on being raised from his bed, a fit seized him, "or rather," as it has been well expressed, "Death struck him with his dart, and claimed him as his prisoner."

"When the physician came," says Mr. Brunsdon, "he ordered hot water in bottles to be applied to his hands and feet, which the warmth of life had, in a great measure, forsaken. He said he was in no pain, and could feel the heat of the water. He spoke but little, however, all the time of his illness, and the interval of reason, from Monday to Thursday was very short, he being generally in a kind of stupor. I sat by him whilst the rest were gone to dinner, and gave him some roasted fowl, which he chewed whilst labouring for breath, but was unable to swallow it. I then gave him something to drink, which he took out of the spoon very eagerly. I felt his hand lying on a bottle of water, but it was still cold: he raised it slightly, pressed my hand, and laid it down again, looking at me with a placid countenance, but unable, through weakness, to speak to me. I left the room for a few minutes, and on returning he appeared much the same as in a former fit. The doctor then arrived, and told us he was dying; and a few minutes afterward he breathed his last, without a sigh, a groan, or a struggle, except the trembling of his limbs from the convulsive throbs.

His wife, poor woman, was greatly distressed, yet she was supported far beyond what could have been expected. It was, indeed, a mournful stroke to us all, yet we were not left to sorrow as those without hope.

"In the night our captain arrived, and in the morning brother Forsyth, one of the missionaries employed by the London Society. About eleven o'clock we proceeded to the Danish burial-ground. Brother Forsyth walked before the corpse, which was borne by Portuguese men; my wife and sister Tidd followed next; then the captain and brother Marshman; and brother Ward and myself closed the short and simple train of mourners. At the grave brother Forsyth gave out an appropriate hymn, read the fifteenth chapter of Paul's first epistle to the Corinthians, and closed in prayer."

The next sabbath Mr. Ward preached in the morning, from 1 Cor. xv. 54. *Death is swallowed up in victory;* and in the evening he preached from Isaiah iv. 6, 7. *Jonah was exceeding glad of the gourd, but God prepared a worm, when the morning rose the next day, and it smote the gourd, that it withered.* At the former of these services, the governor and two other European gentlemen attended; and both the discourses were admirably adapted to console and animate the bereaved friends and fellow-labourers of the deceased.

On the 9th of November Mr. Fountain arrived at Serampore, and three days afterward was married, at Calcutta, to Miss Tidd, by the Rev. Mr. Buchanan, who treated them in the most friendly manner, and declined accepting the usual fees.

"Circumstances at this time," says the editor of the *Brief Narrative*, "were difficult and delicate. Mr. Carey had made all the interest he could, that the missionaries and their wives might be permitted to proceed and settle in the neighbourhood of Malda; but without effect. As they could not come to him, therefore, the only alternative was, whether he should go to them, or whether they should labour separately. The decision of this question was the object of Mr. Ward's visiting Mudnabatty, in company with Mr. and Mrs. Fountain.

"In respect of Mudnabatty," continues the same writer,

"the factory at that place had, owing to the failure of the crops, been given up; and Mr. Carey, with a view to provide for the mission, had taken a small place at Kidderpore, about twelve miles distant; where he intended to carry on a little business, and to erect some dwellings for the other missionaries. The relinquishing of this undertaking would be a loss of five hundred pounds. They had, also, formed a church; God had given them some Europeans for their hire; a degree of light had been diffused among the natives; a school was established; the state of things at Dinagepore was promising; and, in the event of a removal, the society would be burdened with new expenses, &c. On the other hand, Mr. Cary's engagements at Mudnabatty were within a few weeks of terminating; at Serampore the missionaries would meet with protection and accommodation; the great ends of the mission were likely to be answered in that situation rather than in the other; and the country was more populous. All things considered, therefore, Mr. Carey determined to remove, as a necessity seemed to be laid upon him; and on the 10th of January, 1800, he arrived at Serampore, where he was introduced to the governor, and received in the most friendly manner."

Having purchased a house with a tolerably spacious piece of ground by the river side, the brethren drew up a plan of family government. All the missionaries were to preach and pray in turn; and one was appointed to superintend the domestic concerns for a month, and then another. Mr. Carey was appointed treasurer, and keeper of the medicine chest; and Mr. Fountain consented to accept the office of librarian. Saturday evening was devoted to the adjustment of any differences which might arise during the week; and it was finally resolved that no one should engage in any private trade; but that whatever was done by any member of the family, should be considered as done for the general benefit of the mission.

Mr. Carey's translation of the Old and New Testament was now nearly completed; and as he had recently purchased a press, and agreed with a letter-founder at Calcutta for a supply of types, advertisements were issued for

subscribers to the Bengalee Bible. It was also announced, that the missionaries, with a view to their support, designed to attend to printing in general; and that they also intended to open a school, under the superintendence of Mr. and Mrs. Marshman. This plan appeared likely to be crowned with success; and as an encouragement at the commencement of their undertaking they were promised the printing of the official papers for the Danish government, and the teaching of the governor's children. The first sheet of the Bengalee New Testament was struck off about the middle of May; and by the 20th of July, forty pupils were collected in the school; the children of natives being taught gratuitously.

On the 20th of August the mission sustained a severe loss in the removal of Mr. Fountain, who was one of the only three brethren who could preach to the natives, and in consequence of his knowledge of music, he usually led the singing in worship. "He died," says Mr. Powell, "at the house of Mr. Fernandez, at Dinagepore, of a dysentery, or rather a complication of disorders, which preyed on him for several weeks, and baffled the power of medicine. Having been requested to make indigo for a worthy friend at this place (Moypauldiggy), he wrote to me in July last, stating that he was very unwell, and that if the Lord did not bless the voyage, he could hardly expect to return. On his arrival here, I perceived that he was exceedingly ill, and I feared he was nigh the grave. After staying here a few days, I accompanied him and Mrs. Fountain to Dinagepore, where the assistance of one of the Company's surgeons was procured; but after experiencing a few favourable symptoms his disorder assumed a threatening appearance. Death, however, presented no terrors to him, but Dr. Young's description of a dying Christian was completely realised:—

> 'The chamber where the good man meets his fate
> Is privileg'd above the common walk
> Of virtuous life; just on the verge of heav'n.

"The doctor who attended him said, that he never saw a person so composed, resigned, and prepared for death

as Mr. Fountain; and expressed an earnest wish that he might die like him. And it was indeed evident, as our dear friend, one day, expressed himself with peculiar emphasis, that he was safe, and happy, and going to his heavenly Father. He desired that all the natives who knew him might be informed that he was not afraid to die;—that there was no saviour but Christ;—and that if they did not believe in him they must perish for ever. The peaceful state of his mind appears to have been truly profitable. Two gentlemen in particular, who were in the habit of visiting him three or four times every day, professed to have derived great benefit from witnessing such tranquillity in a dying believer. 'Surely,' said one of them, 'this must be genuine religion, which sticks so firmly by a man in his dying moments!' Mr. Fernandez, also, who behaved towards him with the greatest kindness and tenderness, is much established in faith by seeing his happy departure. He ordered a coffin to be made for him, and the corpse was escorted to the grave by a guard of the Company's soldiers called sepoys, and the judge and chief magistrate of the place attended the funeral."

When the reader is reminded that this truly valuable missionary left behind him a widow to whom he had been married little more than nine months, and who shortly afterwards gave birth to a fatherless infant in a strange land, the following remarks of the Rev. Joshua Marshman will, no doubt, be deemed truly appropriate.—"O! what a dispensation is this! To his disconsolate widow,—to us,—and to our dear friends in England:—how mysterious! A man in the prime of life, only thirty-three years of age, who had just acquired the language, and of whose usefulness we had formed considerable expectations. Yet he is taken away from his work, his brethren, and his spouse! We have a Saviour, however, who still lives; and we desire to bow in silent submission to his wise and righteous will."

Early in the month of November, an afflicted lady came up the river from Calcutta. She intended to have gone farther; but, her strength being exhausted, she stopped at Serampore, and engaged apartments at the hotel.

Here she inquired for an English prayer-book, but nothing of that description was in the house. Her desire was then communicated to the missionaries; but they had not the means of furnishing her with what she wanted. Mr. Marshman however, wrote her a friendly note, and accompanied it with two books, illustrative of that salvation which is only to be found in Jesus. The next morning, she came in her palanquin to the mission-house, apparently in great distress of mind. She said that she had been a great sinner, and had long resisted conviction;—that, in affliction, she had often resolved to amend her ways, but had as often relapsed into folly again; and that lately, in particular, she had been attempting to pray, but was much discouraged, having no one to converse with on such subjects. She stated, however, that she had been induced, by Mr. Marshman's note, to make her case known to the missionaries; and she now begged to be allowed to remain during family worship. This request was, of course, granted. She was, also, affectionately directed to Jesus, as the only refuge from the wrath to come, and one of the brethren gave out that beautiful and appropriate hymn, "Come, ye sinners, poor and wretched;" with which she appeared to be deeply affected. After this, she regularly repeated her visits every day, and seemed more and more desirous of ascertaining the scriptural way of salvation; and she appeared to drink in the words which fell from Mr. Marshman's lips, as he discoursed on the sufferings and atonement of the Redeemer, as the only ground of a sinner's acceptance before God. In a short time she returned to Calcutta, where she died, it is hoped, in the faith of the gospel; and her decease appears to have been blessed to her widowed husband, who afterwards joined the Baptist church in Bengal, and married, for his second wife, the widow of one of the missionaries.

Mr. Thomas, who had for some time been preaching at Bheerbhoom, now paid a visit to Serampore, and brought with him a Hindoo named Fakira, of whom he entertained the most sanguine hopes. Fakira of his own accord proposed to be baptized; and on being examined before the church, all were fully satisfied with the profes-

sion which he made; but before the time appointed for the ceremony he left Serampore, and went among his relations, in order, as he said, to fetch away his child. There it is probable his resolution failed him, or his friends detained him by force, as the missionaries neither saw nor heard any more of him.

During this visit, the conversations and devotional exercises of Mr. Thomas were observed to be more than usually solemn and impressive. He himself observes in his journal, "On hearing of the out-pouring of the Holy Spirit in America, it became very desirable that the Lord should remember *us;* and it appeared most exceedingly necessary to *me*, the vilest of all. I longed for the unction of God's Spirit, and did ask for it believingly; especially about midnight, when I was enabled to pour out strong cries and supplications." At his desire a weekly prayer-meeting was established, for the success of the mission; and about this time it was observed that not only Mr. Carey, but all the missionaries seemed particularly led to discourse on the sufferings and death of Jesus;—a subject which the Moravian brethren found to be so abundantly blessed to the conversion of the heathen.

On the 25th of November, Mr. Thomas was called to attend a Hindoo named Kristno, one of whose arms was dislocated. After the operation of reducing it, our missionary talked very seriously to the sufferer, who wept and even sobbed aloud, whilst listening to the glad tidings of salvation by the blood of the cross. Gokool, another Hindoo, who resided at a short distance, was present at the time, and appeared to pay great attention to all that was said. Two or three days afterward Kristno was anxious to go to the mission-house for instruction, for he said Mr. Thomas had not only cured his arm, but had told him how to escape the wrath to come. He and Gokool, accordingly, went together, and heard the word; and though the wife and family of Gokool deserted him, in consequence of his supposed attachment to the gospel, those of Kristno appeared to be like-minded with himself, and on being subsequently visited and instructed by the missionaries, they

avowed their intention of casting in their lot with the people of God.

On the 22d of December, Kristno and Gokool came and ate publicly with the missionaries, and thus voluntarily renounced their cast; which had hitherto been considered as an almost impregnable fortress. "All our servants," says Mr. Ward, "were completely astonished; so many persons had confidently said that no Hindoo would ever lose his cast for the gospel. Our brother Thomas has waited fifteen years, and thrown away much upon deceitful characters; brother Carey has, also, waited till hope of his own success has nearly expired; and after all, God has done it with perfect ease! Thus the door of faith is opened to the Gentiles: Who shall shut it? The chain of the cast is broken: Who shall mend it?

"This evening, Gokool, Kristno, Rasoo, his wife, and his wife's sister, came to make profession of the name of Christ, in order to be baptized. Gokool said, before the missionaries came to India, he had spent years in searching for a way of happiness, in poojahs, holy places in the river, &c. but all in vain. When he heard the gospel he could not rest, but conversed with Kristno respecting the agitation of his mind; and, on one occasion, he and another man sat up a whole night talking about it. He said he had had great fears about his sins, but these had left him whilst he was employed in musing upon Christ. He now renounced all dependance on his former worship and all connexion with it; stating that he considered himself as the servant of Jesus, and only felt anxious to obey his commands. When asked whether he thought the Hindoo shasters were true or false? he said he could not tell decidedly what part of them might be founded in truth or otherwise; but he was well convinced that they did not point out the way of salvation.

"Kristno's wife's sister first heard of the Redeemer from Gokool. Her account was clear and simple, and, considering how little time she had heard, it astonished us all. Her sister, whom we expected would say but little, pleased us much. They both acknowledged that the words

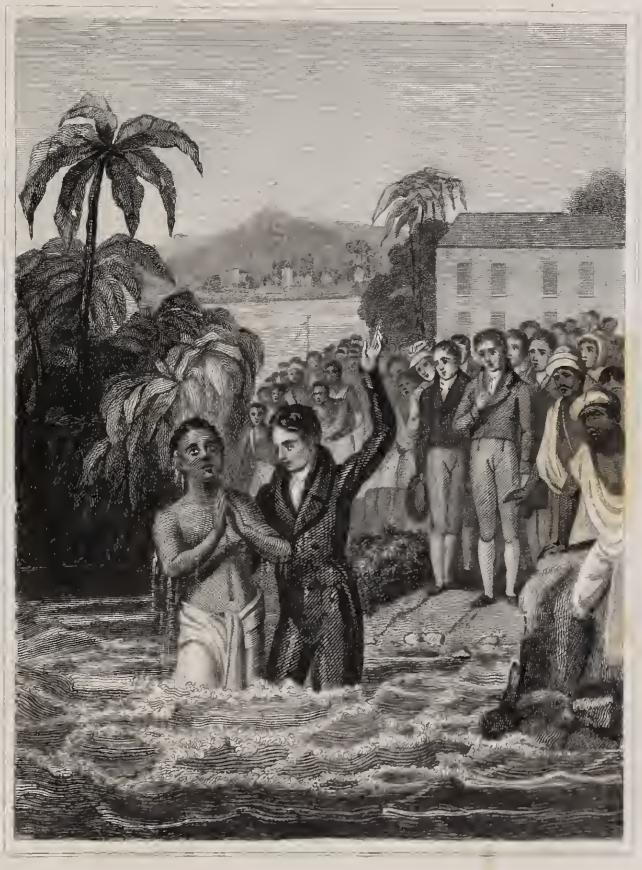
of Christ had softened their hearts, had removed their sins, and had become all in all to them. Kristno concluded. He, as well as Gokool, had heard the word of life from the lips of brother Fountain, not without some effect; and when his arm was dislocated, both he and Gokool were so much affected, that, as the latter expressed it, their hearts were nailed to Christ." On hearing these testimonies to the power and success of the gospel, Mr. Thomas was almost overcome with joy; and at the close of the meeting the whole of the missionaries, with their relatives and friends, stood up, and sang the hymn which begins with "Salvation, O, the joyful sound!"

No sooner was it noised abroad that these persons had lost cast, than the whole neighbourhood was in a complete uproar. About two thousand people, animated with indignation against the new converts, assembled in a tumultuous manner, and dragged Kristno and his family before the Danish magistrate. He, however, instead of censuring their conduct, dismissed them with commendations for having chosen the way of truth. Being defeated in this attempt, the mob preferred a fresh charge against Kristno, stating that he had refused to deliver up his daughter to a young Hindoo, to whom she had been contracted in marriage about four years before, but had been sent back to her parents, for a certain time, on account of her tender age. The parties having all appeared before the governor, the girl avowed her intention of embracing Christianity along with her father; whilst the young man who claimed her positively refused to change his religion. The governor, therefore, told him explicitly, that he could not think of delivering up a Christian female to a heathen man, and there was consequently no way for him to obtain his wishes but by renouncing his idolatrous worship and practices. He also sent a sepoy to watch at Kristno's house during the night, and kindly assured the missionaries that no one should be permitted to molest them whilst they were administering the rite of baptism to their converts.

Notwithstanding the tumult which had been thus excited, Kristno remained firm and immoveable in his resolution; but his female relatives and Gokool were so far in-

timidated by the violence of the mob, or overcome by the representations and entreaties of their friends, that they sent to the mission-house, requesting that their baptism might be delayed for a few weeks. The next day, which happened to be the last sabbath in the year, was appointed for the baptismal ceremony; and the governor, together with a considerable number of Europeans, Portuguese, Hindoos, and mussulmen attended on the bank of the Hoogly, in front of the mission-house. The service having commenced with a Bengalee hymn, Mr. Carey spoke for a short time in the same language, disclaiming the idea of any virtue being attached to the river, and stating that the Hindoo about to be baptized professed, by this act, to renounce all his debtas and sinful practices, and to put on the Lord Jesus. He then went down into the water, with his son Felix, a youth of about fifteen, whom he immersed with the usual English form; and the same ceremony was afterwards repeated with Kristno, in Bengalee. The spectators, on this occasion, behaved with the greatest decency and decorum; many, indeed, seemed to be impressed with peculiar solemnity; and the governor was so much affected that he could not restrain his tears. "When Kristno came from dressing," says Mr. Ward, "a German lady who had witnessed the ceremony, took him by the hand, and held him for some moments; and, though unable to make him understand a single word, I could see that she thanked him from her heart for having renounced the worship of devils.—It was, indeed, an interesting spectacle to see brother Carey leading down into the water his eldest son, a missionary in early youth, and the first native who had fortitude sufficient to renounce his cast. In the afternoon the Lord's Supper was celebrated in Bengalee for the first time, and at the termination of that solemn ordinance Kristno stated that his heart was full of joy."

The subsequent conversations which this convert held with his family, and the fervent prayers which he offered on their behalf, appear to have been productive of the happiest results; and on the 18th of January, 1801, his wife's sister, named Joymooni, was baptized together with Mr. Fernandez, and joined the church. On this occasion



Baptism of Kristna a Hindoo Convert.

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the converted female remarked that she had discovered a treasure in Christ incomparably greater than every thing else in the world; whilst Kristno observed, that having found mercy himself, his thoughts and desires were now principally directed to the salvation of others.

About this time Mr. Ward called on a Scottish gentleman who had met with some severe temporal losses. He had received a religious education, and this had operated to a considerable degree as a restraint, till he arrived in India, when he unfortunately became like too many other Europeans. "Ten years ago," says Mr. Ward, "his troubles came on; but they failed of producing any good effect upon him. Five years since he came to Serampore, but he still continued without God, till he attended our worship; when he felt a new species of joy, and a union of affection to us. Since that time he has read the most valuable books in our library, and has been a constant attendant on our ministry. Now he states that his bible is a new book, the law being new, and the plan of salvation precious;—that his afflictions appear in a different and interesting light;—and that his happiest hours are those which are spent before the throne of grace."

One day, whilst Mr. Ward was speaking about the things of God in Kristno's house, a widow named Unna, who resided in the family, was observed to listen with the most profound attention, and tears were seen to roll down her cheeks; she, soon afterward, visited the mission-house, in company with the other females, and said to Mr. Carey, "I was formerly totally unmindful of my sins, but I now perceive that I am a sea of sin." On the 13th of February, she made an open profession of the Redeemer's name; and as Kristno's wife, Rasoo, appeared to be decidedly of the same mind, they were both baptized on the ensuing sabbath.

In consequence of these repeated baptizings, the parents of those children who had been placed in the Bengalee school, removed them as soon as possible, lest they also should be induced to adopt the Christian religion. The only native children left for instruction, therefore, were those of Kristno, to whom the missionaries paid the

greatest possible attention, with the pleasing anticipation that they might, at a future period, be induced to enlist beneath the same banner which was now the joy and rejoicing of their father's heart.

The piety, prudence, and circumspection of the Hindoo converts afforded great consolation to the missionaries; one of whom observes respecting them, "Though they are plain simple people, and the greater part of them women, yet they have been enabled to despise cast; to withstand the reproaches, ridicule, and persecution of their neighbours and countrymen; and to speak boldly the word of our Lord Jesus to them that know not the truth." Their manner of speaking also on spiritual subjects appears to have been equally singular and impressive. "Christ," said one of them, "is my joy, my hope, my all! If worldly concerns draw my mind from him, I say, 'Mind, why dost thou leave Christ? There is no other Saviour, and if thou leave him, thou must fall into hell. I charge thee, therefore, Mind, that thou adhere closely to Christ.'"—Another of these converts observed, one day, "I was formerly in prison; but the light of the gospel came to the prison door, and I obtained my liberty. My prayer now is that Satan may never be permitted to imprison me again."

About this time the missionaries had the high gratification of publishing the Bengalee New Testament, an object which had long been near their hearts; as they were perfectly aware of the vast importance of presenting the Holy Scriptures to the Hindoos in their native language. Copies were presented to the governor, and the governor-general, which were received in the most friendly and condescending manner; and the missionaries had now abundant encouragement to sing the following verses, composed by the Rev. J. Marshman:—

"Hail, precious book divine!
Illumin'd by thy rays,
We rise from death and sin
And tune a Saviour's praise!
The shades of error, dark as night,
Vanish before thy radiant light.

"We bless the God of grace
Who hath his word reveal'd
To this bewilder'd race,
So long in darkness held:
His love designs;—his people pray;
His providence prepares the way!

"Now shall the Hindoos learn
The glories of our King;
Nor to blind *goroos* turn,
Nor idol praises sing:
Diffusing heav'nly light around,
This book their *shasters* shall confound.

"Deign, gracious Saviour, deign
To smile upon thy word;
Let millions now obtain
Salvation from the Lord:
Nor let its growing conquests stay,
Till earth exult to own its sway!"

Soon after the publication of the Testament, Mr. Carey was appointed, by marquis Wellesley, as teacher of the Bengalee and Sanscrit languages in the college of Fort William. This appointment was altogether unexpected; and when the application was made to him, Mr. Carey had some hesitation in acceding to it, under the idea that it might interfere with his proper work as a missionary; nor did he accept of it till he had consulted with his brethren; who were unanimously of opinion that it was more likely to promote than to obstruct the great design of the mission. He was subsequently raised to the rank of a professor in the college, with a salary of a thousand rupees a month, or about fifteen hundred pounds per annum; and the whole of this sum, in conformity with the rules laid down by himself and his coadjutors, he generously added to the missionary stock.

On the 10th of April, Kristno's eldest daughter, Golok, was seized, at a short distance from her father's house, and carried off by two men, one of whom was the Hindoo to whom she had been contracted in marriage. On an

alarm being given, Kristno pursued and overtook the men; but they beat him unmercifully, and crossed the river on their way to Calcutta. In passing a police station, Golok cried out for justice, and the persons who were carrying her off were, of course, detained. On being brought before a magistrate she said, "I have heard of the love and sufferings of Christ, and these things have fastened upon my mind. I am, therefore, a Christian from choice, and am not willing to go with this man." The magistrate replied, that he could not separate her from her husband, but he would take care that she should be at liberty to profess what religion she thought proper. This promise, however, he either could not or did not perform; and the young woman was left, sorely against her own will, and much to the regret of Kristno and his family, in the hands of an idolater.

On the 8th of May, whilst the inhabitants were wrapped in profound slumber, a party of military entered Serampore, and hoisted the British flag, without a gun firing, or a drum beating. "At ten o'clock," says Mr. Ward, "we and others were desired to appear at the government-house. In the governor's hall we found several British officers, and in an adjoining room the new English governor, with Colonel Bie standing by his side. When we presented ourselves, the colonel assured us we might go on with our school and our preaching in the same peaceful way as when under his government. The English commissioner also politely assured us that we were at liberty to follow our avocations as usual. We then withdrew, contrasting our situation with what it might have been, and acknowledging how exceedingly divine mercies were multiplied toward us!"

On the 29th, Gokool, who had given in his experience before the church with Kristno, but who had drawn back, in consequence of the severe opposition which he had met with from his wife and his other relatives, now resolved to join the gospel standard, let the consequences be what they might. Accordingly, after the missionaries had repeatedly conversed with him and felt convinced of his sincerity, he was admitted to the rite of baptism; and his wife, who had

formerly evinced a most determined spirit of persecution, came of her own accord to witness the ceremony; and, to the surprise and joy of the brethren, seemed to express some approbation of the gospel.

The following day Mr. Carey accompanied Kristno to Calcutta, to see his daughter; and after conversing affectionately with the family, he proceeded to speak of the way of salvation to a crowd of people who had assembled on the outside of the house. In a short time, however, he heard one of them, who had learned a little English, exclaim, "A rascal! a rascal!" and clearly perceived that something mischievous was in agitation. He, therefore, closed his discourse, stepped into his palanquin, and desired the bearers to carry him away. This, however, was opposed by the mob; and had not our missionary acted on the occasion with great decision and intrepidity, it is highly probable that he would have been assassinated.

The apostolic injunction to be "Not slothful in business, but fervent in spirit, serving the Lord," seems to have been engraven on the heart and illustrated in the conduct of Kristno; who, whilst diligently applying himself to his occupation as a carpenter, embraced every opportunity of addressing some serious and profitable observations to such of the natives as happened to come within hearing, whilst he was at work; and the following remarks may be considered as a specimen of his colloquial divinity:—"In all your worship there is no fruit. None of the debtas died for sinners; but I have heard from English people, in my own language, that the Son of God became incarnate, to die for guilty men, and suffered indescribable agonies in their stead. This is the greatest love of which I ever heard; and at the house of the missionaries I have seen such love as I never saw before! When a man believes in Christ he receives a new mind; for this is the fruit of becoming a Christian." Nor did he confine his religious conversations to his own countrymen, for when attacked by Europeans or Americans, he always proved himself "valiant for the truth." "Being at work lately," says Mr. Ward, "at the house of a Danish gentleman, the lady asked him whether he had not become a Christian? On his replying in the

affirmative, she laughed in his face, and asked him how many *rupees* he had got? He replied that he had weightier reasons than rupees, and then spoke of the love and salvation of Christ. His answers have always put to silence the ignorance of these foolish people." Another day, whilst he was doing some work at the hotel, two Englishmen derided him on his having embraced Christianity; but when he began to speak to them of the unparalleled love of Christ, of salvation by him, and of the wickedness of Europeans in India, they were confounded and speechless before this newly-converted Hindoo! He one day addressed an aged Portuguese whose conduct was inconsistent, telling him that he had laid hold of nothing but the *name* of Christ; and at another time, seeing one of the same nation in a violent passion, he gently reminded him, that if he had laid hold of the Redeemer's love instead of his name only, he could not have acted in so intemperate a manner.

In the beginning of July the mission sustained a severe loss in the death of Mr. Brunsdon, of whom the following interesting account has been given by the Rev. W. Ward, in a letter dated July 22, 1824:—

"About the 7th of December our brother began to feel very poorly, with what we thought to be a cold, contracted by standing on the damp floor of the printing-office, where we were employed in composing the Bengalee Testament. He seemed to have a great deal of bile on his stomach, and, shortly afterwards, had a bad cough, attended with a considerable degree of fever. We called in medical assistance; but he continued growing worse, so that we anticipated fatal consequences. On the arrival of brother Thomas, however, the prescribed use of the warm bath produced a surprising alteration for the better, and from this period the patient began gradually to amend, though he still laboured under a slow fever.

"Whilst his health seemed gradually improving he sometimes appeared apprehensive of losing that happy frame of mind, and those peculiar enjoyments which he had possessed when more severely afflicted. As soon as he was able, he went almost daily to the house of Kristno, to read the scriptures and converse a little; and this he evi-

dently enjoyed very much. Kristno's wife, who at that time was led aside to idolatry, and felt averse to the gospel, told me, the other day, that she should always remember Mr. Brunsdon, who used to read the word of God, and speak to her, when her mind was hardened; as by these means she was convinced of her error, and constrained to unite with the church of the Redeemer.

"Towards the end of February our brother became worse again; and on the 1st of March he went with his wife to Calcutta, to consult an eminent physician, whose benevolent attention to our departed colleague has left an indelible sense of obligation on our minds. He now learned that his principal complaint was an enlargement of the spleen, which had been coming on for some time; and on this being stated to him, he recollected that he had been long troubled with a pain in his side, for which he could not account.

"On the 8th of March I went to Calcutta, when he was so much reduced, that I was alarmed and shocked to see him. From the 14th he appeared to be getting worse, and on the 28th some shivering fits excited very painful apprehensions concerning him. Through the greater part of the next month, however, he appeared to be recovering, and towards the end of it he returned home with his wife, who was near the time of her confinement. At this time he supposed that he caught cold, as his throat became sore; and on his return to Calcutta, about the 16th of June, it was so severely ulcerated that he could with difficulty swallow either food or liquid. This impediment increased, till, one day, on going to see him, I procured a pipe to convey liquid down his throat; and with this instrument he made incessant efforts to swallow, but all proved ineffectual. The ulcer in his throat was now inaccessible to medicine, and injections of bark became necessary to keep him alive. I continued with him till midnight; and, after taking a little rest, returned to Serampore in the morning, not expecting any sudden change for the better or the worse.

"Two days after, we received a letter informing us of his departure. He died between twelve and one o'clock

in the morning of July 3, in the twenty-fourth year of his age. For some hours before his death he appeared to suffer severely, and his cries were truly distressing. His last moments, however, were tranquil, though he was quite insensible. Indeed, such a degree of derangement existed during the greater part of his last affliction, that he was unable either to think upon or feel his situation. The day before his death he was unwilling that his wife should leave him at all; saying, 'I shall go—I shall go!' He also called the servants to his bed-side and bade them adieu, but seemed much discomposed.

"As soon as we received intelligence of his death, brother Carey and I went to Calcutta; and, in the evening, the brethren Carey, Marshman, and myself, the friend at whose house our coadjutor had breathed his last, and sisters Brunsdon and Grant followed his remains to the grave. Brother Carey went through the religious exercises of the interment, in Bengalee and in English; which consisted of singing, exhortation, and prayer. And a number of natives were present who seemed somewhat affected with the word, and with the solemnity of the scene."

Komal, the wife of Gokool, had now become an attentive hearer of the gospel, and appeared anxious to make an open profession of her attachment to the cause of the Redeemer; and the substance of her experience, as communicated to the church, was to the following effect:—She had eloped from her husband on account of his inclination to embrace Christianity; and when her adopted son went after her, and earnestly besought her to return, she rejected all his entreaties with anger, though, at the same time her conscience intimated that she was acting wrong. When she came back, and heard her husband talk more about the gospel, she seemed struck with the surprising love of Christ in giving himself a ransom for guilty and perishing creatures, and began to feel, for the first time, that *she* was a sinner. When Gokool was baptized she felt a secret pleasure in contemplating the ceremony, which she was incapable of explaining. At length, after experiencing much distress about the state of her soul, she resolved to cast herself unreservedly upon the Lord Jesus for eternal sal-

vation, and determined to be publicly baptized in his name, let her countrymen say what they would. As she was always considered of a frank and open temper, and the missionaries had no reason to apprehend being imposed upon by her statement, they gladly admitted her into their community, and on the 4th of October, she made a formal renunciation, in baptism, of all her idolatrous tenets and practices. "We have now," says Mr. Marshman, "six baptized Hindoos, whom we consider more precious than the most beautiful gems in the universe. We need great prudence, however, in our conduct towards them; as we are obliged to encourage, to strengthen, to counteract, to advise, to disapprove, and to instruct; and yet to do all in such a manner as to endear the Saviour to them, and to retain our own place in their affections."

About the same time, the house and garden adjoining the mission-house, and occupying about four acres of land, were offered for sale, and purchased by the brethren; who, by this addition to their premises, had sufficient room, not only for their schools and the business which they carried on in printing and book-binding, but they had also sufficient accommodation for any new missionaries that might be sent out from Europe.

In the same month the number of the missionaries was once more reduced by the removal of the Rev. John Thomas; and as he is distinguished by his having been the first person who, in modern ages, introduced the gospel to the Hindoos, a brief sketch of his peculiar yet interesting character may, probably, be acceptable to the reader:—

"From the first interview that took place between him and the Society," says the writer of a memoir published in the *Periodical Accounts*, "we perceived in him a great degree of sensibility, mixed with seriousness and deep devotion; and every letter that has been received from him has breathed, in a greater or less degree, the same spirit. His afflictions and disappointments (than whom few men had more in so short a life,) appear to have led him much to God, and to a realising application of the strong consolations of the gospel. He seldom walked in an even path; but either appeared full of cheerful and active love, or as

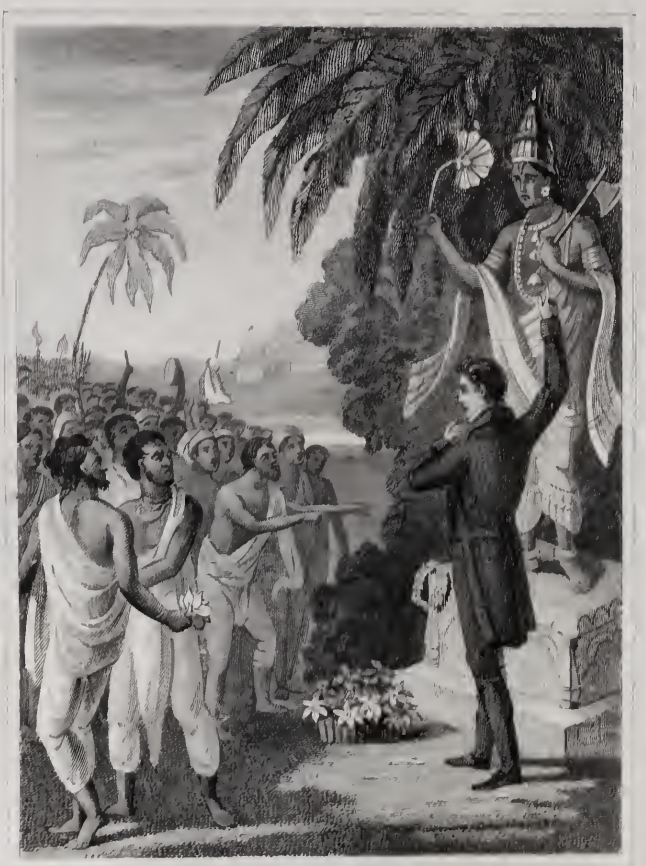
if destitute of hope. His joys bordered on ecstacy, his sorrows on despondency. These extremes of feeling rendered him capable of speaking and writing in a manner peculiar to himself; and it was evident that almost every thing which dropped from his lips came directly from his heart.

"His talents were exactly adapted to that kind of preaching to which he was called, namely, a lively, metaphorical, and pointed address, dictated by the circumstances of the moment, and maintained amidst the interruptions and contradictions of a pagan audience." In order to illustrate this fact, the author of the memoir observes, "A large company of bramins, pundits, and others, having one day assembled to hear him, one of the most learned, named Mahashoi, offered to dispute with him, and began by saying, 'God is in every thing, and therefore, every thing is God. You are God, and I am God!' 'Fie! Mahashoi,' exclaimed Mr. Thomas, 'why do you utter such words? Sahaib (meaning himself,) is in his clothes: therefore (pulling off his hat, and throwing it on the ground,) this hat is Sahaib! No, Mahashoi, you and I are dying men, but God liveth for ever.' This short answer completely silenced his opponent, and fixed the attention of the people; while, as he expressed it, he went on to proclaim, *one God*, *one Saviour*, *one way*, and *one cast;* without, and beside which, all the inventions of men were to be esteemed as nothing.

"Another time, when he was warning the natives of their sin and danger, a subtle bramin interrupted him by inquiring, 'Who created good and evil?' 'I know your question of old,' said the preacher; 'and I understand your meaning too. If a man revile his father or mother, you consider him a wicked wretch; and if he revile his goroo, or teacher, you reckon him still more profligate. But what is *this*,' continued he, turning and appealing to the people, 'what is this in comparison with the words of this bramin, who reviles God? That adorable Being is not only holy himself, but all his works are holy also. Both men and devils were created in a state of holiness, though they have rendered themselves vile. He, therefore, who imputes their sin to God is a wretch, who reproaches his Maker.'

"On another occasion, whilst travelling through the





The Rev.d J. Thomas putting to shame the Bramins and exciting the ridicule of the people at Idol worship.

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country, he saw a concourse of people assembling for the worship of one of their gods; and, passing through the crowd, placed himself on an elevated spot, by the side of the idol. The attention of all the worshippers was immediately fixed on him, wondering what he, being a European, intended to do. After beckoning for silence, he gravely pointed with his finger to the image, and then turning his face to the people, as if by way of appeal, he exclaimed 'It has eyes .... but it cannot see!'—And, proceeding to point out the different parts which he named, he added, 'It has ears .... but it cannot hear!—It has hands .... but it cannot handle!—It has a mouth .... but it cannot speak, neither is there any breath in it!' At this juncture an old man in the crowd, stung by these self-evident truths, exclaimed, 'It has feet, but it cannot run away!' This unexpected exclamation was received with a general shout; the officiating bramins were covered with shame; and the worship for that time was given up.

"He had a mode of speaking and writing to persons in genteel life that generally succeeded in reaching their consciences without giving them offence. One day, as he was sitting in a gentleman's house at Calcutta, the captain of an Indiaman came in, and began to curse and swear in the most dreadful manner. Mr. Thomas, turning himself to his friend, related an anecdote of a person greatly addicted to swearing, but who, on going into a sober family, entirely left it off. 'Now,' said Mr. Thomas, 'he did this merely for his own sake, and from the fear of man: how much more easy,' continued he, 'would it be to refrain from such a practice, if we feared God!'—The captain swore no more while in his company; and on meeting him the next day by himself, he introduced the subject, confessing that he was the most wicked of men, though he had been taught better; but attempting to excuse himself by saying it was a habit, and he could not help it. 'That, Sir,' replied Mr. Thomas, 'makes your case worse. If a man get intoxicated once, that is bad; but if, by a succession of acts, he have contracted a habit of drunkenness, and cannot avoid it, his case is bad indeed! You should confess your sin to

God, rather than to man: this he has directed you to do, and this is the way to forsake it, and to find mercy.'

"Mr. Thomas was a man to whom no one who knew him could feel indifferent. He must be either esteemed or disliked. In most cases his social and affectionate deportment excited attachment; and even in instances where he has given offence to his friends, a single interview was generally sufficient to dissipate resentment, and to re-kindle former affection.

"His sympathy and generosity, as a medical man, toward the afflicted Hindoos, though a luxury to his mind, often affected his health; and unless gratitude be unknown among them, (as it is said they have no word in their language which expresses the idea,) his name will, for some time at least, be gratefully remembered."

Respecting the death of this warm-hearted and excellent missionary, Mr. Powell writes as follows:—"You have been accustomed, of late, to receive gloomy tidings from India; that the plains of Hindoostan have been the graves of the missionaries. Soon after one messenger had announced the death of Mr. Grant, another claimed the attention of your listening ear, and declared the departure of Mr. Fountain. A third followed his steps, and repeated the mournful tale, that Mr. Brunsdon was taken away; and now I have to tell you, that Mr. Thomas has put off his armour, and quitted the field of action! In October, 1799, we exulted that the missionary cause was so well supported and strengthened; that there were *seven* brethren engaged in this glorious undertaking. Little did we then suppose that the period was so near when their number would be reduced to *three!*

"You knew enough of Mr. Thomas to feel his loss, and shed a tear over his memory. Wearied with the storms and tempests of life, and agitated on the sea of adversity, he longed for his dismissal, that he might be with Christ, and enjoy that 'rest which remaineth for the people of God.' Appalling as the king of terrors is to the wicked, his frowns were seldom exhibited to our departed friend. He saw this awful messenger with an angel's face, anxiously

waited for his summons, and anticipated those sublime pleasures which he was soon permitted to enjoy.

"Toward the close of his illness his pains were exceedingly great. He had periodical returns of cold fits, then a raging fever, then violent vomitings, and afterwards a dreadful oppression in the stomach, which threatened speedy suffocation; so that it occasioned the most painful sensations to the friends about him. His mind, however, was divinely supported; as all his hopes centered in Christ, and he knew no rock but the rock of ages. When unable to read, his mind being well stored with scripture, he would frequently repeat passages appropriate to his condition; and once, when in extreme pain, he cried out, 'O Death! where is thy sting?' At length, after languishing about a fortnight, he breathed his last on the 13th of October, and was buried by the side of Mr. Fountain." The Rev. W. Carey preached a sermon on the occasion of his removal, from John xxi. 19, "*This spake he, signifying by what death he should glorify God.*"

Whilst death was thus thinning the ranks of the missionaries, the survivors continued to labour in their holy and important vocation with inextinguishable zeal and unremitting diligence. In the evening they usually went into the streets of Serampore, where they conversed and disputed on religious subjects with the natives, and occasionally distributed papers among them, consisting of plain and forcible addresses to the consciences of sinners; and though many of the people treated them with derision and insult, yet others were inclined to listen to their arguments and to peruse their tracts. In fact, the very opposition which they experienced proved subservient to the cause of the gospel, as leading to a public controversy, from which the bramins were compelled to retreat, or to hear themselves and their religion exposed to contempt before the populace, who had hitherto regarded them as a sort of demi-gods. Some of the brethren, also, itinerated through the country, preaching the glad news of salvation to multitudes who had never before heard it,—distributing thousands of printed papers,—and leaving several copies of the New Testament in such places as appeared most eligible.

During one of these excursions, Mr. Ward was one day detained by a police officer on the ground that he was acting in opposition to the views and wishes of the East India Company, in causing the natives to lose cast. Our missionary assured him, however, that the papers which he distributed were entirely religious; and on his offering to sign them with his own name, he was immediately liberated. The tracts thus signed were sent for examination to Calcutta; where some persons alleged that it was improper to attack the religion of the natives; whilst others contended that there was nothing more in the papers than had been invariably tolerated in the Roman Catholics, residing in the Company's territories. The subject was, therefore, dropped, and, during the administration of marquis Wellesley, nothing more was heard respecting it.

The year 1802 was introduced by a solemn thanksgiving to God for his past mercies, and with the baptizing of a Hindoo of the writer cast, named Petumber Shingo. This man was so forcibly impressed by the contents of a religious tract which had been put into his hands, that he walked from his residence at Footepore to the mission-house, a distance of forty miles, in order to find out the author and to hear the gospel. He stated that he had read many books, and had been long inquiring the way of salvation with great anxiety, but could not find it among the bramins or in the Hindoo system: he had therefore long since abandoned his idolatrous worship; and in the truths contained in this paper he had found the way of life. A few days after this explanation he threw away his cast, by eating with the missionaries, and subsequently to his baptism he maintained such a consistent and respectable character, that the brethren were induced to appoint him their Bengalee schoolmaster.

During the first three months of this year there was much to animate the zeal of the missionaries, and much, at the same time, to exercise their faith and patience. In consequence of the distribution of tracts at Jessore, in the preceding October, several persons arrived from that district, expressing a wish to obtain copies of the New Testament; many others, both Hindoos and Mussulmen, came to

the brethren, inquiring the way of salvation; and several Europeans, who had heard the gospel from their lips, appeared to be made truly sensible of the things of God, as connected with their eternal welfare. Pleasing anticipations were also formed, in consequence of the dissemination of some excellent "Letters on the Evidences of Christianity," which had been previously published in the Calcutta Gazette, and were now reprinted at Serampore. On the other hand, some difficulties arose with respect to finding employment for the new converts; and in some instances the wives of those who had renounced their pagan religion, refused to live with them any longer, and some unpleasant circumstances in the conduct of the baptized called imperatively for the exercise of faithful and wholesome discipline. Well might Mr. Carey say, in a communication addressed to the Rev. Andrew Fuller, "With regard to the native converts, you must not suppose they are without faults, or that their knowledge and steadiness are equal to those of Christians in England. We have to contend with the versatility of their minds, to bear with their precipitancy, to nurse them like children in the ways of knowledge; sometimes to rebuke sharply, sometimes to refrain for the present; sometimes to expostulate, sometimes to entreat; and often to carry all to the throne of grace, and there pour out our complaints before God. I sometimes compare our situation to that of a parent who has a numerous family. He must work hard, to maintain them; is often full of anxious care about them; and has much to endure from their dulness, indolence, or perverseness; yet still he loves them, because they are his children, and his affection and anxiety for their future welfare, mingle pleasure and enjoyment with all his labours and with all his cares."

On the 4th of April the brethren had the satisfaction of baptizing a native who had previously lost cast, of the name of Syam Doss. He had occasionally heard the gospel in the streets and lanes of Serampore, and was, at length, induced to come to the mission-house, where he confessed himself to be a great sinner, and stated his conviction that salvation was not to be found in the religion of the

Hindoos. On his appearing before the church, he said that he was born a *caesto*, but lost his cast in consequence of having become acquainted with a feringa woman, with whom he had lived about thirty-five years in an improper intercourse, but since his arrival at Serampore he had been publicly married. After hearing preaching in the streets two or three times, he was led to muse continually upon the death of Christ as suffered for sinners, and this sacrifice he now avowed as his only hope and plea for salvation. Subsequently to his baptism, he proved to be a simple-hearted and truly pious character, and was made instrumental to the conversion of one of his countrymen. It is, therefore, with painful emotion, the historian is compelled to add, that, in the autumn of the same year in which he solemnly dedicated himself to the service of the true God, he was cruelly murdered, in returning from a part of the country where it was hoped that the Sun of Righteousness had begun to rise upon the benighted population, with healing under his wings.

About the same time that this convert was admitted into the church, a bramin came to Serampore, stating that he lived with Dulol, the famous leader of a new Hindoo sect, of the origin of which the following particulars have been communicated by Mr. Marshman:—

"About forty years ago, a man, by birth a cow-keeper, gradually attained to considerable reputation by pretending to cure diseases. The natives are surprisingly credulous on this subject; charms, incantations, holy water, &c. being in the highest repute among them. This man pretending to much sanctity, drew a great number of people to him, who were afflicted with various disorders. To these he gave his *choron amreeta*, or amreeta of his foot, taken, no doubt, from some neighbouring ditch; and with this potion he added his blessing, telling his patients to disregard all debtas, to believe in one God, and to obey their goroo, as he took it for granted that they would henceforth regard him in that character. Among the great number of those who drank the water of immortality from his foot, some individuals, of course, recovered. This appearing to them as the evident effect of the man's benedic-

tion, attached them completely to his interest; hence they chose him for their goroo or teacher, and were liberal in their presents to him. His fame, gradually increasing, drew people from all parts of the country, and laid the foundation of a sect which now includes some thousands. The leader died, but his widow, desirous of preserving so lucrative a concern for her son, dispensed the *choron amreeta* herself, till he attained to years of maturity. This son, named Ram Dulol, has settled at the village of Ghospara, on the opposite side of the river, about eight miles beyond Chinsurah, and twenty above us. Here he lives almost in the style and splendor of a rajah, liberally supported by his devotees, who assemble there from all parts of the country, several times in the year, and seldom come empty-handed. I have heard that some of them present him with a hundred rupees at once.

"His disciples seem to have but few distinguishing tenets: the principal are, that cast is nothing, that the debtas are nothing, and that the bramins are nothing. To the power and influence of the latter, Dulol has succeeded; but in the first two points they are by no means consistent: for though they assemble and eat together every year, yet they dissemble the fact, and retain their rank in their respective casts and families; and, while they profess to despise the debtas, they continue their worship, to which they give the name of *outward work*. They retain the horrid idea, that God, being in us, is the author of every motion, and consequently of all sin. This sect, however, may be considered, in some degree, as a furtherance to the gospel; as the chains of superstition are, to a certain extent, loosened by them."

The bramin, who had been sent to Serampore by Dulol, informed the missionaries that his master had desired him to get baptized first, and then to inform them that he himself would follow, and bring with him several thousands of his disciples. The brethren, therefore, though disregarding this idle tale, resolved to pay him a visit; particularly as Kristno, Gokool, and some others, who were formerly of this sect, gave it as their opinion that if the gospel were only preached at Ghospara, it would be

embraced with cheerfulness. Accordingly, on the 15th of April, Messrs. Carey and Marshman, accompanied by Kristno, set off in a boat on this expedition, and the following day, about noon, arrived at the creek leading to the house of this far-famed personage.

Going on shore whilst their dinner was preparing in the boat, the missionaries met with a bramin accompanied by a few husbandmen; and one of the latter availed himself of this opportunity of asking Mr. Carey whether it were reasonable that, in consequence of a cow dying, he should be obliged to give a rupee to his own bramin, and to be put to the additional expense of feasting four others? Mr. Carey, of course, replied in the negative, and proceeded not only to invalidate the assumed authority of the bramins, but also to demonstrate the insufficiency and absurdity of the Hindoo religion, and to point out the revealed will of God, in the scriptures of truth, as the only way of eternal salvation. He also distributed papers to such of the party as were capable of reading them, and Kristno undertook to explain their contents.

About three o'clock in the afternoon they came within sight of Dulol's house, which proved to be a stately edifice, exceeding that of many rajahs, and surrounded by garners filled with grain, which, having been presented by his deluded followers, evinced the profitableness of his trade. At a short distance was a large post, erected for swinging; and a little further was a *raut*, or carriage with several wheels, made in imitation of that of Juggernaut, and designed for the same purposes. Dulol had been on a visit to Calcutta; but whilst our missionaries were conversing with a considerable number of his followers, it was announced that he had just returned, and would grant them an audience.

"In a few moments," says Mr. Marshman, "we were ushered into his garden, where chairs were set for us, and a pink satin cushion for him. The great man appeared a figure no less plump than Bacchus, about twenty years of age. Kristno stood behind us, facing his former master, with the New Testament in his hand. A few of Dulol's select followers were admitted, and the rest disappeared at

a nod. The conversation was opened by brother Carey, who stated our visit to be for the purpose of having some discourse on the important subject of salvation. Dulol, in the most insinuating manner, asked what we meant by sin and hell? denying their existence, and inquiring, as God was in us, how sin could be there, since none were capable of resisting him? Much time was thus spent, in interrogations on one side, and in explanations on the other. The moment was important; for, though aware that we could not be confuted, we were fearful of his evading us; which would have been construed, by him and his disciples throughout the country, into a triumph over the gospel.

"After some time, we said, You are a master. 'Yes.' If your servants disobey you, how do you act? 'I punish them.' Then God is our master, and will punish our disobedience. 'God is not like man; he lives in us.' It is true, in a certain sense, that he lives in us; as the life, reason, and understanding which we possess are his gifts; but these have been bestowed upon us that we may serve, and not disobey him. Suppose you send a servant to Calcutta, with a large sum, to purchase a variety of articles for your use, and he go to a house of ill fame and live there on your money. Any person seeing him, and recognising him as your servant, might say, What a profligate man is Dulol! he actually keeps one of his servants at a house of infamy! But if this were said in your hearing, you would naturally reply, It is true he lives there on my money; but I gave it to him for a very different purpose, and will punish him when he returns home. 'God is not like us; he can sway the mind; and, therefore, it is impossible to draw a parallel.' We grant it; but, for the sake of argument, we will suppose you equally capable of influencing the mind of your servant. If then you, after solemnly warning him of the consequences of disobedience, turn his mind, which was not previously disobedient, and incline him, who would otherwise have been unwilling, to spend your money in lewdness and intemperance, will not people naturally exclaim, What a villain is his master! Now it is in this way that you represent the Deity, when you assert, that he, being within us, causes us to commit

those very crimes which he has forbidden under the severest penalties.

"This statement quite disconcerted Dulol; who, indeed, attempted several evasions, but altogether in vain. Brother Carey then told him, that God had sent his word hither, to reveal the true way of salvation, and that we had brought a copy for his acceptance. At this he was evidently disconcerted; as if convinced that the mere taking of the book would be a virtual abandonment of all his pretensions. He therefore said, "This is the first time I have seen you; and though your words are very good, we must be better acquainted before I can receive your book." Seeing it would be in vain to press him, we withdrew; telling him that we should be happy to see him at Serampore; that our wish was only to examine, in a free and candid manner, for the sake of discovering divine truth; and that as we had found the word of God a sovereign remedy when we ourselves were sick unto death, we were naturally solicitous to introduce it to others, whom we knew to be labouring under the same disease. And thus, in mutual good humour, we parted."

On the 10th of May, Mr. Ward was married to Mrs. Fountain; and for the first time the nuptial ceremony was performed by the missionaries; all their previous marriages having been solemnized by an English clergyman. Mr. Carey introduced the business by a few words, and read a form of marriage agreement, which had been drawn up with the concurrence of the civil authorities. Mr. Ward then took the bride by her hand, and walked up to the table, saying, "We sign this our solemn covenant to each other." They then signed it, and about a dozen friends, European and Bengalee, added their signatures. After this, Mr. Carey delivered a very appropriate address on the relative duties of husband and wife, and made an interesting allusion to the situation of the missionary family, in which all personal and individual interests were swallowed up in the general interest of the whole. A short prayer concluded the service, and some fruit and other articles were distributed among the native friends by the bridegroom.

About a fortnight after this, three mussulmen came from a distance of nearly sixty miles to inquire after the *new way*. They consented to stay a few days with the missionaries; and, though they appeared to find much difficulty in the doctrine of the Trinity, the sonship of Christ, &c. they listened with great attention to all that was told them concerning the plan of salvation, and stated their objections with great candour and ingenuousness. In fact, they appeared much pleased with their visit, and earnestly invited the brethren to their villages, promising to accompany them through that part of the country.

The evening preceding their departure, Kristno's eldest daughter, Golok, having previously returned to her father's house, and expressed an earnest desire for baptism, gave in her experience before the church. The substance of it was, that she had first heard the gospel from her father, soon after the missionaries had removed to Serampore, and was then convinced that she needed such a Saviour as was revealed therein. When carried off by her husband she still remained attached to Christianity, and was, on one occasion, overheard whilst pouring out her soul in prayer before Jesus. This procured her a severe beating from her husband; and she was afterwards under the necessity of praying silently. When repeatedly urged to eat things offered to the Hindoo gods, she constantly and peremptorily refused, saying that dumb idols could do nothing towards the salvation of the soul. She appeared suitably affected by the idea of being admitted into fellowship with the people of God; and, on the first sabbath in June, was baptized by Mr. Carey. On the 13th of the same month, Miss Rumohr, a German lady residing at Serampore, went through the same religious ceremony; and on the 4th of July, four more natives were baptized; namely, Peroo, a mussulman; Bharut, a Hindoo; Petumber Mittre, a kaist from Jessore, and Dropodee, his wife.

Towards the latter end of July, one of the mussulmen who had solicited the missionaries to visit their villages, came again, for the purpose of conducting any of them who were inclined to go thither. The only person capable of undertaking so long a journey was Mr. Marsh-

man. He, however, readily consented, and took with him the new converts, Petumber Mittre and Bharut.

On their arrival at the place of their destination, situated in the district of Jessore, near the river Isamuty, they found about two hundred persons, comprising mussulmen and Hindoos; the latter of whom were formerly of various orders, but had for several years renounced the gradations of cast altogether. Many of them, indeed, appeared to be convinced of the absurdity and wickedness both of the Hindoo and Mahometan faith, and expressed a strong desire to hear the gospel, confessing that they were totally ignorant of the right way. Mr. Marshman's reception, therefore, exceeded his most sanguine expectations; and on his arriving at the place appointed for preaching, the people came flocking together, and, sitting down on the grass, desired him to enter immediately on the subject. After having listened with profound attention for about half an hour, they requested the preacher to rest, and take some refreshment. He did so, and then resumed his discourse. They heard most attentively, occasionally proposing questions, and requiring proof for every thing that was advanced, but in the most candid and friendly manner. Some of the ideas brought forward made an evident impression on them; particularly that of God's hatred of sin being more strikingly manifested in the death of his Son, than it would have been in the everlasting punishment of the whole posterity of Adam.

After discoursing for three or four hours, Mr. Marshman observed, that they must be weary, and proposed retiring to his boat. To this they readily acceded; but they followed him to the water-side, and, whilst he lay down to sleep, they entered into close conversation with Petumber Mittre. In about two hours our missionary arose, and renewed his pleasing and truly important work. Taking as the basis of his discourse those beautiful words of the apostle, "We pray you, in Christ's stead, be ye reconciled to God," he described the awful distance which sin had placed between God and man, and shewed the utter insufficiency of all other ways of reconciliation than that pointed out in the gospel. After this the hearers retired to

a viranda, where they spent the evening, sitting around their visitors, and asking questions relative to Christ, the resurrection, and a future state. At nine o'clock, Mr. Marshman retired, full of astonishment and thankfulness at what had transpired in the day.

"These people, amounting to some hundreds," says the editor of the *Brief Narrative*, "had, for the last fourteen years, begun to dislike the idolatry of the country; and, attaching themselves to a grave elderly man, named Neelo, as their goroo or teacher, had, from that time, been inquiring after the right way. The old man had taught them that there was one God, who alone was to be worshipped; that sin was to be forsaken; and that a further revelation was to be expected; and it was in consequence of his having heard of the missionaries, that a person was sent to Serampore, to request them to visit their part of the country. After Mr. Marshman had spent the Lord's-day among them, the old man took him aside, for private conversation, and appeared to be very averse from the system of the bramins, and very friendly to the gospel, as opposed to it; recommending the latter also to his people, as the revelation which he had encouraged them to expect.

After our missionary had set out on his return, Petumber Mittre told him of another famous goroo, named Seeb Ram Dass, who had rejected idolatry, and had drawn to himself nearly twenty thousand disciples, Hindoos and mussulmen. Petumber added that he had once been among the number of his followers, and seemed to think it probable that both the goroo and his adherents might be now inclined to hear the gospel. He therefore dispatched a note to his former teacher, accompanied with a written intimation from Mr. Marshman, that he was coming to preach the word of the living God to all who might feel inclined to assemble and hear it.

"Being now within ten miles of Juggerdundakatty, the residence of this man," says Mr. Marshman, "I thought it would not be time thrown away to call there. But the road was exceeding difficult. By land, the kolls of water rendered it almost impassable; and by water it was a long and tedious way. However, on the 18th of August, we set

off, about three o'clock in the morning, with our boats, and wandered in the rice fields. Here it was truly curious to see the boats making their way, with comparative ease, though the corn was so high, that it was scarcely possible to perceive any water. As we were proceeding, we saw two bramins at a distance, and one of them came up to us. We told him, in a few words, that his shasters were false, and his debtas wicked, and consequently that he could never be saved by consulting or worshipping them. We also told him of the death of Christ, as the only atonement for sin, and gave him some papers to take home with him.

"About two o'clock in the afternoon, there being not more than twelve inches of water in the field, we were obliged to stop, near something like a bazaar, where Petumber met with some of Ram Dass's people. They appeared pleased with our errand; led us by a passable way; and sent one of their number before, to provide a boat, that we might go up a small river called the Byetna, to the habitation of Ram Dass. We arrived about six o'clock; but the aspect of Juggerdundakatty was widely different from that of Ghospara. Here, indeed, were storehouses well filled, and heaps of grain in the yard, which I suppose they had been cleaning; but, though every thing wore the appearance of plenty, here was no magnificence; nothing but mud walls.

"The old man was sitting in the shade, on a blanket, surrounded by a few of his followers. He ordered a mat for me, and in a few moments nearly a hundred of his disciples seated themselves on the ground around us. We now entered on the subject of the gospel, and the goroo, who listened with apparent approbation, said that my words were true, and frequently conversed with his attendants. After a conversation of more than two hours, in which I described the necessity of Christ's death, and the impossibility of being reconciled to God without such an atonement, I presented him with a Testament, which he received kindly; and, in return, treated me with milk, plantains, and sweetmeats; requesting me to remain with him a few days. His son, named Sonaton, a fine youth about twenty years of age, now took me into a room resembling an out-

house in a farm-yard in England, only the floor and mud walls were rather smoother. Here he spread a mat for me to sleep on; whilst the old man continued conversing with Bharut and Petumber till nearly midnight.

"The next morning, at sun rising, the old gentleman had a place swept in his orchard, where a blanket was spread for himself, mats were brought for the people, and a chair was placed for me. Two bramins who reside in the vicinity, and who, I afterwards found, had imbibed something of the old man's sentiments, joined our party, and proved to be very pleasant and sensible men. As the goroo was busily employed in smoking, I directed my discourse principally to them, and went over nearly the same ground as on the preceding evening. They seemed to hear with approbation, and made some pertinent observations; but when I asked whether they rejected idolatry, they appeared unwilling to answer. When they understood that I had papers with me, they wished to be made acquainted with their contents, and on my reading one of them, containing a summary of the gospel, they seemed much pleased, and spoke highly of it, as containing 'good words.'

"We now retired to the house, and they gave me milk and plantains for breakfast; whilst Sonaton, the goroo's son, sat down in the yard, with a circle around him, and read one of the tracts of twenty pages quite through. I afterwards committed about three hundred of these tracts, and three Testaments, to the care of Sonaton, to be distributed as he thought proper among his father's followers. After I had dined on rice, fish, butter, and plantains, the old gentleman took me aside, and desired that what God had given us to do might be done quickly; and Sonaton, with six or seven other persons, accompanied me down the Byetna in my way home."

On the 27th of September, three of Neelo's friends arrived at Serampore, with the intelligence that the bramins of Luckphool (the place of their residence) had raised a violent persecution against them, subsequently to Mr. Marshman's visit. That faithful servant of God had been hung in effigy soon after his departure; the papers which had been distributed by him were torn in pieces, and hung up

near the houses of those who had received them; other papers of a scurrilous tendency had been exhibited; and the messengers, on setting out for Serampore, were hissed away by a deluded mob. Notwithstanding these discouraging circumstances, however, Messrs. Ward and Carey visited the scene of persecution in the following months, and had much conversation with Neelo and his friends, who agreed to set up a school, and even proposed building a place for the celebration of Christian worship.

The year 1803 was introduced with some unpleasant occurrences among the native converts, and Kristno, though an upright character, by giving way to an irritability of temper, produced a schism in the church, which, without the most prudent management, might have led to very serious consequences. The particulars are thus related by Mr. Ward: "When Felix Carey, Petumber, Ram Doss, and I, went on Lord's-day morning, January 2, to worship at Kristno's house, we found that he had already commenced the service himself. After singing, I expected he would have left the management to me or Felix, but he engaged in prayer, and afterwards began a kind of sermon, observing, that as this was the beginning of the year, he intended to begin to preach. After the sermon they joined in singing, and Kristno prayed again. I was grieved at this irregularity, and withdrew in silence. In the afternoon, Kristno proceeded still further: he administered the Lord's Supper, and the native members attended. His zeal appears to have been excited by a feeling of jealousy, in consequence of our having sent Petumber to preach at a place called Sooksaugur." It is pleasing to add, that by the forbearance and friendly expostulations of the missionaries, Kristno was soon convinced of his error, and all was happily rectified.

About the same time symptoms of repentance were discovered in Gokool, who had been previously excluded from the church for intemperate conduct; and two new visitors, Boodhessa and Kristno Presaud, arrived at Serampore, anxiously inquiring after the way of salvation. The former was a mussulman, who, having seen one of the printed tracts, and conferred with his acquaintance respecting its contents, had come an eight days' journey, in quest of further intelli-

gence. The latter was a young bramin from Dahatta. On the 22d of January they were both baptized; and as Boodhessa was extremely anxious that some person might go with him to his part of the country, where he stated that there were some thousands who had totally renounced the koran, and the Hindoo shasters, Kristno was appointed for that purpose.

A few days afterward, Mr. Chamberlain, who had been solemnly designated as a missionary to India in the preceding year, arrived with his wife at Serampore. Here he and his beloved partner received a truly cordial welcome from the missionaries, and the native converts, (who anxiously inquired whether their new brother and sister had left father, mother, brothers, or sisters?) evinced a peculiar degree of interest and attachment on this occasion. "They cannot speak our language," said one of them, "but we perceive that all our hearts are one, and that we are completely united in the death of Christ."

On the 6th of March, Petumber Shingo began preaching in Bengalee to a mixed congregation of Hindoos, Mahometans, Armenians, and Europeans. After praying for a short time with fervour and consistency, he sat down, and, with his hands joined together and stretched out, solicited the attention of his auditors. He then spoke for an hour with great faithfulness and propriety, and closed the service with prayer. The missionaries felt completely satisfied with the manner in which he acquitted himself; and as this was the first sermon delivered by a native, they considered it as an important era in the history of the mission.

On the 4th of April, Kristno Presaud was married to Onunda, Kristno's second daughter, and the nuptial ceremony was performed much in the same way as Mr. Wurd's had been. The day following, the new married couple and the missionaries had a supper at Kristno's house, consisting of curry, fried fish, vegetables, &c. and whilst they all sat down together, without distinction of colour or country, some of the neighbours looked on with the greatest astonishment. It was indeed a new and singular sight in a land where the difference between clean and unclean is so scrupulously re-

garded, and might be justly considered as a glorious triumph over the cast.

On the fourth Sabbath in April, Kristno Presaud, Ram Rotun, and some other converts, attempted to communicate the glad tidings of salvation to the inhabitants of Budabatty; but, though some persons listened to them with seriousness and attention, they met with the most violent opposition from the mob, who abused and threatened them, as feringas, as destroyers of cast, and as having eaten fowls, eggs, and other prohibited articles of food. On their attempting to return, some of the populace began to beat them, putting their hands on the back of their necks, and ferociously pushing them forward; and a man who was a civil officer grazed the point of a spear against the body of one of them. Finding that all these insults were endured with patience and meekness, the deluded idolators threw cow-dung mixed with gunga water at them; talked of making them a necklace of old shoes; and threatened that if ever they appeared there again, their lives should be sacrificed. As they were preparing to depart, the converted natives attempted to pray; but the infuriated multitude began, with one consent, to hoot and clap their hands, in order to drown their voices; so that they were compelled to desist.

The native convert, Gokool, had, for some time, appeared to be drawing near his end, and on the 7th of October he entered into that "rest which remaineth for the people of God." About two hours before, he called his professing countrymen around him to sing and pray, and appeared to be perfectly resigned and tranquil. "Some of the neighbours," says Mr. Marshman, "had been persuading him, the day before, to employ a native doctor; but he peremptorily refused, saying, he would have no physician but Jesus Christ. On their asking, 'How is it that you, who have turned to Christ, should be thus afflicted?' he replied, 'My affliction is on account of my sins: my Lord does all things well!' Observing Komul, (who was a most affectionate wife,) in tears, he said, 'Why do you weep for me?' From the beginning of his illness he had little hope of recovery; yet he never murmured, nor appeared at all anxious for me-

dicine. His patience, indeed, was astonishing, and his tranquil and happy end has made a deep impression on our friends, who frequently say to each other, '*May my mind be as Gokool's was!*'"

As this was the first converted native who had died, the missionaries felt anxious to set such an example of Christian burial as might be favourable to the gospel. Accordingly, they ordered some carpenters in their employ to make a decent coffin, and this was covered both within and on the outside by Kristno, at his own expense, with white muslin. A great number of people having assembled to witness the interment, two of the brethren and two of the professing natives took up the corpse, and with the assistance of two others carried it to the grave. "Here," says Mr. Marshman, "we sang two appropriate hymns; and, as the crowd was still accumulating, I endeavoured to shew the grounds of our joyful hope, even in death, referring to the deceased for a proof of its efficacy. I told the spectators that he had been a great sinner, as they all knew, and therefore could find no way of salvation in the Hindoo system; but when he heard of Jesus Christ, he received him as a suitable and all-sufficient Saviour, and, putting his trust in him, died full of a tranquil hope. After entreating them to consider their own state, I offered up a prayer, sang a Bengalee hymn, and distributed some papers among the people, who probably amounted to about five hundred. They seemed much struck with the novelty of the scene, and with the love which Christians manifest toward each other, even in death; so widely different from their practice of throwing their relations half dead into the river, or burning their bodies, with, perhaps, a solitary attendant."

In the course of this year (1803,) the directors presented a copy of the Bengalee New Testament and of the Pentateuch to his late majesty, by whom they were graciously accepted; and about the same time, measures were adopted for translating the holy scriptures into various other oriental languages.

In the month of January, 1804, Mr. Chamberlain and Felix Carey, accompanied by two of the native converts, went to Saugur island, for the purpose of distributing Tes-

taments and religious tracts among the Hindoos, who assemble there in immense crowds, at that season of the year, to bathe in the Gunga Saugor, or the confluence of the river Hoogley and the sea. As they approached the island, they were overwhelmed with astonishment at the prodigious number of boats, which seemed jammed together for a vast extent, whilst multitudes upon multitudes of people had pitched their tents on shore, partly on a large sand-bank and partly in the jungle. Here an immensely populous town had been raised in a very few days, full of streets, lanes, and bazaars; in which many sorts of trade were going on, with all the hurry and bustle of the most flourishing city. On our visitors leaving the boats and going among the people, they witnessed the works of idolatry and blind superstition. Crowds of infatuated men, women, and children, high and low, rich and poor, were bathing in the river and worshipping Gunga, by making salaams, and spreading offerings of rice, flowers, and cowries, for the goddess to take on the return of the tide. Formerly it was customary for many of the devotees to sacrifice themselves or their children to the sharks and alligators which abound in this part of the river; but the East India Company have now prohibited this horrid practice, and have stationed sepoys along the side of the water, effectually to prevent it. The mud and water of this place are accounted so sacred that they are carried, in large quantities, on men's shoulders, to a distance of some hundreds of miles; and the worshippers who resort hither carefully daub themselves with the former, and sprinkle their bodies with the latter, under the idea that they are thus cleansed from all moral defilement. Many of the boats were filled with people, some of whom presented the most disgusting sight that can be easily imagined. Their hair and beards had been suffered to grow to an enormous length; their clothing was scarcely sufficient for the purpose of decency; and their bodies were covered with figures of the most odious and abominable description. Some of these wretched creatures had performed a journey of four or five months, with no other view than that of bathing in the Gunga Saugor!

"As we passed along," says Mr. Chamberlain, "I

began our work by asking a man why he was come hither? and then desiring Felix to carry on the conversation; and, though the people were, at first, greatly surprised to see *Sahaibs* or Europeans among them, they made their salaams to us, and were very attentive, whilst Felix and Kristno addressed some of them, and I endeavoured to speak to many more. Never, indeed, had I greater satisfaction than whilst engaged in conversing seriously with them, and distributing tracts and Testaments. The seriousness with which the people listened to that which was spoken, their eagerness for the books, and the peculiarity of their circumstances, never having heard of the Saviour before, gave me such pleasure as I am unable to express. Two respectable persons to whom I spoke with some liberty respecting the death of our blessed Lord, heard with great attention, and the oldest man was so much affected, that tears gushed into his eyes and rolled down his cheeks." The multitude assembled on this occasion was computed at upwards of a hundred thousand persons; and most of those to whom books or tracts were given, had come from distant parts of the country, where the way of salvation had never been explained, and the blessings of the gospel were utterly unknown.

A few days afterward, Mr. Fernandez, who had been distributing some tracts and Testaments at a place called Culna, had an opportunity, on his return, of witnessing some of the melancholy effects of superstition and the Hindoo shasters. About ten o'clock at night, hearing the groans of some person on shore, apparently in great distress, this gentleman sent some of his rowers to ascertain what was the matter; and they returned with the intelligence that a poor sick man, afflicted with the bloody flux, and considered incurable, had been brought to the side of the river, and there left to expire by himself. "On being informed of this," says Mr. Fernandez, "I wished to give him some castor oil; but while I was preparing the medicine, we saw a pack of dogs and jackals dragging and voraciously devouring something near the little hut where this poor creature lay. I immediately dispatched some of my people, with a light, to see what it was; and on their return

they brought the melancholy news that the man was actually killed, and partly devoured by these ferocious animals; and in about two hours more, the whole body was completely consumed! My heart ached exceedingly whilst musing on this shocking occurrence, and I felt acutely for the poor unenlightened Hindoos!"

Early in February, Kristno and Petumber Shingo were solemnly set apart for the work of the ministry, with prayer and imposition of hands, and on the same day a prayer-meeting was held for imploring a blessing on the undertaking of Mr. and Mrs. Chamberlain, who were about to remove to Cutwa, where they afterwards took a piece of ground for a new missionary station. Two more schools were also opened, in the month of May, under the superintendence of native teachers, one at Bishoohurry, and the other at Arenda; where adults, as well as children, were encouraged to attend for instruction.

On the 7th of July, one of the converted natives, named Totaram, was called to exchange worlds after a short illness; and all who knew him, both Europeans and heathen, were constrained to bear testimony to the correctness of his walk and conversation. He was buried in the cemetery belonging to the missionaries, and those who had been made the happy instruments of instructing him in the things of God, cheerfully assisted in conveying his mortal remains to their long home. "Carrying the corpse of a brother on our shoulders," says Mr. Ward, "would probably shock any European who should hear of it; but the natives said it was great love, and proved that we did not forsake those who joined themselves unto us, even to the last. We sang at the grave; brother Marshman addressed the spectators; and I closed with prayer."

Towards the latter end of August, a most tender and affecting scene, which has been appropriately styled "a missionary conflict," was exhibited at Serampore, and has been thus described in the journal of the Rev. W. Ward:

"I was, one day, sitting among our native brethren at the Bengalee school, hearing them read and explain a portion of the Scriptures in turn, when a venerable, grey-headed, and well-dressed bramin came in; and, standing

before me, said, with joined hands, and in a supplicating tone of voice, 'Sahib! I am come to ask an alms. Yes!' said he, hastily, and beginning to weep, 'I am come to solicit an . . . alms.' As he continued standing, with his hands in a supplicating posture, and tears falling from his eyes, I requested him to explain his meaning, observing that his appearance did not convey the idea of his wanting any pecuniary assistance. Being pressed on this subject, he, at length, entreated me to give him his son, pointing at the same time into the midst of our native brethren. On asking to which of the pupils he alluded, he pointed out a young bramin named Soroop, and, setting up a plaintive cry, said, '*That* is my son!' We now endeavoured to console the old man, and at length persuaded him to sit down upon the viránda. Here, however, he began to weep again, and said, that the youth's mother was dying with grief, and that if he would only go home and see her, he should be at liberty either to remain there, or to return again, according to his own inclination. I asked his name and place of abode; and he said he lived about twenty-eight miles off, mentioning the name of the village. I told him, that since his son had come among us, no control had been exercised over him, and that he was now at full liberty to act according to the dictates of his own mind. On my saying this, he appeared completely overcome, and threw himself at my feet, thanking me with a flood of tears. I prevailed upon him to rise, and endeavoured to assuage his grief; but, at the same time, asked him how he could bear the thought of taking his son back into Hindooism, and leading him to hell, now he had begun to think about Christ, and was learning the way to heaven? At all events, I told him, Soroop must remain with us during the night, that his mind might become perfectly calm, and that he might pray for divine direction; and then, in the morning, if he would come, and his son chose to go with him, no obstacle should be thrown in his way. The old bramin, however, seemed very reluctant to agree to this proposal; observing that Soroop's poor old mother was really dying with grief, . . . and if he would but go, ... and, if he did

not like to stay, he might write a deed of separation for the preservation of their cast, and that then he might do as he thought proper. I told him, if his son were a child, he might lay his commands upon him; but that, having attained to the age of nearly twenty years, he ought to be allowed to choose a religion for himself. To this the old man assented, observing that it was certainly not in his power now to effect any thing by force.

"After some time the bramin called his son aside, and set up a lamentable cry, weeping over him, and earnestly entreating him to comply with his request; so that I was much afraid lest the tenderness and excessive grief of the old man should overcome our pupil. He, however, appeared firmly resolved not to go, and when his father was going out, after consenting that he should remain with us during the night, he went up to one of our aged brethren, and fell at his feet, assuring him that he would not return home; for that, if he did, he should inevitably go to hell. Going out at the door of the school-house, I found that the old man had fallen down in an agony of grief, and that some of his disciples were raising him up, and endeavouring to persuade him to go with them. I also tried to moderate his grief, and at length he got up and walked away with his disciples.

"The next morning a number of people assembled at the school with Soroop's father: the son, however, persisted that he would not return home now, but said he would go soon, meaning after he should have been baptized. At length a person, who seemed to be a particular friend of the old bramin, inquired whether Soroop had eaten among our brethren, and was answered in the affirmative. Finding, therefore, that he would not go, and that he had already lost cast, they were under the necessity of departing without him; though the old man declared that he would never return to his habitation without his son, but would rather lie down and die in Serampore."—Soroop was admitted into the church by the rite of baptism in the month of September, with two other young natives of the writer cast. And there is reason to suppose that the illness of

his mother, so affectingly described by the old bramin, was a mere pretence to inveigle the son once more into the snares of idolatry.

In the month of October, Ram Mohun, a converted native, who had been baptized in the spring, preached to about forty of his countrymen at Calcutta, with great freedom and consistency, declaring unto them the atonement of Christ as the only mean of salvation. The husband of Golok, Kristno's eldest daughter, also came to reside with her in her father's house, and consented to come under the sound of the gospel; and Mr. Felix Carey was married to a young woman at Calcutta, by the Rev. Mr. Buchanan.

The 14th of November was marked by the death of Mrs. Chamberlain, whose amiable spirit and character had endeared her to all with whom she was acquainted. It seems to have been the mutual wish of herself and the sisters at Serampore, that she should have returned from Cutwa previously to her confinement. This, however, was rendered impracticable; and, notwithstanding the merciful deliverance which she experienced in the hour of nature's sorrow, it appeared that Death had been permitted to mark her out as one of his victims, and in a few days she expired, with unshaken confidence in that blessed Redeemer, on whom she had been previously enabled to cast all her concerns and to centre all her hopes.

In alluding to this melancholy subject, Mr. Marshman, who had been deputed by the female friends at Serampore to conduct Mrs. Chamberlain thither, remarks, "The agony of her dear bereaved partner I must leave you to figure to yourself; it is too much for me to write. Indeed it pierces me to the soul even now, to think of his hanging over the lifeless clay, and exclaiming, 'O! my dear Hannah! Speak to me once more, my beloved Hannah!' By the promise of a handsome reward, I got some carpenters to make a coffin, and by the same motive induced the gardener and another man to assist me in digging a grave; but though this was just at the top of the garden, and only about thirty yards distant from the house, I could not prevail on any of the servants to assist me in conveying the corpse thither. My dear afflicted brother and myself, therefore, by slow degrees,

conveyed the precious remains of the deceased to the spot destined for their repose till the resurrection of the just; and a short prayer in Bengalee concluded the mournful scene."

At the close of 1804, the missionaries speak of having baptized seventeen persons in the course of the year; and though some irregularities and defections had occurred among their members, they were by no means disheartened; on the contrary, Mr. Carey, in a letter dated December 12, says, that notwithstanding their disappointments from individuals, he conceives the church to be, upon the whole, in a more promising state than it had been at any former period since the commencement of the mission.

The year 1805 was introduced with a plan for erecting a new place of worship at Calcutta, where the gospel had been hitherto preached in a private house; and at a meeting held on the subject, on the 1st of January, four thousand eight hundred rupees were advanced, as the commencement of a subscription toward carrying so desirable an object into effect.

Towards the latter end of February, four new missionaries, Messrs. Biss, Mardon, Moore, and Rowe, who had been designated for this important work in the autumn of 1803, and had set sail for India by way of America early in the ensuing year, arrived in safety at Serampore, after a tedious and perilous voyage; and were taken into the church in a very solemn and affectionate manner. Mr. Moore, in communicating this intelligence to a friend in England, gives a concise description of the mission-house, to which he and his brethren were now introduced, and which will, no doubt, be acceptable to the reader:—

"The mission-house is pleasantly situated on the banks of a river, about half a mile wide. As soon as we ascend the bank, which is rather steep, we pass through a gate into a lawn, one hundred and twenty feet by ninety. The first apartment we enter by a flight of steps from the green is the museum, which is about sixty feet by twenty-four; and at each end there is a room of the same dimensions. The apartment used for preaching is of the same size as the museum, with a room at each end, twenty-four

feet square. The next is the hall, or dining-room, ninety-five feet by twenty-one. The houses belonging to the brethren Carey and Ward, form the two wings in front, adjoining the hall. We occupy one of the rooms at the end of the museum, and have a full view of Lord Wellesley's park. Brother Marshman's habitation is not quite so large as the mission-house, and is about a hundred yards farther up the river. The girls' school is kept in it; but the boys' school is situated between the two houses, as are, also, the printing and binding office, and the foundery for the types. There are several other buildings on the premises, which consist of about eight acres of land."

On the 28th of March, an extensive piece of ground, with several buildings upon it, adjoining the mission premises, being put up to auction, it was deemed advisable to secure it; and, accordingly, it was purchased by the brethren, for the sum of fourteen thousand rupees, or about eighteen hundred pounds sterling. The missionaries state, that they were under the necessity of borrowing money to effect this purchase; but one warehouse belonging to the estate was let for nearly sufficient to pay the interest.

On the 18th of May, Colonel Bie died, in the seventy-fifth year of his age, universally respected and lamented as a governor. His mind had been cultivated by a liberal education; his sentiments were noble and enlarged; and he revered good men of all denominations; whilst modern infidelity was the object of his contempt and detestation. A ray of divine light appears to have cheered his dying hours, and for a great part of the night preceding his dissolution, he seemed fully engaged in pouring out his supplications before the blessed Redeemer. The next morning he was solemnly interred by the Rev. W. Carey; and his funeral was attended by all the missionaries, and by most of the Europeans resident in the settlement. The natives seemed to be overwhelmed with grief on this solemn occasion, and affectingly observed to each other, "Never shall we see another such a master!"

The venerable native convert, Petumber Shingo, had, for some time, been extremely ill, and on the 21st of August, he was permitted to enter into those peaceful man-

sions, "where the wicked cease from troubling, and where the weary are at rest." On being visited by Mr. Ward, the good old man observed, "I do not attribute it to my own wisdom, or to my own goodness, that I became a Christian. O! no; it is all of grace! I have used means for my recovery, but in vain. God is my only hope. Life is good, but to be wholly emancipated is much better." On Mr. Ward reminding him that one grand design of affliction is that of weaning the heart from the world, he replied, "I have a wife, a daughter, and a son-in-law; and I have endeavoured, by the most earnest persuasions, to induce them to embrace the gospel; but as they have refused, I am weaned from them all, and the only way in which I can now demonstrate my affection towards them is by praying for their salvation." By his lingering illness his body was reduced almost to a skeleton, but his soul was filled with the hope of a glorious immortality, and his reason was in full exercise to the last. A little before his departure, he called the native brethren who were at hand, and requested them to sing a Bengalee hymn composed by Kristno, and entitled, "Salvation by the blood and righteousness of Christ." Whilst they were thus engaged, tears of joy bedewed his placid countenance, and in this happy frame of mind he breathed out his soul into the hands of that dear Redeemer, in whom, as he expressed himself, he had found that *peace*, which Paul so devoutly wished on behalf of the churches to whom he addressed his epistles.

The next morning the remains of this excellent man were conveyed to the grave, by three native and three European brethren, whilst the rest walked in procession, singing his favourite hymn. A considerable number of spectators attended the funeral solemnity; and, in the course of the day, two persons called upon the missionaries, and stated, that their minds had been so deeply impressed with what they had seen and heard on the occasion, that they had resolved to abjure the Hindoo system, and to embrace the doctrines of the gospel. It is pleasing to add, that the widow of Petumber was afterwards inclined to profess the faith of Christ, and to cast in her lot among his disciples. She stated, that, for a considerable time, her mind had been

hardened against the gospel; but that her husband's patient resignation under his affliction, and his happy death, had convinced her of the excellence of the religion which he had professed, and had finally determined her to embrace the same gospel which he had found so unspeakably precious.

In the month of September, Messrs. Moore, W. Carey, jun. and three of the native brethren, set out on a missionary tour through the country to Dhacca, stopping occasionally, in their voyage, at different villages, where they conversed with the natives, and distributed religious tracts. In the first sixty or seventy miles it appeared that many of the people had either received printed papers, or heard something about "the new way" before; and this, in some instances, rendered them averse to reading or hearing any thing more on the subject; but others evinced a spirit of inquiry. On their arrival at Dhacca, their boat was surrounded by such a concourse of natives, that they were under the necessity of putting off seven or eight yards from the shore, and even then the people followed them into the water. Here they remained about an hour and a half, and distributed nearly four thousand pamphlets; but on removing their station toward the centre of the city, they were interrupted, first by a collector, and afterwards by a magistrate, who alleged that the tracts had excited uneasiness among the bramins, and therefore insisted on their proceeding no further in distributing them. On their return, they called upon a congregation of Hindoo catholics, and went into their chapel, which exhibited many vestiges of gross idolatry. As the priest was absent, the people would not venture to receive a New Testament which was offered to them. Some individuals, however, were willing to take the tracts, and they all appeared pleased with the visit of the missionaries, with whom they entered into familiar conversation. On hearing that some of their countrymen whom they saw with the brethren, not only believed in Christ, but were in the habit of preaching his gospel, they were evidently astonished, and one of them emphatically exclaimed, "They have the *true* shaster." Though there did not appear to be any thing like true religion among these people, the missionaries were struck with the difference observable

in their manners when compared with those of the pagan natives.

In the beginning of October, the Rev. Messrs. Marshman and Ward were chosen co-pastors with the Rev. W. Carey, over the church at Serampore, and Messrs. Mardon, Moore, Biss, and Rowe, with Kristno and Kristno Presaud, were set apart to the office of deacons. During this and the two following months, twenty-one persons were baptized, seven of whom came from Kreeshnopore, and appear to have been first led to inquire after the way of salvation, in consequence of some tracts and a New Testament having been left at that village. One of them, referring to Mr. Ward's having declared concerning the Testament, that it was designed for the use of the inhabitants at large, but that he who could read the best, should keep it, and communicate its contents to all who wished to hear them, said he had got it; and that the perusal of it had so completely changed his ideas, that he was compelled to abandon idolatry, and to place all his confidence in a crucified Redeemer. Ten out of the twenty-one converts were baptized on the 3d of November, on which occasion Mr. Biss observes, "A solemn seriousness pervaded the company; and some who seemed to know nothing of the power of religion, shed tears at the sight. When Onunda, the wife of Kristno Presaud, went into the water, her husband was so much affected, that he had scarcely sufficient strength to sustain it. Unable to stand any longer, he sat down in the midst of his brethren, and burst into a flood of tears; whilst he seemed to be pouring out his soul before God, in thankfulness for his mercy, and in prayer for his wife's future preservation."

Captain Wickes having visited London in the autumn of this year, the committee requested him to convey to their missionaries in India, the sum of one thousand guineas, which had been collected in England, Scotland, and Ireland, towards the translation of the Scriptures into various oriental languages. On the captain's arrival in America, he expressed a wish, through the medium of the public papers, that the friends of religion in his country would lend their assistance to this important work; and in consequence of this intimation the ministers and congregations of dif-

ferent denominations came forward with such cheerfulness, that the original sum was more than doubled, and transmitted in dollars to Serampore.

In January, 1806, a new church of eight members was constituted for Dinagepore, and Mr. Fernandez was chosen and ordained their pastor. "Two of the members," says Mr. Carey, "are the first-fruits of that part of the country where brother Thomas and I laboured so long and without success. Their names are Heduran and Nundakeshur, and they were baptized by brother Ward on the Lord's-day previous to the ordination. This is the *second* Baptist church formed in Bengal, and one in which we greatly delight."

A piece of ground having been purchased for the erection of a new chapel in what is called the Loll Bazaar at Calcutta, it was deemed advisable to construct a shed or temporary mat-house, previous to the commencement of the intended edifice. A place of this description was accordingly opened on the 1st of June, when a crowd of natives attended, and large quantities of tracts were distributed among them. But though many appeared to listen with seriousness to the word of salvation, a spirit of decided hostility was excited in the breasts of others; and, before the end of the month, the brethren in walking through the streets were followed by multitudes of people, clapping their hands, and assailing them with the coarsest invectives. "Some," says Mr. Ward, "abuse them as foreigners, others for losing cast; some call them Yesoo Khriest, alluding to the name of our Redeemer, and bowing to them say, 'Salaam, Yesoo Khriest!' whilst others point at them as they pass along, and exclaim, 'There goes Salla, Yesoo Khriest!' When they see me walking by, they cry out, 'That is him—that is the Hindoo padree!' And others ask the native brethren why they did not go a begging to their houses, rather than become feringas?"

The greatest possible anxiety was also evinced by some idolatrous parents to withdraw their children from the tuition and protection of the missionaries at Serampore, and in some instances, where persuasion proved ineffectual, coercive measures were employed for the accomplishment

of this purpose, as will appear from the following anecdote:—

The mother of a youth named Ghorachund came, one day, to the school, bathed in tears, and apparently in a state of distraction, claiming her son. He was desired to go aside and comfort his mother; and one of the native brethren explained to her that he was perfectly happy, and employed in learning the way to heaven. The lad also assured her that he had fully made up his mind to embrace Christianity, and therefore would not return home till he had been baptized. The woman still appeared quite irreconcileable, and, after threatening to drown herself in the Gunga, she laid a formal complaint before the Danish magistrate. Ghorachund was accordingly sent for, and strictly questioned; but as he stated explicitly that it was his own desire to become a Christian, and as the fact was elicited, during the examination, that if the boy were given up to his relatives, they intended to put him in irons, and confine him to the house, the magistrate decided that he should be left to act according to his own inclinations.

Though foiled in this attempt, the mother and her friends were still resolutely bent on accomplishing their design; and the next morning, whilst Mr. Ward was sitting in the printing-office, he received the intelligence that some persons were carrying off Ghorachund by force. "I went out," says he, "and saw the boat passing by our house, with this lad in it, held down by several persons, who appeared to be pinching him by the neck. The boy was crying out bitterly. I roused brother Marshman from his Chinese reverie, and in a minute the whole family, school, and servants, were on the banks of the river. William Carey jumped into our boat, which was floating by the side opposite our house; and the boatmen and other servants put it off, and began to pursue the other, in which they were carrying off Ghorachund; whilst we all followed by the side, anxiously watching the chase. William and his companions rowed as if life and death were depending, and the fugitives were not less active. Our boat being much heavier than the other, the chase seemed very doubtful. We followed the boats as far as the eye could reach;

but our friends gained very little distance on the objects of their pursuit. I then obtained a telescope, and, after looking some time, perceived William come up with the enemy, and rescue the young man. A scuffle ensued; but the idolaters were very much frightened, particularly a bramin, under whose directions they had probably acted. The mother also appeared in a distracted state, and struck her head against the bottom of the boat, when she found that further resistance was in vain. Ghorachund, however, was full of joy at his happy deliverance, and was brought back, in our boat, in triumph."

After their return to Serampore, the missionaries discovered that two of the native brethren had been ill-treated and thrown into prison, on a charge of having beaten a bramin in the struggle, when Ghorachund was carried off. It seems that this youth was going from the mission-house to the Bengalee school, in company with a baptized native, called Kassenaut, and an inquirer named Bhyrub. As they were passing a flight of steps adjoining the guard-house, some persons from a boat came up, and seized on Ghorachund; when a scuffle ensued, and a numerous mob collected. The soldiers on guard and the populace assisted the idolaters, and the youth was finally conveyed into the boat. A man then preferred a charge against Bhyrub and Kassenaut, for beating a bramin; and, in consequence of this, they were not only committed to prison, but were very roughly handled by the mob, in their way thither. Mr. Ward, however, on being apprised of the circumstance, addressed a letter to Mr. Otta Bie, the nephew of the late governor; and, in the course of the evening, the native brethren were set at liberty.

About this time an event occurred, which threatened the serious interruption, if not the complete subversion, of the Baptist mission in India. On the arrival of two new missionaries, Messrs. Chater and Robinson, with their wives, at Calcutta, some demur was made, at the police office, as to being permitted to proceed to Serampore; and on Mr. Carey's inquiring into the business, the next day, he was informed, by one of the magistrates, that "as the East India Company did not think proper to interfere with

the prejudices of the natives, it was the express desire of the governor-general that Mr. Carey and his colleagues would not." The request thus communicated, as explained by the magistrates, amounted to this:—"The missionaries were neither to preach to the Hindoos, nor to suffer the native converts to preach; they were not to distribute religious tracts, nor to employ other persons with a view to their distribution; in short, they were not to adopt any measures, by conversation or otherwise, for persuading the natives to embrace Christianity." Some of these restrictions, however, were subsequently softened, in a conversation between a friend of the missionaries and the magistrates. "It was not meant," they said, "to prohibit Mr. Carey or his brethren from preaching at Serampore, or in their own house at Calcutta, only they must not preach in the Loll Bazaar. It was not intended to prevent their circulating the scriptures, but merely the tracts abusing the Hindoo religion. And, finally, it was not designed to prohibit the native converts from conversing with their countrymen on the subject of Christianity; only they must not go out under the sanction of the missionaries."

This interference on the part of the British government, seems to have been occasioned by a feeling of alarm which had been recently excited in the country, by an account of a disastrous mutiny which had broken out among the native troops at Vellore. It was not insinuated, however, that the preaching or writing of the Baptist brethren had, in any way, contributed to that tragical event. On the contrary, the magistrates frankly acknowledged, that they were perfectly satisfied both with the character and conduct of the missionaries, and that no complaint had ever been preferred against them.

The missionaries now went on much as usual, though devoting less of their time to itinerant excursions, and precluded, by the prohibition of government, from preaching in the Loll Bazaar. Several Americans and Portuguese, however, then residing in Calcutta, were no sooner apprised of this circumstance, than they cheerfully came forward, and fitted up places for their accommodation on their

own premises. Messrs. Mardon and Chamberlain were also diligently engaged in promulgating the truths of Christianity in the interior of the country; but, in the month of September, the latter sustained a most heavy affliction in the death of his second wife. The melancholy tale is thus narrated by himself. "As my dear wife began to look forward to the period of her confinement, she was earnestly solicited to go down to Serampore; and to this she felt partly inclined: but in consideration of the distance, the state of the river at that time of the year, and her own timidity on the water, she feared it might be a hazardous attempt, and for a time had composed her mind to wait the event at Cutwa. At length, however, the budgerow arrived from Serampore, accompanied with a pressing request that she would return with it to the mission family; and she therefore resolved to go down.

"On the 17th, we went on board, with two of our children, and sailed for Serampore; and, though the river was very rough, she did not appear so timorous as I had expected. We went on till evening, when, alas! she found the trying hour was at hand! We were now so far from home, that it was in vain to think of returning, especially as the stream was against us; and Serampore was still at a great distance. To afford her as much composure as possible, I stopped the budgerow, and put the children on board the cooking-boat; and about three hours afterwards, the birth of a fine infant filled our hearts with thankfulness. Dangerous symptoms, however, subsequently ensued, and about six o'clock the next morning, I perceived a sudden alteration in her countenance. I spoke to her . . . but received no answer. She breathed gently a few moments . . . then closed her eyes . . . and fell asleep in Jesus! O! what a night, and what a dismal day! We were now between Culna and Santipore, and had yet a long distance to go. Foreseeing the event, I had previously ordered the boat to go out into the stream, and to make all speed, so that in the evening we arrived at Serampore; and, the next morning, the remains of my dear departed were conveyed, by the brethren, to the mission burial-ground, and committed to their kindred dust!"

Towards the close of the year an event occurred more than ordinarily solemn and impressive. Three persons from Luckphool, who had long professed to believe the doctrines of Christianity, but who had hitherto declined an open profession of them, came on a visit to Serampore. In conversing with one of them, named Sookur Bishess, the brethren solemnly warned him of the danger of temporising in a matter of such vast importance, and assured him that if he were ashamed of the gospel before men. Christ would be ashamed of him before his Father and the holy angels. He said he was fully convinced that there was no other way to heaven, but by the atonement of Jesus, and that if he thought himself near death, he would immediately and openly avow himself as his disciple. He was then reminded of the uncertainty of life, and earnestly entreated to consider whether his unwillingness to make a public profession of the truth, did not proceed from a secret attachment to his sins, or to his fearing the ridicule of men more than the wrath of God. Little, however, did those who expostulated with him so faithfully, imagine that he would so soon and so awfully realise the truth of their observations. Only six days after his return he was murdered in his own village, with circumstances of peculiar barbarity. It seems he had for some time been carrying on a criminal intercourse with a woman, some of whose relations belonged to a gang of robbers who infested that part of the country, and seemed to bid defiance to the constituted authorities. Such, indeed, was their consummate audacity, that when one of them, who had been taken and brought to trial, was asked by a magistrate, how many men he had killed in his life-time, the ruffian impudently replied, "Ask a fisherman how many fish he has caught in his life-time!" These men had been long determined to take an ample revenge on Sookur Bishess, and on hearing that he had just come back from Serampore, where they conceived he had obtained a sum of money from the missionaries, they, one night, beset the house where he and the woman were, and after bringing them out bound, set fire to the premises, and threatened to throw him into the flames, unless he would instantly show them where his treasure was concealed. Hoping, probably, to make his

escape, he led them to a tree at some distance, and told them to dig beneath it. After labouring for some time, they discovered that he had deceived them, and immediately resolved to sacrifice his life to their resentment. Accordingly, one of them pierced him through with a spear, and shed out his bowels; a second wounded him severely across his breast; and a third completed this tragical catastrophe, by severing his head from his body!!

On the 9th of January, 1807, the missionaries received the painful intelligence that a woman was to be burnt with the corpse of her husband, at a short distance from their premises. Several of them, therefore, hastened to the spot; but, before their arrival, the funeral pile was in flames, and exhibited a horrible spectacle. The spectators also evinced the most brutal indifference and levity, whilst the poor creature was burning alive before their eyes; so that it appeared as if every spark of humanity had been completely extinguished in their breasts by this horrid and revolting superstition. "That," says Mr. Marshman, "which added to the cruelty was the smallness of the fire, which did not consist of so much wood as we consume in dressing a dinner! I saw the legs of the unfortunate victim hanging out of the fire whilst her body was in flames. After some time, they took a bamboo, ten or twelve feet long, with which they pushed and beat the unconsumed corpses, as we would repair a fire of green wood, by throwing the unconsumed pieces into the middle. Perceiving the legs hanging out, they struck them repeatedly with the bamboo, in order to break the ligatures which fastened them at the knees. At length they succeeded in bending them upwards into the fire; the skin and muscles giving way, and discovering the knee-sockets bare, with the balls of the leg bones! — A sight which I need not say made me thrill with horror.

"Turning to a young bramin, who was the principal actor in this horrid tragedy, I told him that the system which allowed of these cruelties could no more proceed from God than darkness from the sun; and solemnly warned him that he must hereafter appear at the bar of God, to answer for this inhuman murder. With a savage and contemptuous grin, he replied, that 'he gloried in it, and

felt the highest pleasure in performing such a ceremony.' I then turned to the people, and on my beginning to expostulate with them, one person remarked, that the woman had sacrificed herself of her own accord, and had ascended the pile as a matter of pleasure. 'Why then did you confine her down with that large bamboo?' It was replied, that this was necessary, to prevent her from running away. 'What!' said I, 'would she have run away from that which she considered a pleasure?' I next addressed a youth of about nineteen, who had been induced to set fire to the funeral pile that was to consume both his parents. 'You have murdered your mother,' said I; 'your sin is therefore very great, though the guilt of the bramin who urged you to the perpetration of such a deed is still greater. How will you bear the reflection that you have destroyed your only surviving parent?' He seemed to feel the force of what was said to him, as his eyes were suffused with tears; but just at this instant that hardened wretch, the bramin, rushed in and drew him away.

"You expect, perhaps, to hear that the unhappy woman thus immolated was the widow of some bramin of high rank. She was, however, merely the wife of a barber at Serampore, who had died that morning, leaving the son I have mentioned, and a daughter of about eleven years of age. Thus has this vile superstition aggravated the common miseries of life, and left these children stripped of both their parents in one day! Nor is this an uncommon case. It often happens to children far more helpless than these, and in some instances to children possessed of property, which is then left, as well as themselves, to the mercy of those who have decoyed their mother to their father's funeral pile!"

About the same time, a Hindoo, named Seeboo Roy, was summoned out of time into eternity, and appears to have died with unshaken reliance on the doctrines of the gospel. His attention to divine things was excited, in the first instance, by some tracts, which he had obtained at one of the great assemblies of his countrymen, and he afterwards went for further instruction to the missionary station at Cutwa. Here he seems to have been satisfacto-

rily convinced of the truth of the Christian religion; and, as he possessed considerable influence in his own village, on his return thither he opened his house for the worship of Christ, and affectionately recommended the word of God to his neighbours, as containing the only consistent scheme of salvation. Being suddenly taken ill with a violent cold and vomiting, his friends came to see him, and earnestly exhorted him to call upon Doorgha, and other heathen gods; but he gave them to understand that he neither could nor would do any such thing. He earnestly entreated that they would take him to Cutwa, saying, "If I do not go thither, I shall never be well." He also begged of his wife that his remains might be buried; and, in discoursing with those who had been in the habit of meeting with him on the Lord's day, he solemnly charged them not to forsake the assembling of themselves together, nor to cease from proclaiming the glories of the Redeemer. "I am going," said he, "but we shall soon see each other again." He also spoke to his wife concerning the satisfactory nature of his hope in Christ, and the vanity of all other ways of salvation; and in consequence of listening attentively to his observations, she was enabled to bear the moment of separation with a degree of calmness and fortitude, instead of beating her forehead and uttering the most piercing cries, according to the custom of her countrywomen. After the death of Seebo, however, his relations insisted on burning the body, threatening that if the widow refused, they would have nothing more to do with her; and as she had no where to go, and no resource, she was compelled to submit, notwithstanding her husband's solemn injunction to the contrary.

Towards the end of January, the missionaries received some cheering accounts from Malda, where the native preachers, who had for some time been labouring in that district, were heard with considerable interest, and treated with the greatest kindness by their countrymen, who sometimes attended their religious services in bodies of five or six hundred, when no Europeans were present. At Jessore the converts were formed into a regular church, of which two natives, named Ram Mohun and Kawnee, were chosen

deacons. At Cutwa, Mr. Chamberlain, and several of the Christian natives, laboured with unremitting diligence and considerable success. The aspect of affairs at Dinagepore was also promising. And though, at Serampore, the missionaries lamented that they were placed under some restrictions, yet they proceeded with unabated ardour in translating and printing the holy scriptures, and, upon the whole, their efforts to promulgate the glad tidings of salvation were but little diminished.

In the month of May, a petition to government for leave to erect a new chapel in Calcutta was signed by one hundred and fifteen of the inhabitants of that city, and was favourably received. The utmost exertions were, therefore, used to complete this edifice, which (including the viranda or portico, designed for the accommodation of the natives, whose religious scruples would not permit them to enter the building itself,) was designed to be seventy feet square, and to have galleries on three sides.

In the months of June and July several Europeans corresponded with the missionaries, and afforded pleasing hope that a work of divine grace had been commenced among them. One of these had been reproved for his profane language by a converted Hindoo in Calcutta, and from that time he became seriously anxious concerning his salvation. Another, on visiting Serampore, and going with Mr. Chater to see some of the baptized natives, was overwhelmed with shame, whilst contrasting their attainments in divine knowledge with his own ignorance. And a third was led to see and confess the necessity of a change of heart, in consequence of his conversation with a serious young lady, whom he afterwards married. "We are acquainted," says Mr. Moore, "with nine or ten other persons in Calcutta, most of whom we knew not four months ago, but who now afford us sanguine hope."

"Soon after this," says the editor of the *Brief Narrative*, "an event occurred which filled the friends of the mission with deep concern, and furnished its adversaries with a momentary triumph. A tract, which had been printed in Bengalee, and which, in that language, contained nothing offensive, was put into the hands of a native, to be translated

into Persic. The translation being finished, it was, through the pressure of business, inadvertently printed without being first inspected by the missionaries. It proved, unhappily, that the translator had introduced several strong epithets, calling Mahomet a tyrant, &c. which, it was alleged, would irritate his followers; and, though no such effects had been produced, yet, a copy of it being conveyed to a person in office under government, it was taken up in a serious manner. Mr. Carey was sent for; but, being unacquainted with the circumstances of the case, he could only acknowledge the impropriety of the epithets, and promise to inquire into the cause of their appearance in the tract in question. Had the object of the party been merely to prevent the disturbance of the public tranquillity, things would have terminated here: Mr. Carey, on learning particulars, would have made an apology, and corrected whatever was improper. But, before he had time to do this, proceedings were commenced, which, had they been carried into execution, must have been not only ruinous to the mission, but greatly injurious to the cause of Christianity in India. In consequence, however, of an explanation, and the presentation of a respectful memorial to the governor-general, the most serious part of the proceedings was formally revoked. On this occasion, two of the missionaries waited on his lordship, to thank him for the candour with which he had attended to their memorial; to which he replied, that nothing more was necessary than a mere examination of the subject; on which, every thing appeared in a clear and favourable light."

As two other tracts, however, besides that in Persic, had been considered objectionable, it was requested that the missionaries should print nothing of the sort in future, without previously submitting the copy to the inspection of government. Considerable difficulties were also experienced, during the whole month of September, by the missionaries; who were prohibited from preaching to the Armenians and Portuguese in Calcutta, and were no longer permitted, even occasionally, to officiate among the soldiers in Fort William. The enemies of religion, of course, began to triumph: its friends were discouraged; and it was

currently reported that the Baptist brethren would be driven out of India. By the good providence of God, however, these heavy clouds were gradually dispersed, and the concerns of the mission went on much as before.

Towards the latter end of the year, several of the native brethren were diligently employed in preaching the gospel in the neighbourhood of Goamalty; and from the journal of two of the labourers, named Deep Chund and Ram Presaud, it appears, that travelling through a considerable number of villages, they daily addressed their countrymen on the great concerns of salvation. At a place called Purneah they preached two days successively, in the market-place, to great multitudes, some of whom listened with the most serious attention, whilst others slighted and derided the word of life. "In the latter part of our journey," they observe, "the gospel was a new sound, and vast numbers heard it who never heard before, and may never hear again, or know its intrinsic value, till they see the Son of Man coming in the clouds of heaven. We suffered much affliction; but God supported us, and enabled us to proclaim the Saviour's love to many thousands. May he give it success, so that we may meet some with joy hereafter to whom it may have proved good news indeed!"

About this time the friends of the mission sustained a severe loss in the death of Mr. Creighton of Goamalty, and Mr. Grant of Miniary, whose indefatigable labours in establishing schools, circulating the Scriptures, and otherwise promoting the cause of Christianity, were of great importance. The former had drawn up some valuable thoughts on the establishment of schools, and the latter bequeathed twenty thousand rupees, (about £2,500,) to the Baptist mission; ten thousand to the translations, and ten thousand for the support of an evangelical ministry in what is called the mission church in Calcutta. In consequence of the removal of these excellent men, Mr. Mardon was subsequently stationed at Goamalty, and Mr. Moore at Miniary.

Toward the latter end of January, 1808, Serampore was taken by the English, on the ground of a rupture between Great Britain and Denmark; but this event made no difference in the situation of the missionaries, who observe,

"During the course of this month, we have had a considerable addition to our audience, not only on the Sabbath, but at our family worship. This has induced us several times to add a serious exhortation to our daily regular exercises; and it has been truly pleasing to observe the attention of those who have been present."

On the 25th of April an eminent Hindoo Christian, whose name was Futick, and who had been instrumental in the conversion of his mother, his sister, and three of his neighbours, died at Serampore with a hope full of immortality, and afforded another blessed proof that the missionaries in Bengal had not been permitted to labour in vain, or to spend their strength for nought.

"Futick came down from Dinagepore," says Mr. Ward, "with a disorder upon him, which was never wholly removed, though he was better at some times than at others. For many months before his death, he was much afflicted; yet, in all his afflictions, he never appeared to think worse of the gospel, nor was his faith in the saving power of Christ diminished by any of them. We have recently witnessed a case, however, the very reverse of this. A female who had professed to believe in Christ, but who had, for some time, appeared to be a suspicious character, attributed the severity of her sufferings in a protracted illness, to the anger of the gods whom she had abandoned, and at last put a period to her own existence!

"A little before the last heavy return of his affliction, he seemed considerably better, and did some business in the printing-office. During this state of convalescence, for two or three days together, he was very earnest in his addresses to the bramins, and others employed in the office, warning them against persisting in their rejection of the gospel. Some who heard him supposed that he might be bearing his last testimony for God to these hardened men; and this proved to be the fact, as in a day or two afterward he was taken ill, and every one who saw him perceived the most unequivocal symptoms of his approaching dissolution.

"On the evening before his death I called upon him, and found him conversing with his mother on the subject of worldly mindedness; warning her against it, and urging the

necessity of her being prepared to die. Not being able to stay long, I went home, but, according to promise, returned between nine and ten o'clock the same evening. Futick was then worse, and the rattling in his throat might be heard to a considerable distance; yet he was sitting up, and, on seeing me, he briefly recapitulated the incidents of his life, subsequent to his conversion.

"After a short pause, I asked him respecting his present prospects and his hope of salvation. The dear man, collecting all the breath he could, said, with peculiar force and emphasis, 'I have not a doubt of obtaining salvation by the death of Christ.' On my inquiring if he had any uneasiness about leaving the world, he replied by quoting that beautiful passage, 'Blessed are the pure in heart, for they shall see God!' and added some very appropriate reflections on the vanity of all creature enjoyments.

"Some of the native brethren sat up with him during the night, and about one o'clock in the morning he was asked whether they should sing? He answered in the affirmative, and they continued singing for some time. About half past five, Kristno engaged in prayer, and, almost immediately afterward, Futick's happy spirit was wafted to the realms of bliss."

During the summer of this year, the members of the infant church at Goamalty had a large portion of affliction. Mr. Mardon, for some time was deprived of his voice; and both he and Mrs. Mardon were very ill for a long time, and obliged to leave the station, in order to obtain medical assistance. The natives wept, on their departure. There was also much affliction among them; so that, for the greater part of the season, they were unable to engage in any active labours. "But to show," as Mr. Mardon says, "that success does not depend on the strength and exertions of poor mortals, the Lord continued to work among the heathen for his great name sake." They had begun with only seven members; but Mr. Ephraim Burford, who had engaged in the indigo business in the neighbourhood of Goamalty, joined them by dismission from the church at Serampore; and, on Lord's-day, June 19, four others were baptized; viz. Mr. Johnson, (an assistant in the indigo

works,) and three natives; which made their number twelve. Mr. Mardon also speaks of several more, of whose conversion he entertained great hopes, and of two persons, in particular, who had died, and whose death was attended with some circumstances peculiarly affecting.

One of these was a byraggee, of the name of Subhasingha, of the rajpoot cast, who was going on a pilgrimage to the temple of Juggernaut. Mr. Mardon observing him to stop under a tree, at Goamalty, and being unable, at that time, to speak much himself, requested Kristno Dass to go and converse with him. He accordingly went, and told him of the sufferings and death of Christ for the salvation of sinners. The poor man seemed to feel the subject as suited to his case. He said, he would take Christ for his refuge, and, instead of prosecuting his journey to Juggernaut, would stop and hear more of the word of God; believing that by this his soul would be purified. "On hearing this," says Mr. Mardon, "Kristno came to me, almost in raptures, to know what he should do. I requested him to take the man to his house, and instruct him in the way of salvation. I went over shortly after, and spoke to him a little myself. He was very attentive. In the course of the day, the native brethren, especially Kristno, conversed with him freely, and, in the evening, directed their prayers particularly on his behalf. He ate with them without hesitation, seemingly regardless of his cast; and even threw off his poita and necklace, as useless things! His body was in a very weak state. The next morning he appeared as usual, but, in a few hours, lost his speech, and seemed to be in pain. About three in the afternoon, surrounded by us all, he died. May we not hope that this was a brand plucked out of the burning?"

Another was a Hindoo, an inquirer after the way of salvation, whose name was Heeradee. "Nearly two months ago," says Mr. Mardon, in a letter dated September 6, "he was bitten by a mad jackal in the corner of his mouth. It is only a week yesterday, since I heard of it; when the natives brought him hither, to get some medicines for him. On Monday last, he began to feel the effects of the bite, and concluded he should die. Mrs. Mardon went over twice, to

see him. He was very earnest in prayer, not only for himself, but also for the church, that the Lord would pour out his blessing upon it. He was much engaged in prayer the following night. Yesterday he began to exhibit such strong symptoms of madness, that the native brethren were afraid to approach him, and, in the evening, it became necessary to fasten him down to the bedstead. Towards morning the fits of frenzy occasionally subsided, and he sedulously improved every lucid interval by engaging in prayer, or talking about the Redeemer. He was, also, manifestly favoured with the exercise of reason in his departing moments, and expired with the language of supplication on his lips. He has left a widow and two children to lament his loss."

During three of the summer-months, twelve members were added to the church at Serampore; and Deep Chund, who, for a season, had been inveigled by his countrymen into idolatrous practices, came back with every symptom of contrition, and was again received into communion, after an appropriate and affectionate address, in which he was warned to walk more warily for the future. The account which he gave of his temporary apostacy, the state of his mind under it, and the effects which had been produced by several visits from his brethren, and by a letter from the church, were extremely affecting, and proved to demonstration that conscience had not been altogether silent, whilst he was engaging in the abominations of the heathen.

On the demise of the Danish clergyman at Serampore, the majority of the inhabitants expressed a strong desire that the missionaries might be permitted to succeed him. A petition to that effect was accordingly presented to the governor-general, and, by his lordship's permission, the parish church was, from that time, occupied by some of the Baptist brethren; who, however, declined accepting any pecuniary compensation for their services.

In a letter dated November 29, the missionaries state, that Kristno, the first Christian convert, was stationed at Calcutta, where he found constant employment, in preaching and conversing about the things of God, sometimes to the natives, and sometimes to Europeans. They also mention their having obtained access to the prison and the dis

pensary, where they had the most favourable opportunities of explaining the way of salvation to the afflicted and wretched inmates.

On the 1st of January, 1809, the new chapel was opened at Calcutta; and though, including the purchase of the ground, the erection of this spacious edifice amounted to upwards of thirty thousand rupees, or nearly four thousand pounds, the greater part of that sum had been raised by private contributions. Indeed Calcutta had now become to the missionaries one of their most important spheres of labour, and the principal scene of their success; and the improvement, of a religious nature, which had there taken place within a few years was highly gratifying to the friends of the Redeemer. When the brethren first attempted to erect the standard of the cross in this large and populous city, it was literally the seat of irreligion and infidelity; and when they preached their first sermons they were seldom attended by more than ten or a dozen hearers. Now, however, partly through the instrumentality of the Baptists, and partly in consequence of the faithful labours of some evangelical clergymen who were settled in this part, the light of divine truth had been happily diffused, and there were now several hundreds of serious Christians in Calcutta.

During the month of January, Mr. Chamberlain took a journey, on horseback, into Bheerboom and Burdwan, preaching the gospel to considerable numbers of peaceable and attentive hearers, and sleeping frequently on a mat, spread beneath the branches of some umbrageous tree. He first went to a fair at a place called Kendula, where he was engaged in preaching nearly a whole day, and found such peculiar pleasure in the work, that he observes, "he never spent a happier day in his life." Having distributed several thousands of religious tracts, and a considerable number of Testaments, he felt inclined to spend the sabbath at Lakorakoonda, where it seems there were several persons favourably disposed to the gospel, and with whom he had formed a previous acquaintance. Here he spent four days, and was constantly employed, during that time, in explaining to the people the way of salvation through Jesus Christ.

Soon after the return of this faithful and laborious mis-

sionary, Messrs. Robinson and W. Carey, jun., accompanied by two of the native converts, Sebuk-ram and Ghorachund, made a second attempt at forming a settlement at or near Botehaut, near the Bootan country, on the borders of Thibet. On the 25th of March they arrived, after a fatiguing journey on horseback, at Barbaree, where they passed the Sabbath; and on Monday evening they arrived within two miles of Botehaut. Here they were desirous of procuring an eligible spot of ground for the erection of a house, but could find none that was secure from inundation in the rainy season. On the 28th, a large market being held at Botehaut, they sent their two native companions thither, in quest of intelligence. These were treated with the utmost civility both by the Booteas and Bengalees; and the *katma*, or chief magistrate of the place, said, that if the missionaries chose to write him a letter, expressing their wish to visit Botehaut, he would send them an invitation. This hint was of course attended to by the brethren, who addressed a note to the katma the following day; and in the course of a few hours, they received a reply, in which the magistrate invited them to "come and stay with him a few days, and tell him all their joys and sorrows," adding, that "the next morning he would send his musicians and dancing girls to meet them."

"On the 30th, after breakfast," says Mr. Robinson, "we set off, and arrived at Botehaut before we were met either by the musicians or the dancing girls, with whose company we could very willingly dispense. Going into the market-place, a seat was prepared for us under a tree, with another for the katma, whose house was at a short distance. After we had waited a few minutes, the katma came to receive us, and on his approach we advanced a few steps toward him, respectfully taking off our hats. He also took off his hat, which was made of bamboo or cane, and appeared large enough to serve as an umbrella. He then presented us with two dirty Bootan handkerchiefs, and we, in return, gave him a spy-glass. After shaking hands with both of us at once, and requesting us to be seated, he asked us to take a cup of his tea, which we accepted. A few walnuts, which the Booteas had brought from the mountains, were after-

wards presented to us, and the katma conducted us to a Bengalee house, which he had prepared for our reception, and gave orders, before he left us, that we, our attendants, and our horses, should be supplied with provisions.

"After he was gone, the Booteas came to see us, and expressed much admiration at perceiving that we were clothed from head to foot, which, however, they acknowledged was a good preservative from being bitten by flies. But the grand object of their inquiry was, whether we had any liquor? We, therefore, gave them a little rum well diluted with water, of which they drank eagerly.

"After dinner we received another visit from the katma, to whom we presented a watch. He liked it very well, but had evidently no idea of its value; and on applying it to his ear, he asked if it were not a charm? We embraced this opportunity of intimating our wish to live in the vicinity of Botehaut, and asked if we might come to the market when we pleased. To this he readily agreed, but gave no hint that we might reside there; and on our inquiring whether we might go up the mountains, he said, 'Not till we had obtained a pass from the king.' After tea we discoursed with him about learning the Bootan language, that we might ascertain whether he had any feeling of jealousy on that subject; but he appeared perfectly free, telling us the names of several things in that language, and observing that we should be able to learn it by a few months' application. Before he left us, he gave strict orders that guards should be placed round the house, and told the people that if they stole the least article belonging to us, he would send them to the king, and have them beheaded."

The next day the missionaries were formally received into the *friendship* of the katma, by a ceremony like that which took place between the jinkof and Messrs. Thomas and Carey in 1797; and, after taking leave, they returned to Barbaree, where a spot of ground was promised for the erection of a habitation. Here, however, the two native converts were taken so ill, that Mr. W. Carey was under the necessity of returning with them to Dinagepore; and Mr. Robinson himself, in consequence of fatigue, and an imprudent

exposure to the sun, was afterwards seized with a fever, which endangered his life; though by the divine blessing on the means prescribed, he was mercifully restored to health.

In the month of July, Dr. Carey completed his translation of the whole Bible into the Bengalee language. On the day he finished it, he felt unwell, but, to finish his prescribed task, he exerted himself more than ordinary. Whilst sitting with his colleagues at dinner, they were speaking of what he had been enabled to accomplish since his arrival in India, and one of them inquired how much more he thought of doing? He replied, that the work which he had already allotted himself in the different translations would take him upwards of twenty years, at the rate he now went on. The same evening he was seized with a fever, which rose to such an alarming height, that, for several days, his friends entertained scarcely any hopes of his recovery. At length, however, the united prayers of the church on his behalf were graciously heard and answered, and he was once more enabled to resume his important avocations.

Towards the close of the year, the receipt of some interesting intelligence from Birmingham, relative to the schools established in that town, induced the missionaries to make a similar attempt at Calcutta, where thousands of poor children belonging to the Portuguese Catholics were wandering about the streets, exposed to every species of vice, and in a state of complete wretchedness. Accordingly Mr. Marshman preached a sermon on the occasion, and made a collection for the purpose of immediately commencing a school, to be supported by voluntary contributions, and to be called the "Benevolent Institution, for instructing the children of indigent Christians."

On the 21st of March, 1810, Mr. Robinson returned to Barbaree, from which he had, for some time, been absent, on account of severe indisposition; and, in a letter addressed to Mr. Marshman, he says, "Our situation here is pleasant and healthy; we have a fine circulation of air; and, on the whole, a good prospect, which is improved by a view of the mountains. The weather, also, is much cooler than at Serampore, in consequence of the frequent breezes from the north-east. The surrounding country is not thinly

peopled; on the contrary, I suppose there may be two thousand persons who attend our market twice a week, and there are several other large markets at no great distance. I have now had preaching at my house three sabbaths. On the first, my hearers were few and inattentive; on the next, I suppose there were forty men present, besides a number of women, and some heard with attention. Last Lord's-day we had more, both males and females; so that the house was filled, and before I had done, numbers had collected about the door."

In a subsequent communication, dated June 16, the same writer observes: "Some of my hearers listen with attention, and talk of the discourse afterwards; but others are more indifferent. The most that any of them have understood is, that it is wrong to worship their gods. One day, just as I had done preaching, four men from a distant place came to inquire what this new doctrine was. I talked with them a considerable time, and they seemed interested. I also gave them a few tracts; but the number of people capable of reading, in this part of the country, is extremely small." The following month Mrs. Robinson was summoned into the world of spirits, and her children were taken, under the protection of Mrs. Marshman, to Serampore. On this occasion her widowed husband observes to one of the missionaries, "I am like a man amazed, and can scarcely credit the reality of my own situation. Never could any passage of scripture be more applicable, than that of Isaiah is to my case, 'He that walketh in darkness and hath no light, let him trust in the name of the Lord, and stay himself upon his God.' I am indeed without any light, except that which faith affords; and my faith is so weak that, like a glimmering taper, it only serves to prevent total darkness. I must now come to Serampore; and I hope you will look out for somebody to return with me, as I do not think I can live by myself at a place where, but a few days ago, I had a wife and two children!"

In other stations the aspect of affairs, during this year, was very encouraging. At Dinagepore and Goamalty, things went on happily; in Jessore, the church had increased to nearly sixty members; at Lakra Kroonda, an opulent Hin-

doo merchant, who had formerly kept a house of gods, cast them all away; and with others like-minded, met on the sabbath-day, for the purposes of reading the scriptures, and worshipping, as well as they knew how, the living and true God. At Calcutta, also, the word of the gospel appeared to have free course, and to be attended with considerable success. "Kristno," says a pious member of the church in that city, "appears to gather strength of body from his unremitting exertions. He spares no labour, exhibits no symptoms of fatigue, but flies wherever duty calls, and actually preaches at *fourteen* different places in the course of the week, besides regularly visiting several private families. He seems, indeed, to have all the zeal of a young convert with all the experience of a father. When I think of your labours, and those of the other missionaries, preaching the gospel here seven times in a week, the monthly prayer and weekly experience meetings, the catechising of children after morning worship, the meeting on sabbath evenings, for imparting religious intelligence, seven established prayer-meetings in different parts of the city, and the many family altars recently erected; I cannot but conclude that these are earnests of what we hope for,—the conversion of multitudes of our fellow sinners."

In January, 1811, Mr. Robinson returned to Barbaree, accompanied by Mr. and Mrs. Cornish, two members of the Baptist church at Calcutta. They arrived on Saturday the 19th, and during the following Monday and Tuesday, they were employed in arranging various articles, and in writing to the Soobah of Chemerchee, requesting permission to pay him a visit. The letter was to have been sent off the next morning, and they hoped, in about a fortnight, to have obtained an introduction into Bootan. "But," as Mr. Robinson justly remarks, "we know not what a day may bring forth!"

On Tuesday night, about twelve o'clock, the watchman awoke Mr. Cornish, and told him that he had seen a man of suspicious appearance about the premises. On receiving this intelligence Mr. Cornish arose, and, supposing that there was only a single thief, fired his gun, and again lay down to rest. Just as he was falling asleep, however, he

was roused by a band of fifty or sixty robbers, armed with spears, attacking the house. His windows were instantly forced open, and his portable desk pulled out; and on his aiming a blow at one of the ruffians with the butt-end of his gun, two spears were immediately aimed at him from the windows, and he received a slight wound in the side. Meanwhile Mr. Robinson, whose apartment had not yet been attacked, put on a few of his clothes, and, not knowing the number of the robbers, nor how they were armed, formed the intention of resisting them. He, accordingly, passed them in the dark, and went into the pantry, for the purpose of arming himself with a knife. At that instant the robbers set fire to some straw, for the sake of light, and, on seeing the knife in his hand, two of them struck at him with their spears, but happily without effect. Perceiving, by this time, that resistance would be in vain, he opened the back door, and went to the room of Mr. and Mrs. Cornish, hoping to get them out of the windows, and entreating them to come away, lest they should be murdered. "O! Mr. Robinson!" exclaimed Mrs. Cornish, "do take my poor child!" He did so; and the others immediately followed. Mrs. Cornish ran towards the stable; and, in following her, they found the cook lying on the ground. Thinking he might be asleep, they shook him; but he answered with a deep hollow groan. They now made the best of their way over a ditch which surrounded the premises; and, having wandered to a place about a mile distant, where there was no foot path, they sat down on the cold ground till the morning.

Shortly after day-break they ventured to return to their habitation, where they beheld a tragical scene indeed. A few yards from the front door lay the mangled corpse of the man who had the care of the horses, and at a short distance from the back door lay the murdered cook. The washerman, also, had received several severe wounds, of which he afterwards died. On the outside of the house a variety of books, papers, boxes, and other articles, were scattered about, and stained with blood; and within, all was confusion and destruction. Things capable of being broken were literally dashed to atoms; the books were thrown in heaps,

or scattered about the apartments; and the clothes, excepting a few articles which the robbers had probably dropped in their haste, were all carried away. The total loss in property of different kinds was supposed to amount to two thousand rupees, or about two hundred and fifty pounds.

Dreadful and appalling, however, as was this disaster, the providence of God was clearly manifested on behalf of his servants; as in making their escape from the house they were mercifully directed into the only way by which it was possible to elude destruction. "In that corner of the garden where the *stable* was," says Mr. Cornish, "there was no gateway, which at every other corner there was, and at each of these three gateways ruffians were placed, to guard the entrance; so that, if we had attempted to pass through any of them, we must, in all probability, have been murdered." Mr. Cornish adds, "After getting over the ditch, we first made our way to a few adjoining houses, where we knelt down, and returned thanks to God for our marvellous escape; and in a short but earnest prayer, implored his protection for the remainder of the night. We then wandered into the fields, and sat down under a bush with scarcely any clothing. Even here our fears were not at an end. The shaking of a leaf made us tremble; and, to render it still worse, my little boy was so cold that it was with much difficulty we could keep him from crying, which might have discovered the place of our retreat to the robbers, had they passed in that direction.

"My little apprentice girl, Jannetta, on the first alarm, ran out of our bed-room into the pantry: so that she knew nothing of our escaping through the window. She says the murderers coming into the pantry, and seeing her, exclaimed, 'Here is one of the Sahib's people.' One of them searched her bosom for money, but finding none, he was going to put her to death; when, holding up her hands to another of the ruffians, she said, 'I am but a poor little girl: do not kill me.' The fellow replied, 'Shew us where the money is, and you shall not be hurt.' She accordingly directed them to the two bed-rooms, into which they all rushed; whilst she embraced the opportunity of

escaping out at the back door, and concealed herself in the store room."

In addition to the loss of his property, Mr. Robinson had, on this melancholy occasion, received no fewer than five wounds; one on his right knee, one on his left arm, one on the abdomen, and another on the breast; and had not the spear struck against the bone, the last of these would probably have proved mortal. The wound in Mr. Cornish's side might, also, have been fatal, had it not been for a similar circumstance. In this distressed state, and with scarcely sufficient clothes to cover them, they set out on Wednesday morning for Dinagepore and were three days on their journey. "During the first two days," says Mr. Cornish, "my poor wife walked thirty-two miles, as we could procure no conveyance for her; and being lame, in consequence of having wounded her foot on Tuesday night, she sat down and wept, toward the last, almost every quarter of a mile. I tied my little child to the back of a native man who accompanied us; and thus we proceeded till we came to a canvas manufactory, where we procured a palanquin and bearers." On their arrival at Dinagepore they were received in the most affectionate manner by Mr. and Mrs. Fernandez and other friends, who supplied their wants with the utmost promptitude, and exerted themselves unremittingly to soothe their distresses. The reader will, no doubt, be gratified to find that, though the robbers for some time eluded the arm of justice, they were at length taken and brought to punishment. Three of them were hanged; several were condemned to perpetual imprisonment, and thirty-nine lashes with the kora; the others were imprisoned for a stipulated time, and scourged in the same manner; and all of them were to be employed in hard labour.

In the month of April, the plan suggested by Dr. Bell, and afterwards improved by Mr. Lancaster, was introduced into the school at Calcutta; by which it became practicable at once to increase the number of pupils and to diminish the expense. A piece of ground was, also, purchased, and a new school-house erected, capable of accommodating eight hundred children; and among the pupils

subsequently admitted was a poor Malay boy, who had been stolen from a neighbouring island, for the purpose of being sold for food to the Battas, a nation of cannibals; and who was actually fattening for sale, when he was providentially rescued from his awful situation by Captain Williams, one of the subscribers to the institution.

In Fort William an opposition was raised against the gospel by one of the officers, and the religious meetings which had been formerly held there, in the house of an English serjeant were interdicted. The native preachers, however, continued to visit the Fort, without interruption; and in Calcutta and the vicinity many were constantly coming forward, awakened by the instrumentality of these faithful servants of God. "Not having time to visit the people," says Dr. Carey, "I appropriate every Thursday evening to receiving the visits of inquirers. Seldom fewer than twenty come; and the simple confession of their sinful state,—the unvarnished declaration of their former ignorance,—their expressions of trust in Christ, and gratitude towards him,—together with the accounts of their spiritual conflicts, often attended with tears, which almost choke their utterance,—presents a scene of which you can scarcely form an adequate idea."

In March, 1812, a calamitous event occurred at Serampore, which, for a short season, retarded the progress of the missionaries in their great and truly important work of publishing the holy scriptures in the different languages of the east; and which excited the most lively feelings of regret and commiseration in the bosoms of all good men, without regard to sect or denomination. One evening, about six o'clock, a fire was discovered in the printing-office, in a large range of shelves, filled with paper of various descriptions. At this time there were only one or two servants remaining in the office. Mr. Ward, who was writing in an adjoining room, was no sooner apprised of the accident than he hastened to the spot where the fire had broken out, and called for water to quench it: the flames, however, had now reached the middle of the shelves, and resisted all the efforts that could be made by the few persons on the spot. In a few minutes the office was so com-

pletely filled with smoke, that Mr. Ward was almost suffocated in endeavouring to get out, and one of the servants who was with him actually fell down senseless before he could reach the door, and was saved from death only by being dragged into the open air. The whole of the window-shutters, twenty-four in number, were fastened with iron bars, placed across, and pinned within; so that it was extremely difficult to force them open. It seemed advisable, indeed, to keep all the doors and windows shut, in order to exclude the air, and thus to smother the flames as much as possible. Mr. Ward now ascended the roof, pierced it above the part where the fire was burning, and poured in an abundance of water. This plan so far succeeded, that four hours after the first alarm was given, the flames were confined to the shelves whence they had originally issued, and even there they were materially diminished. The quantity of water which was thrown in where it was practicable was so great, that in the adjoining press-room it was as high as the ankles, and the steam and smoke which filled the office were so thick, that a candle would not burn there even for a few seconds. The heat, also, was so intense, that it was impossible for any one to stand a moment within the walls. At this juncture some persons violently urged the opening of all the windows, in order to get out the tables, frames for the cases, and other articles; but as hours would have been occupied in doing this, and as the opening of one or two only, would have given fresh vigour to the flames, which were now languid and confined to the lower part of the office, the missionaries objected to it. This, however, did not prevent some well-meaning but injudicious friends from breaking open one of the windows opposite the fire, whilst Messrs. Marshman and Ward were busily employed in other places. In a few minutes Mr. Marshman perceived, through the cloud of steam and smoke, a flake of fire blown into the middle of the office; and he instantly conveyed the alarming intelligence to his colleague, who was superintending the pouring of water through the roof on the shelves. Mr. Ward now ran to the room at the entrance of the office, and the most remote from the fire; and by the active assistance of several Eu-

ropean friends, succeeded in cutting open the windows, and dragging out his writing-table, which contained the deeds of the premises, together with many other valuable writings. Then going to the opposite room, he cut open the windows there, and dragged out the enclosed shelves, containing a complete series of accompts, from the commencement of the mission. This last attempt was made in the very face of the fire; and before it was fully accomplished, the whole building, two hundred feet in length, exhibited one mass of conflagration. About midnight the roof fell in; and as the wind, which had previously blown pretty hard, was now calm, the fire ascended in a straight line, like the flame of a candle on a table, and happily terminated without injuring any of the contiguous buildings, though some of them were not more than twelve feet distant. When it was evident that the fire would extend no farther, all the members of the mission family, old and young, sat down in front of the office, and continued till near two o'clock in the morning condoling with each other on their dreadful misfortune, yet acknowledging the goodness of their heavenly Father, in preventing the conflagration from spreading farther.

Though the door which separated the press-room from the other part of the office was burnt, and though the beams in that room were scorched, such was the activity of the people in pulling out the presses, that they were all preserved. The paper-mill, also, with the matrices, moulds and apparatus for letter-founding, were in a place adjoining the office, which the fire did not enter, and were all happily saved. In the printing-office, the frames, cases, tables for stones, and consumable articles of all descriptions, were destroyed; various brass and copper utensils were melted; the thick Chunar imposing stones were split asunder by the intense heat; and the melted types ran like a stream of water along the plaster floor. On clearing away some of the ruins, however, Mr. Ward had the satisfaction to find that the steel punches for the different founts in all the Indian languages, which had occupied more than *ten years* in fabricating, were neither destroyed nor injured. About eight thousand pounds of type metal were

also recovered from the general wreck; so that on the third day after the fire the letter founders and pundits were set to work in a large building which for several years past had been let as a warehouse, and of which the keys had been given up only a few days before. In about a fortnight afterwards the casting of types was regularly resumed; and such were the energy and zeal of the missionaries, that in the course of a few months, no less than eight different versions of the scriptures were again in the press. The loss sustained, including the building, amounted to nearly ten thousand pounds; but this was more than supplied by the contributions of the friends of religion, at home and abroad, as soon as the disaster was publicly known.

In the course of this year, (1812) several of the children of the missionaries were removed by death; and Mr. Mardon, after losing his wife and his youngest son and daughter, within the space of a few months, was himself summoned, very unexpectedly, into the world of spirits, on the 23d of May. In the evening of that day he was walking, by moonlight, in the garden, from nine to ten o'clock; after which he took a little bread and milk for his supper, and retired to bed about eleven. He had previously fastened all the doors; but, after a few minutes, he called for his young servant Roopa, who, with the watchman, came to the window, and told him they could not get in, as he had secured the gate. Mr. Mardon desired them to break it open, and, after explaining to them that he felt extremely ill, he dispatched the watchman in quest of his friend Mr. Ellerton. "On my arrival," says that gentleman, in a letter to Mr. Ward, "I found our brother sweating profusely, and his hands somewhat cold. He told me that he felt very strangely, or rather as if he had lost his feelings, but had no pain. He had vomited a little, and I proposed his taking an emetic, to clear his stomach; but he expressed a dislike to that measure. Not knowing what else to give him, I made him a bason of warm tea, which he drank; and we both began to hope that the disorder was merely some accidental attack, which would pass off in a few hours. About two in the morning, I left my people with him, and returned home to get a little sleep; but I had scarcely

closed my eyes when a messenger came to inform me that Mr. Mardon had grown worse. I accordingly hastened to dress myself and go to him; but before I could reach the house, he had breathed his last."

"Thus," observes another correspondent, "it has pleased God, in the midst of a useful course, to arrest our fellow-labourer. His disease was so rapid, that on his death-bed he could say but little: yet what he did utter indicated a temper most submissive to the divine will; and to those who performed the affecting offices of friendship toward him, in his last moments, it was evident, that, in the midst of his sufferings he was occupied in thinking of Him who had redeemed his soul with inconceivable agonies on the cross. To the society his loss is great: he was cordially attached to the doctrines of divine grace, and may with justice be reckoned amongst the most upright of men."

An opening for the gospel had, in the mean time, presented itself in the eastern part of Bengal. Mr. Cornish who, with his friend Robinson, so narrowly escaped assassination on the borders of Bootan, had the offer of a situation in an indigo manufactory in the vicinity of Dacca; and the brethren at Serampore, conceiving it might be subservient to the diffusion of divine truth, advised him to accept of it. He did so, and took with him a converted young bramin, named Bhagvat, whom he engaged to support out of his own salary. "The first Lord's-day," says Mr. Cornish, "was a pleasant one, and such as many of the good people in England would have enjoyed. It was spent mostly in the open air, under the shade of a large tree, where we had chairs for the accommodation of our guests, who amounted to about sixty. Bhagvat preached an excellent sermon from John i. 1. 'In the beginning was the Word, and the Word was with God, and the Word was God.' The audience appeared to be well pleased; and since that time Bhagvat has made several excursions round the country, with considerable effect."

"In Calcutta," say the missionaries, at the close of 1812, "the word of life appears to grow exceedingly; and a desire to make known the gospel, in a greater or less degree, seems to prevail there throughout the church. Many,

in consequence, have been wrought upon in the course of the year. A great work appears to be silently going forward in the twenty-fourth regiment, now in the Fort; and our native brethren continue steadily to labour in the gospel, making it known both to small assemblies and from house to house. Calcutta, indeed, is become one of the most favoured spots to be found in India; as it is either statedly or occasionally the scene of the labours of no less than ten European evangelical ministers, besides the native preachers, whose exertions are, perhaps, equal to those of all the others."

The year 1813 commenced with an occurrence which, for a season, assumed a very menacing aspect, and occasioned much anxiety to the Baptist brethren in India. In the month of January, inquiries were made by the Bengal government, why Messrs. Lawson, Johns, and Robinson, (the first two of whom had recently arrived at Serampore,) had proceeded by way of America, instead of coming direct from England, with the permission of the court of directors. Several letters were exchanged on this subject; but at length, on the 12th of March, the missionaries received a communication, in the name of the governor-general in council, stating that these new missionaries must return to Europe by the fleet then under dispatch. Mr. Robinson had previously sailed for Java; and as Mr. Lawson had begun to prepare a fount of Chinese types at the mission-house, the governor-general was induced, by this circumstance, to relax the severity of the mandate in his favour. No attention, however, was paid to the applications on behalf of Mr. Johns; on the contrary, the order for his return was peremptorily confirmed, and he was given to understand that, in case of non-compliance, he would be apprehended and carried forcibly on board. He was, of course, obliged to submit, and returned to England, after spending only a few months in Bengal.

The state of the mission, however, was, at this time, extremely prosperous. In various parts of the country, the gospel had attracted increasing attention, and in some instances it appeared to impress the minds of natives of the highest rank. Early in the spring, several Hindoos of re-

spectability, from Gundulpara and Vans-variya, visited the missionaries, and attended the Bengalee worship on the Sabbath, lodging at the house of Kristno. That zealous preacher, also, who had for some time expressed a wish to plant the standard of the cross in the north-eastern extremity of Bengal, was sent with the native brother Ghorachund to a place called Silhet, in that part of the country; and both there and at Pandooa, still farther distant, he was favourably received, and published the glad tidings of salvation with considerable success.

In the month of May the superstition called the churuk, or swinging festival, was duly observed, according to annual custom, at Serampore and Calcutta. At the former place there were fewer posts erected than usual, but amongst the swingers was one female. A man fell from a stage thirty cubits high, and broke his back; and another fell from one of the swinging-posts, but was not severely injured. Some days after the first swinging, certain natives revive the ceremonies; and as Mr. Ward was, at this last period, passing through Calcutta, he saw several Hindoos hanging by the heels over a slow fire, as an act of devotion. To prove, however, that these poor creatures do not expose themselves to such torments by their own choice, it is only necessary to state, that, in the year to which we are now alluding, several of the natives employed in the missionary printing-office, entreated Mr. Ward to protect them from being dragged into these pretended voluntary practices. "This application," says Mr. Ward, "brought before us facts which we were by no means aware of. It seems that the Hindoo landlords, and other persons of property, insist upon certain of their tenants and dependants performing these ceremonies, and that they expect, and even forcibly compel multitudes, every year, to join the processions of the *sunyasees*, as they are called, who parade the streets, piercing their sides, tongues, &c. To avoid this compulsion many indigent young men leave their houses and conceal themselves; but they are sure of being beaten when they are caught, or of having their huts pulled down. When the lands and riches of the country were in few hands, this influence of the great carried all before it; and

it is still widely felt, in compelling dependants to assist in public shows, and to contribute toward the expense of splendid ceremonies. Through divine goodness, however, the influence of commerce, the more general diffusion of wealth, and the intercourse of Europeans, are gradually raising the Hindoos from this state of abject dependance on their spiritual tyrants; and thus providential events are operating together with the gospel, to produce a happy change in the great mass of the population, particularly in the more enlightened parts of Bengal."

In the month of September, a public disputation of the students in the College of Fort William, at Calcutta, was held before the Right Honourable Lord Minto, as visitor of the college; and on that occasion his Lordship was pleased to observe, "I profess a very sincere pleasure in bringing the literary merits of Mr. Marshman, and the other reverend members of the Serampore mission to the notice of the public, and in bearing my testimony to the great and extraordinary labours, which constancy and energy in their numerous and various occupations, have enabled this modest and respectable community to accomplish. I am also equally gratified by the opportunity which their literary achievements afford, of expressing my regard for the exemplary worth of their lives, and the beneficent principle which distinguishes and presides in the various useful establishments which they have formed, and which are conducted by themselves."

About this time the missionaries were deprived, by the stroke of death, of one of their itinerant natives, Deep Chund, who has been already introduced to the notice of our readers. As a specimen of his determined perseverance in his sacred labours and his patience under persecution, the following anecdote was related to Mr. Ward, by another native, after his exertions on earth were terminated, and he had reached the haven of eternal rest. Having gone, on a certain occasion, with two of his converted countrymen, Deep Chund found a Portuguese man sitting at his door on a chair, and entering into conversation with him, proposed that he and his friends should be allowed to smoke out of his hookah. The man, greatly astonished, turned

around and inquired what they meant? and asked whether they, as being Bengalees, would really smoke with him? They replied that they were Christians, and despised no man, considering all to be children of one father. Pleased with this frankness, and agreeably surprised to hear that Hindoos were the professors of Christianity, the Portuguese gave them his hookah, and ordered three chairs to be brought for them: this, however, they declined, and sat down on the ground. Several of the villagers had, by this time, arrived on the spot, and great numbers more were speedily collected when they began to sing a hymn in Bengalee. At the close of the hymn, a prayer was offered up, and Deep Chund, with the Testament in his hand, proceeded to address the listening strangers, in a manner which evidently rivetted their attention, and excited the admiration of the two native brethren. After some time, however, a bramin interrupted the speaker with some opprobrious language, and, being mortified at the reply which he received, he began beating Deep Chund, who received this ill usage without any resistance. One of his companions, being of a more irascible temper, was provoked to utter some threats; but Deep Chund immediately restrained him by saying, "My brother, let us remember that we are the disciples of Him who was 'led as a lamb to the slaughter;' and who, in the midst of his cruel murderers, looked stedfastly toward heaven, praying that they might be forgiven, when it was only necessary for him to have looked upon them in anger, in order to have reduced them to ashes." The Portuguese man was so delighted with this observation that he appeared ready to clasp the itinerant in his arms, and most of the auditors were evidently struck with this new thing in the land—men praying for their persecutors!

During his last and long-protracted illness, Deep Chund invariably avowed his rejection of every refuge, but that which God hath set forth in the gospel; and in his last moments, when visited by Messrs. Ward and Marshman, he appeared to be sweetly supported by his hope in Christ. Many pleasing expressions had also dropped from his lips, during several preceding days, all tending to demonstrate his allegiance and attachment to that adorable Redeemer

who was "delivered for his offences, and raised again for his justification."

Towards the close of the year one of the clerks in the mission printing-office stated, one day, that he had seen three females burnt to death in a pit at a place called Vidya-vatee, about three miles to the northward of Serampore. When the flames had ascended to a considerable height, the women leaped into the pit, amidst the clangor of Hindoo music, and the shouts of the surrounding multitude, and were immediately covered by the burning combustibles. They were the wives of a Telinga rajah, who had left his family at this place, whilst he went on a pilgrimage to Benares, where he died. At the time they plunged into the burning pit, they were all adorned with a profusion of gold ornaments, and each of the widows held in her hand some trifling article which had belonged to the deceased rajah.

The progress of the translations during this year is thus described in a letter by Dr. Carey, dated December 14:—"We are, at this time, engaged in translating the Bible into twenty-one languages, including the Bengalee, which is finished. This week we obtained a person to assist in the translation of the scriptures into the Kassas' language. This is an independent nation of mountaineers, lying between the eastern border of Bengal and the northern frontier of the Burman empire. About a fortnight ago, we obtained help for the Sindh and Wuch languages. The country of Sindh lies on the east bank of the Indus, about five hundred miles from the sea; and that of Wuch continues along the same shore till it joins the Punjab. I believe we have now all the languages in that part, except that of Kutch, which I hope will soon be brought within our reach. We have not yet been able to secure the languages of Nepala, Bootan, Munipoora, Siam, and about five or six tribes of mountaineers: but, besides these, I am not acquainted with any language on the continent of India, into which the word of God is not under translation."

On the 2nd of June, 1814, some of the missionaries had an opportunity of witnessing the bathing of Juggernaut, at the village of Muhesha, adjoining Serampore, where is a

celebrated image of that idol. On this occasion all the landing places were crowded with Hindoo bathers, anticipating the most important benefits from the ablutions performed on such an interesting occasion. At the appointed hour the god was brought out of his temple, in the arms of five or six stout bramins, and carried to a brick elevation at a short distance, where he was drawn up by cords, and placed on a seat. The bramins then waited the arrival of the land owner; and, on his coming forward, they commenced the ceremony of ablution, pouring water on the head of their god, from the sacred conch, through a cylinder having a thousand perforations. This was attended with the repetition of certain formulas; and during the act of bathing, thousands of spectators were seen testifying their homage and adoration; some with their hands raised to the head, others stretching out their arms toward heaven, and others prostrating themselves on the ground. After a short time, however, they all retired, and the idol was carried back to his temple.

On the 19th, the same god was placed in his monstrous car, and dragged, by the crowd, about a quarter of a mile. There the car remains eight days, for the mob to gaze at, whilst the deity is carried, in the arms of the bramins, to the temple of his nephew Radha-Bullubha. "This year," says one of the brethren, "on account of the heavy rains, the people were comparatively few, and the car stuck fast in the mud;—a disaster which was attributed by some of the devotees to the prayers of the native Christians. At length the bramins hit upon a most fortunate expedient. They brought out Radha-Bullubha, and as soon as Juggernaut saw his nephew, the car rolled on without further obstruction, assisted by the enthusiasm of the mob, who were too much delighted with this new miracle to attribute it to their own increased efforts. On the 28th the god returned in the same order as he came out, and this was the termination of the festival; by the annual observance of which, the proprietors of the two temples realize the sum of about two thousand rupees."

At the total wane of the moon, in the same month, the idol is exhibited to the populace after having been newly

painted; and, on this occasion, great numbers of Hindoos visit his temple with a variety of offerings. It is a fact, however, equally singular and ludicrous, that for fourteen days preceding, in consequence of having been touched by a soodra painter, the god is considered to be in a state of *uncleanness*, and during that time is neither fed nor worshipped.

About the same time a native of Shirauz, in Persia, named Muhummud Bakur, was baptized at Serampore, after experiencing the most severe treatment in consequence of his professed conviction of the truth of the Christian religion. Happening to be at Dacca, about fourteen months previous to his baptism, he met with a gentleman who talked seriously with him respecting Christianity and the false pretensions of the Arabian impostor. Bakur, who was at this time about twenty years of age, was at first strongly prejudiced against the truth; but on perusing part of the New Testament his opinions were shaken, and the light of conviction began to dawn upon his mind. He shortly afterwards removed from Dacca, and came to Serampore, where he remained nearly three months under instruction. At the expiration of this time he had occasion to go to Calcutta, to recover a trifling sum of money, and was under the necessity of calling at the house of an opulent mussulman. Here he was treated with every mark of external respect, but in the tobacco which he smoked was mixed some intoxicating drug, which rendered him completely insensible. Whilst in this state, his clothes were cut to pieces, and he was conveyed on board a ship lying off Calcutta, and just on the point of sailing for Muscat. After some time he recovered his senses, and found himself in the hold of the vessel. He then attempted to go upon deck, and complain to the pilot that the captain was carrying him away without his consent; but he was beaten on the head, and in various parts of his body in the most violent manner. His hands and feet were also tied, and in this state he was kept till the pilot left the vessel and they were out at sea. He was then brought on deck, and compelled to assist in working the ship, with no other allowance than three biscuits and

some water every day. He was also three times tied up by the arms in the burning sun, and ordered, under pain of more severe tortures, to renounce Christ. His resolution, however, was invincible, and he boldly defied their menaces, telling them that he was no longer a Mahometan but a Christian. After sailing sixteen days, a violent storm obliged them to put in at Goa. Here, during the darkness of the night, Bakur let himself down into a small boat, and got safely to land; where he prevailed on a Portuguese man to afford him an asylum till the departure of the ship. He then had a passage given him to Bombay, by a European who was desirous of obtaining some instruction in the Persic language. From thence he worked his passage to Madras; and on his arrival in that city he was introduced to the Rev. Mr. Loveless, by whom he was treated with the greatest possible kindness, and at whose recommendation the "Friend in Need Society," at that place, paid his passage to Calcutta; whence he hastened to Serampore, to inform the brethren of his joyful deliverance, and to make a public profession of that gospel which had supported and comforted his mind under all his afflictions.

Various demands for assistance in other quarters having left the station at Serampore very destitute of itinerant preachers, the missionaries procured the discharge from the army of Mr. William Smith, a young man of remarkably promising gifts, whose distinguished piety and blameless conduct had invariably rendered him beloved and respected wherever his lot had been cast. The church were also much gratified by the restoration of three of the native members, who had been for some time excluded on account of some gross improprieties; but who, having evinced unequivocal symptoms of repentance, were now, with the consent of the whole body, restored to a participation in those important privileges which they had unhappily forfeited by their own imprudence.

In Calcutta the most beneficial effects continued to attend the preaching of the gospel, and a considerable number both of natives and Europeans were added to the church. Here also a circumstance altogether unprece-

dented occurred, which was well calculated to excite the attention of the natives, and to place the Christian religion in an interesting light. "Certain Hindoos," say the brethren, "had committed a robbery to a very considerable amount, and the evidence against them was so clear, that their condemnation and execution were inevitable. During their confinement in the prison, however, one of the native converts, named Kanta, visited them repeatedly, read to them the news of pardoning mercy through a crucified Redeemer, and occasionally prayed with them. By one or two of them these attentions were received with pleasure, and, as they became seriously attentive, it is possible that divine mercy may have reached their hearts, as it did that of the thief on the cross. At all events, two of them requested Kanta to attend them to the place of execution, and with this request he cheerfully complied. This was, indeed, a novel spectacle to the crowds of Hindoos who were present; and the conduct of one of their converted countrymen thus attending dying criminals, with the anxious wish of proving instrumental to their salvation, contrasted with that of a bramin conducting a hapless mother to the funeral pile, for the sake of securing her death,—we have reason to hope was not wholly lost on those Hindoos in Calcutta who begin to reflect on the nature of the gospel, and whose number appears to be gradually increasing."

Early in 1815, Mr. Smith was fully employed in preaching daily in Serampore or the adjacent villages, accompanied by one of the native brethren from the printing-office. In many instances he found attentive crowds, who appeared much gratified with what they heard. Certain parts of the Testament were distributed among the hearers; and on some days, Mr. Smith and his colleague held conversations in different places, and had separate groups of auditors.

About the same time, the native convert, Neelo, visited several places in the vicinity of Serampore. At a place called Chatra he, one day, found some mendicants, to whom he communicated the doctrines of the gospel. Expressing their admiration at that stupendous love which induced God to give his only-begotten Son to die as a substitute for sinners, they asked, "Are all our works and sacrifices unavailing to

our salvation? Are they all done away by this great sacrifice?" The preacher, in reply, stated the all-sufficiency of the Redeemer's atonement, and the way in which it was accepted by his Father; and they retired apparently thankful for the intelligence which they had received. At Bhudreshwura, he met with two men who had obtained some rice which had been rendered sacred by having been offered to the great idol in Orissa; and, as a considerable number of persons assembled about them, this afforded him a favourable opportunity of directing their attention towards "the true bread that cometh down from heaven, and giveth life unto the world." And he had the satisfaction to perceive that several females were bathed in tears whilst he was describing the salvation of sinners as having been effected by the dolorous agonies and death of the Son of God. At another place, called Chundra-Nugura, an oilman listened to his conversation till a crowd collected, when Neelo drew their attention to the oilman's bullock, which, with a bandage over its eyes, patiently went its daily rounds. "This," said he, "is an exact representation of your state under the bramins: they first blind you, and then make you perform your rounds of service, like this poor animal." On his way back to Serampore, he met some people carrying loads to the market, and thus accosted them: "These loads you will soon lay down;—but there is another load which you know not how to get rid of." On their asking to what load he alluded, he replied, "The burden of your sins;" and then, in the most pathetic and affectionate manner directed them to that compassionate Saviour who hath said, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." The word spoken, on this occasion, seemed to make a deep impression on the persons to whom it was addressed, and some of them even promised to call at Serampore, for the purpose of receiving further instruction.

On the 27th of November, the mission premises at Serampore were visited by the Right Honourable Earl Moira, Lady Loudoun, the Bishop of Calcutta, Captain Fitzclarence, and several ladies and gentlemen belonging to Lord Moira's suite. These distinguished personages went over the different parts of the establishment, examining every

thing with attention, and remarking that, though they had heard very favourable accounts of the institution, yet it greatly exceeded their expectations. The most pleasing sensations, however, were evidently enjoyed by the visitors when they entered the room appropriated to those learned natives who are employed in the translation of the Holy Scriptures. The sight of Hindoos of profound erudition, from almost every province in India, engaged in the great work of preparing translations of this blessed book for all these countries, appeared greatly to interest his lordship, Lady Loudoun, and the learned prelate. When the Afghan pundit was recognised, he was immediately pronounced to be a Jew, and his own declaration that he was Beni Israel, proved that the opinion formed by the company was well founded. Another of the pundits, called the Mit'hilee, afforded a striking example of the powers of memory; as it appeared that he was capable of repeating the whole of Panini's grammar, and some of the works of his commentators, amounting in the whole to eighty-six thousand lines! After spending about two hours at the mission-house, the noble party retired, evidently gratified with their visit; and on his return to Barrackpore, Earl Moira wrote to Dr. Carey, inclosing an order for two hundred rupees, as a present to the workmen.

The following month, a public examination of the children educated in the Benevolent Institution in Calcutta, was held before a considerable number of the friends of that excellent charity. "It was truly interesting," says an eye-witness, "to see the progress of these poor children, of six, seven, and ten years of age, who went through various exercises in reading, spelling, writing from dictation, and accompts, in a manner that would have done credit to any school in India: but when between two and three hundred boys and girls, taken from the poor hovels of Calcutta, stood up to sing one of Watts's inimitable hymns, and especially when these lines occurred,—

"While others early learn to swear,
And curse, and lie, and steal,
Lord, I am taught thy name to fear,
And do thy holy will,—"

every heart seemed melted with those charming emotions which benevolent minds alone are privileged to feel."

After a concise address from the Rev. W. Ward, thanking the masters and monitors for their care and attention, and exhorting the children to behave with propriety, and to attend on the means of grace during the holidays, Dr. Carey offered up an appropriate prayer, and the school was dismissed for the vacation.

"On the 11th of January, 1816, Messrs. Lawson and Eustace Carey were ordained as co-pastors over the Baptist-church at Calcutta. After an appropriate hymn and an introductory prayer, Mr. Ward explained the different forms of church government, and particularly of that under which the members present were then acting. This was followed by questions respecting the choice of the pastors, and by a confession of faith from each of them. After the imposition of hands by the three senior ministers, Dr. Carey offered up the ordination-prayer, and gave an excellent charge to the brethren from Col. iv. 17. Dr. Marshman then addressed the church from Philippians ii. 16; and Mr. Ward, in fervent prayer, closed the solemn service, which was equally interesting and impressive.

Early in the spring of this year, Kristno took a journey from Goamalty to Mandaroo, where it appears the gospel had never previously been heard, nor had any portion of the scriptures been seen by the inhabitants. At the fair held at this place, where about twenty thousand persons were assembled, multitudes listened to his discourses with deep attention, and he had a favourable opportunity of giving away religious tracts. He also entered into conversation with two men of influence, one of whom accepted some of the books, and promised that he would not only peruse them attentively himself, but that he would also read them to his followers. Another man, a viragee, placed himself under the instruction of Kristno, and even expressed a desire to be baptized; but, for the present, he seemed intimidated, lest, on publicly avowing his profession of the Christian religion, he should be deprived of the means of obtaining a subsistence.

At Dinagepore, Mr. Fernandez had, about the same time, no less than seven inquirers from Purneah; who ap-

peared much gratified with the information they received relative to the way of salvation, and expressed the greatest thankfulness when he presented each of them with a copy of St. Luke's gospel, together with seven other copies in the Nagaree character, and two in Persic, for their friends at home. Some time after, a man, two women, and a girl about ten years old, having renounced their casts, came over to Dinagepore. The man, having left behind him a wife and three children, was questioned as to the motive which had induced him to leave both his family and his cast; and he ingenuously replied that he had no other object in view than the salvation of his soul. He afterwards endeavoured, though in vain, to persuade his wife to come over and join him. Mr. Fernandez, also, sent for her, and used every argument to induce her to comply with her husband's request, but all proved unavailing, and she left the place in evident displeasure, taking the children with her. As the situation of this district was found to be very insalubrious, the missionary station was subsequently removed, by government, to a more healthy spot called English Bazaar.

In Cutwa and its vicinity the aspect of affairs was increasingly encouraging, and both Mr. W. Carey and the native preachers appear to have laboured with unremitting ardour, in carrying the news of salvation to a considerable distance around this station. At Jessore, also, several members were added to the church, and others who, for a season, had deviated from the paths of truth or rectitude, were happily restored. Mr. Smith, in addition to his arduous labours in the different villages near Serampore, carried the glad tidings of the gospel to Berhampore, where he preached and distributed tracts to a considerable number of persons; and then proceeded to Moorshedabad, the ancient capital of Bengal. Here he collected a great crowd of mussulmen, many of whom appeared greatly astonished at what they heard, and gladly received certain portions of the scriptures in the Persic and Bengalee languages, together with a considerable number of tracts. Some of the most respectable Mahometans reasoned with the preacher for a considerable time, and said they could prove, from the Koran, that both the Old and the New Testaments were

abolished. Mr. Smith then repeated that declaration of our blessed Lord, "Heaven and earth shall pass away, but one jot or one tittle shall in no wise pass from the law, till all be fulfilled." This put them to silence, and they willingly received the books which were offered for their acceptance.

Toward the close of the year, Mr. W. Carey undertook a long journey, for the purpose of visiting the distant settlement of Chittagong. "I found," says he, "the brethren De Bruyn and Baudry in good health, and warm in the cause of our divine Master. They go out almost every day, when it is not too hot, to the circumjacent markets, and there testify of Christ: they have, also, frequent visits from their neighbours, and, in various ways, appear to be spreading the light of the gospel around. On my way to Chittagong, I heard, from the natives, that they are in the habit of giving away books and instructing the people; and I have no doubt but they are truly active and diligent in their work. One of De Bruyn's members is a drummer, named Domingo Reveiro, who received a tract and the Psalms of David, at Dacca, some years ago. This poor man used to go from place to place, and from house to house, with the Psalms, to obtain some instruction, but could find no one capable of giving him the information which he required. About eight years ago, he removed from Dacca to Chittagong; but wandered about as before, thirsting for instruction, till at last he met with De Bruyn, who gave him the satisfaction which he had so long and earnestly desired. He has since joined the church, and is now a warm-hearted Christian.

In the month of January, 1817, the native preacher Bhagvat ceased from his labours, and entered into rest, after having uniformly maintained the utmost consistency in his Christian character. He had for some time past been stationed at Silhet, among a number of poor destitute Portuguese, who were formerly so deeply sunk in ignorance, that they were in the habit of worshipping an old tattered copy of a Popish catechism, which is now deposited in the museum of the Baptist Academy at Bristol. Upon some of these poor creatures, however, the light of divine truth

appears to have dawned; and on the decease of Bhagvat, a Mr. De Silvas took upon himself the charge of their instruction.

Some native brethren who visited Dacca in the course of the spring, were cordially received in that city; and had frequent opportunities of conversing with the natives in the school-house, and distributing among them copies of the sacred scriptures, both in the Persic and Bengalee languages. On the first sabbath which they spent here, one of them named Rama-Prusad preached, in Hindee, to a congregation of about forty people, mostly respectable Greeks and Armenians, with a few persons of cast. Few, if any of these had ever heard a sermon before: however, as they perfectly understood the language, they all listened with the most profound attention; some of them, indeed, appeared to be deeply affected, as tears were seen to roll down their cheeks during the discourse, and, on their departure, they shook the preacher heartily by the hand, using a term which implies, "excellent, excellent!" A Greek priest, also, expressed the most lively joy at hearing, for the first time, a converted Hindoo preach Jesus Christ, according to the scriptures. On his leaving the school he observed, "Solomon says 'there is nothing new under the sun:' but I have seen a new thing to-day;—an idolater preaching Christ, in a manner which has not only excited my astonishment, but charmed my heart. I have, therefore, been blessed on this occasion."

During their residence at this place, the native brethren received some information relative to a body of Hindoos, a few miles from Dacca, who have entirely rejected the laws of the bramins, and, in a great measure, the practice of idolatry; but they still retain many of their prejudices respecting cast, and still more of those which connect sin with the use of certain kinds of food. On receiving this intelligence the brethren hastened to convey to them the glad tidings of the gospel, and, in several instances, they appeared to lend a favourable ear to the great truths which, for the first time, were submitted to their attention.

At Chittagong, affairs appeared to be peculiarly prosperous, this year, till an event occurred, which rendered

that station the scene of mourning, and deprived the missionaries of a faithful brother and an invaluable assistant. Upon the borders of this place is an extensive tract of country, inhabited by an intelligent and ingenuous race of people called Mugs; in reality, natives of Arakan, whose language, manners, and habits are nearly similar to those of the Burmans, under whose government they formerly were; but, about thirty years ago, they placed themselves beneath the protection of the British government. Some of these people having visited Chittagong about the year 1815, in the way of business, heard of De Bruyn, who was zealously labouring among the inhabitants, and highly esteemed by them for the mildness and integrity of his conduct. This led them to seek an interview with him, in order to ascertain the nature of the doctrine which he was teaching. What they heard from his lips excited their attention; and the communications which they made, on their return, to their countrymen, induced others to visit Chittagong, for the purpose of receiving instruction. The word of God was now attended with a divine unction, so that two or three of the Mugs made an open confession of their faith in Christ, and, notwithstanding the opposition of their own priests, the sacred work proceeded till between sixty and seventy of these foreigners had submitted to the rite of baptism, and there were satisfactory grounds for anticipating a still wider diffusion of heavenly knowledge among their nation.

"The great enemy of souls, however," say the missionaries, "beheld with an evil eye these attempts to rescue from his grasp those over whom he had so long tyrannized without opposition, and meditated a blow in a way little expected. Among those who came to De Bruyn for instruction, was a young man born at Rangoon, the son of a native of France and a Burman woman. This individual our brother had taken into his house, and treated as his own son; labouring to instruct him in the knowledge of Christianity, with the pleasing hope of his being hereafter a useful instrument in promulgating the gospel. Latterly, however, this young man had given much concern to his preceptor, by the impropriety of his conduct; and in the month of September a circumstance occurred, which seems to have induced brother

De Bruyn to reprove him with more severity than usual. Satan, watching his opportunity, immediately inflamed the passion of this headstrong youth to such a degree, that he seized a knife, and plunged it into the side of his pious benefactor; who, after languishing a day and a night, expired; not, however, before he had written to the judge of the district, excusing the rash deed of his murderer, and entreating that he might not be punished. His remains were accompanied to the grave, the next day, by nearly all the European inhabitants, by whom he was held in high estimation, and who expressed the most feeling regret at his untimely end. Thus, in about the fiftieth year of his age, were we suddenly deprived of a most useful and esteemed brother, who had patiently persevered in his work, through evil report and good report, till, at length, it pleased God to crown his labours, beyond those of almost any other brother yet engaged in the mission."

In allusion to the state of affairs in this part of the vineyard, and to those converts, who, by the barbarous assassination of De Bruyn, were left as sheep without a shepherd, one of the missionaries writes thus, in a letter addressed to the Rev. Dr. Ryland, and dated July 28, 1818:— "There are now, in the province of Chittagong, not less than ninety-one persons who have made a public profession of their attachment to Christ; and amongst these individuals, who constitute the church, there are five who act as instructors of their brethren. These, however, having so recently been converted from heathenism, and not yet possessing the scriptures in their own language, must be exceedingly ignorant, and their ideas very confused. The people, therefore, cannot, at present, be adequately supplied with the waters of life; and as the members reside at three distinct places, I conceive the station will be an arduous one, from the difficulty there will be in keeping up a communication between them. I do not think, however, that the circumstances attending De Bruyn's death should at all discourage any missionary from going thither."

At the annual drawing forth of Juggernaut's car, at Muhesha, an obstruction occurred this year, similar to that which has been already narrated; but, on this occasion, the

proprietor of the sacred vehicle lamented, in the most bitter terms, the ruin which this unfortunate event was supposed to have entailed on one of his ancestors, by whom the car had been built. The Hindoos imagine that a man continues immortal so long as any important work which he may have executed continues to flourish; but as the stopping of the car defeated the purpose for which it was made, it was taken for granted that the workman by whom it had been built had now fallen from his immortality.

After Juggernaut had remained stationary during the whole of the night, and the renewed efforts of the populace, in the morning, proved ineffectual to advance his progress even a single step, some persons alluded to the success which had attended the bringing forth of Radha-Bullubha on a former occasion, and suggested the propriety of again resorting to the same expedient. This advice was adopted, but when the idol had come to a certain distance, the priests who supported him on their shoulders declared that he would proceed no farther; as he had *never* gone to a greater distance from his own temple, and he was not inclined to deviate from his usual course. This, however, as the reader may easily suppose, was a mere artifice to obtain money; and after a long and warm debate between the owner of the car, and the proprietors of Radha-Bullubha's temple, the priests consented, for fifty rupees counted down upon the spot, that their god should pass the limits prescribed by their avarice. On the advance of the idol, the populace, who had the honour of drawing Juggernaut, made such a violent effort that the car began to move, and the air resounded with acclamations. This enthusiasm of joy, however, soon subsided, as the ponderous vehicle, after advancing a few yards, again became immoveable, and Radha-Bullubha was obliged to return home without his relative.

In consequence of Juggernaut's absence, the visits to the temple of Radha-Bullubha were very few, and the offerings extremely trifling. After various consultations, therefore, between the priests of both temples, Juggernaut was silently conveyed to his nephew's temple on the evening of the third day. The devotees, however, were filled with anxiety at the misfortune which had taken place, and

a variety of opinions were expressed respecting the *cause* of so great a calamity. Some said that the proprietor of the car, contrary to his usual custom, had partaken of food before the car was drawn forth; others affirmed that their deity was incensed at the temerity of one of the proprietors, who had touched it, whilst in a state of defilement from a dead body; and a third class insisted that the wrath of the god had been excited by his hands having been made of silver instead of gold. One of the bramins, in the mean time, pretended to have dreamed that Juggernaut had appeared to him, and told him that his car must not be expected to move, unless a number of human victims were immolated by being thrown under the wheels. Alarmed at the rumour of this pretended dream, and knowing the dreadful consequences to which it might lead, if insisted on by the bramins, the missionaries at Serampore immediately drew up and printed a tract of eight pages, in which they explained that the car had been merely impeded by the state of the ground, and entreated the natives to consider what they could gain by worshipping, as the "Lord of the World," a senseless log of wood; pointing them, at the same time, to the living and true God, as waiting to be gracious to all in every nation, who turn to him, through his dear Son. This tract was quietly circulated among the people; and nothing more was heard of the sacrifice of human victims.

In the month of August, a plot of ground adjoining the mission premises at Serampore was purchased for the erection of a college, the plan of which had already been published in different parts of India, and had received the sanction and patronage of the most noble the marquis of Hastings and other distinguished personages. In order, however, that the designs of this new and important institution may be clearly understood, we shall take the liberty of laying before the reader an extract of a letter published by the Rev. W. Ward on this interesting subject:—

"Besides the improvement of converted natives who may be selected for the work of the ministry, or for missionary employment, Dr. Carey and his brethren hope that some pious Hindoos may be capable of acquiring a higher

education; and that, after becoming good Sungskrit, as well as Hebrew and Greek scholars, they may be successfully employed as translators of the divine word into languages, with the structure of which they will be perfectly familiar. The dialects of India are so numerous, that it can hardly be expected that the holy scriptures will be very soon rendered into all of them; and when that shall have been accomplished, their improvement and perfection can only be hoped for through the revision of learned Christian natives. The children of English missionaries, who may be the subject of saving influences, and may be called to the work of the mission, will find in this college that education which may prepare them to become the most efficient agents in the gathering in of the heathen.

"It is further intended, that a respectable but inferior education should be given at this college, to a number of the children of converted Hindoos and mussulmen, so as to qualify them for situations in life, by which they may procure a decent livelihood, and rear and educate their families. Hereby some amends may be made to their parents and themselves, for the deprivations to which they have been subjected by the loss of cast; and thus will be wiped away the dreadful reproach common throughout every part of India, that the feringas (the Christians) are sunk the lowest of all casts in vice and ignorance.

"Finally, this college is proposed to be open and gratuitous to all denominations of Christians, and to as many heathen scholars as choose to avail themselves of its exercises and lectures, provided they maintain themselves."

In the same spirit of candour and liberality, Dr. Marshman observes, in allusion to this institution, "Our college will be open to all; and no Pædobaptist, or Episcopalian, or Calvinist, or Arminian, or even Roman Catholic will ever be constrained to attend a lecture which would offend his conscience. We humbly trust that it will be made a blessing to the cause; every pious youth, who can make known the truth in English, may here receive what instruction he needs; every pious native youth, whose heart is toward the service of the sanctuary, will, we trust, be thoroughly furnished; every native youth of talents, Chris-

tian by mere profession, may here receive that Indian classical education, which will raise him in literature above the generality of the bramins, while he is also instructed in the scriptures; and enable him to defend and do honour to Christianity, whether he serve society in a legal, medical, or literary capacity, or be engaged in commerce: and from all these we may reasonably hope, that a body of native translators will be formed, which will improve the translations in their own languages, far beyond what any foreigner will soon be able to do; and, finally, every ingenuous heathen youth, who loves knowledge, and is able to support himself, may attend the lectures in the college, and live out of it, according to his own ideas of cast, as long as he complies with its rules in point of morality and diligent attendance."

Towards the close of this year (1818) the missionaries opened three new places of worship, built in the simple Hindoo style, in different parts of the city, called Entally, Molungah, and Kälingah. At the former the attendance was generally small, the population in this part being scattered, and of a low description; in the second the congregation, which almost exclusively consisted of Hindoos, sometimes exceeded a hundred persons; and in the last the attendance was sometimes very numerous. "We meet with little or no interruption," say the missionaries, "either in our regular places of worship or in the open air. But what we have most to lament is that universal levity of character, and that total deficiency of principles and ideas, upon all moral and divine subjects, which render the natives fatally indisposed to think or speak with the least solemnity upon the most awful and momentous concerns. Sometimes, out of fifty or a hundred people, there are many who, judging from appearances, might be considered as engaged in serious reflection: but all in an instant, some of them will toss up their heads, turn it off with a sneer or jest, start from the place, and take with them ten or fifteen others.

"A Bengalee of some respectability, hearing the gospel at this place, expressed an earnest desire, one day, to obtain a New Testament, which we readily gave him. A

few days afterward he came to our house, and begged another for one of his friends. He, likewise, took away an assortment of tracts, and expressed his conviction of the truth of all he had read. In about a fortnight he came again, and informed us that five or six more Bengalees, residing in a village a few miles from Calcutta, were thoroughly satisfied as to the truth of Christianity, and were willing to come among us. We requested him to return home and bring them to us, and he departed with the fairest professions; but we have heard no more of him or his friends. This circumstance is but a solitary instance of the trials to which we, as missionaries, are exposed, and which demand the affectionate sympathy and unremitting prayers of our Christian brethren."

In the spring of 1819, a piece of ground was taken by the missionaries, at a place called Doorgapoor, between three and four miles from their residence in Calcutta, for the purpose of forming a station as completely native as possible. A bungalow and a chapel for Bengalee worship were accordingly erected, and it was determined that the brethren should reside there alternately for the period of six months. "The situation," says one of the missionaries, "is highly advantageous; as it is so far out of the city as to possess all the quiet of the country, and yet so contiguous, that in about ten minutes we can get into the thickest of the population. The front of the chapel is on the edge of a road which serves as a great thoroughfare between Calcutta and a number of very populous villages; here, therefore, numerous congregations are collected every day, and tracts are distributed to considerable numbers."

Mr. Adam, who first engaged to spend a portion of his time at this new station, informs us, that, one day, three respectable natives came, according to appointment, to converse with him on the subject of religion; and, after some time, they professed to feel interested in the propagation of Christianity in India, and earnestly recommended the establishment of schools for the instruction of youth in the English language. But on Mr. Adam remarking that the instruction of Hindoo *females* in their own language appeared peculiarly desirable, the oldest and most

intelligent of the visitors carelessly replied, "What have we to do with *them?* let them remain as they are." "I reminded him," says our missionary, "that they as well as we had souls, which must be saved or lost for ever; but that they were, with scarcely a single exception, passing on to eternity, ignorant of the only way of salvation,—shut out from the society of Europeans, by whom they might be instructed,—and entirely neglected by their own countrymen, who did not allow them even to learn to read. 'They do not know how to go to heaven,' said he, 'but they know how to go to hell, and *let them go.*'"—Surely, whilst our readers exclaim with Mr. Adam, "How hard is the heart of man until it is softened by the grace of God!" they will rejoice to recollect, that, by the unremitting exertions of the missionaries, and the cheerful contributions of the religious public, schools for the instruction of native females *have* been subsequently established in India, and have been attended with the most beneficial consequences.

Among the inquirers at Calcutta, in the commencement of 1820, was a very singular character, who had resided at Kalec Ghaut for four years, having engaged in a vow of perpetual silence, which he had scrupulously observed during the whole of that time. At length, however, a religious tract was introduced to his notice, which so far convinced his judgment as to put an end to this ridiculous penance. "When I first saw him," says Dr. Carey, "he had as many superstitious ideas as ever I knew a man to possess; but now he appears to have parted with his nostrums, and to trust wholly on Christ. When he first walked in the streets of Calcutta, with our friend John Peter, several of the principal persons came down from their houses, and prostrated themselves at his feet; but they soon discovered their mistake. He formerly wore a number of necklaces made of snakes' bones; but all of these, with other external appearances of superstition, he has now cast off, and is, in my opinion, truly a partaker of the grace of God."

Having already noticed that ground had been purchased at Serampore for the erection of a college, it would be almost inexcusable to omit the following interesting

particulars relative to the progress of the edifice, as communicated, in 1820, by Dr. Marshman to a gentleman at Liverpool:—

"The college is in an advancing state, and we have strong reason to hope it will prove an extensive blessing to the cause of God in India. The buildings appear to us a most important part, as without them a single step cannot be taken in a place where there are none to be hired for the purpose, as in England; and when these are completed, I have little doubt that the institution will be fully supported. We have been hitherto exceedingly favoured of Providence in the steps we have taken. We have been enabled, by purchasing five or six parcels of ground, to obtain confessedly the best situation for the college in the presidency of Fort William, and perhaps in India, when the retired situation of Serampore, and yet its vicinity to the capital, are considered. It is a fine open spot, on the banks of the river, and precisely opposite the country residence of the governor-general of India, from which the river parts it, which is there about six hundred yards wide. But what renders it of the greatest value to us is, that it is contiguous to the premises on which we live, so that the thorough and perpetual superintendence of the college is thereby secured; it being improbable that an institution, in which we so much delight, should not be watchfully superintended when it is next door to us. On this spot it appeared desirable to erect a building sufficiently spacious to contain the natives, who will naturally assemble there from all parts of the country, when the examinations and disputations are held in their own language, a measure which will carry the savour of the truths discussed there from year to year throughout the country. We have, therefore, nearly completed a building which contains a library and museum below, a hall for examination above, and a suite of rooms above and below on each side, amounting to twelve, six on each side. The hall, above which is the chief room, will be sixty-six feet wide, and ninety-five long, terminating in a bow of a semicircular form, thirty-one feet in diameter, and having seven windows to throw light through the hall. These windows terminate in a semicircle, and are fifteen

feet in height. The hall will be supported by two rows of pillars of the Ionic order. The extent of the front is one hundred and thirty-one feet, the plinth is four feet, the library twenty in height, and the hall will be twenty-four. The whole height will be nearly sixty feet. The entrance will contain a viranda, supported by six pillars of the Doric order, five feet at the base. The number of doors and windows in the whole building will be one hundred and thirty-two. The expense of this building, and suites of rooms separate from it for four professors, we intend to meet ourselves, unless prevented by the liberality of the public. We at first intended to devote thereto twenty thousand rupees, but on carefully weighing the vast importance of the object, we determined, if it appeared necessary, to meet the whole, though it should be eighty thousand rupees, or ten thousand pounds, which we expect will cover the whole of the buildings. After this, we trust the Lord will stir up the public to support it, and if not, that he will enable us to meet all deficiencies. The unoccupied rooms can be occupied by students till we can obtain four able professors. The whole of the college premises will, I think, include eight acres, which leaves abundant room for the erection of apartments for the students, numerous as they may be, and, the principal buildings being finished, the cost of these will be a trifle."

In the month of March, 1821, a new chapel for English worship was opened at Calcutta, the expense of the building, amounting to about £3000, having been nearly defrayed by voluntary contributions in the vicinity. A chapel for Bengalee worship, which had been erected at the expense of a pious female servant, having been found too distant from the road, was taken down, about the same time, and ground procured for rebuilding it in a more populous neighbourhood. A new station was also occupied in the suburb called Howrah, inhabited by a considerable number of Englishmen, and by thousands of nations who were all previously destitute of the means of grace; and a subscription was set on foot for the purpose of erecting a new place of worship at Dum-dum, a military station some miles distant from Calcutta, where pleasing evidences were afforded of

the blessed effects of divine truth. In allusion to this circumstance the brethren observe, "That a number of poor soldiers, who rejected all the calls of the gospel in their youth, and left their native country, generally speaking, destitute of any religious attachment, should be arrested by the voice of the Good Shepherd, and thus induced to relinquish revellings and dissipation, and to attach themselves to the self-denying duties of piety in this heathen country, must be contemplated with deep and pleasing interest by all who wait and pray for the progress of divine truth in these regions. For, as the example of thousands of our countrymen has hitherto proved one of the principal stumbling-blocks in the way of disseminating the gospel, so we may hope that the conduct, the prayers, and probably the personal exertions of these people, may, in some measure, help to repair the injury done to the cause of God in former years, and finally entail a blessing upon many who are ready to perish."

On the 30th of May, the pious and amiable wife of Dr. Carey, was removed into the "house not made with hands, eternal in the heavens," after an illness of five days, in which her mind was so graciously supported that death appeared to be completely disarmed of all its terrors.

In a brief memoir of this excellent woman, published by the Baptist brethren, it is said, "She in general enjoyed much of the consolations of religion, and though greatly afflicted, a pleasing cheerfulness generally pervaded her conversation. She indeed possessed great activity of mind. She was constantly out with the dawn of the morning when the weather permitted, in her little carriage, drawn by one bearer; and again in the evening, as soon as the sun was sufficiently low. She thus spent nearly three hours daily in the open air. It was probably this vigorous and regular course which, as the means, carried her beyond the age of three-score years (twenty-one of them spent in India) notwithstanding the weakness of her constitution.

"About three weeks before her death, her sight, which had enabled her hitherto to read the smallest print without glasses, failed at once, without any previous indisposition, and was afterwards restored only in a partial degree. This

seemed to indicate the approaching dissolution of her mortal frame, and as such she appeared to regard it. She, however, still continued her morning and evening airings. But on the 25th of May, as she was returning in the evening, within a few hundred yards of her own house, she was seized with a kind of fit, which deprived her of perception. From this spasm she recovered in about an hour; but her perception and memory were evidently impaired, of which, however, she seemed scarcely conscious. About five in the afternoon of the next day, as she was sitting and conversing cheerfully with her husband, she experienced another convulsive attack, but recovered in about the same time as before. On Lord's-day, the 27th, she seemed so well as to give hopes of her recovery. But on Monday she had five attacks in about fifteen hours. Of these, however, while she suffered little pain in them, she retained no subsequent recollection; but they evidently left her memory and perception more and more impaired. During Monday night she had two more attacks, and one on Tuesday morning. This was followed by an ardent fever, which continued till her decease, between twelve and one on Wednesday morning.

"On the Lord's day and Monday, she appeared quite sensible that this was the breaking up of her earthly tabernacle; but to her husband, who conversed with her on the probable issue, she strongly expressed her willingness to depart and be with Christ. In this serene and happy state she continued, sensation gradually lessening, without apparent pain, till it appeared wholly to depart, which it did some hours before her release from the body. She was interred on Wednesday evening in the mission burying ground at Serampore. At the grave, Dr. Marshman gave out that hymn of Watts, 'Why do we mourn departed friends?' and addressed the spectators; and the Rev. Mr. Hough concluded in prayer. Dr. Marshman afterwards preached a funeral sermon for her from 2 Cor. v. 1. 'For we know that if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens,' selected by Dr. Carey for the occasion. Most of the members of the Danish go-

past four o'clock in the evening, she came out to complete the dreadful sacrifice. The procession stopped at intervals, and men, with their bodies painted in the most hideous manner, danced before her, during which time she distributed beetle, &c. to those about her. When she arrived at the fatal spot, she took the hand of her father for a second or two, and after taking off her jewels and ornaments, she descended into the pit by a foot-path, which had been cut slanting into it for this purpose, and seated herself at the bottom of it: in this posture her head and neck were the only parts visible. The corpse of her husband was then placed in the hole, with his head upon her lap, and the pit was filled up with mud and earth, so as to cover her shoulders. A man then came forward and placed a cocoa nut under her chin, on which her head rested, inclining a little forward. A large basket full of fine river sand was placed, so that, on removing the props, the sand might fall at once upon her and suffocate her; but, owing to the rottenness of the basket, the props were not so speedily removed as they ought to have been, and the sand therefore fell gradually upon her. At this moment there was a general shout and clapping of hands, set up by the assembled multitudes, in whose faces joy and mirth alone were visible. Thus terminated the existence of this poor creature, whom no entreaties could induce to forego the resolution she had formed. She appeared during the ceremony in all the merriment imaginable, and quite indifferent to the fate that awaited her!"

About two months after this painful occurrence, the missionaries at Doorgapore had an opportunity of witnessing some of the miseries endured by the deluded Hindoos in the performance of their religious pilgrimages; which are too interesting to be passed over in silence.—

"One poor man," say the brethren, "who set out last year to visit Juggernaut, has made his way to us in very great distress, after losing his wife upon the way, and spending all his money. He has scarcely a bit of cloth to cover him; and has two infant children, one of which was born upon the road, and for want of suitable accommodation, and through the fatigue of the journey, caused the mother's

death. The poor man is grievously emaciated, and the babes are almost lost for want of care and food. The younger child, however, has been getting milk every day since its arrival, and is now somewhat revived, but the man is still very weak.

"Another person, in almost a dying condition, came as far as our place, having started for Gunga Saugor a few months since, but being taken ill by the way, was, as is usual in these cases, entirely abandoned by his fellow travellers, and left to perish without succour. When he reached this station, he was quite unable to stand or walk, totally destitute of all money and clothing. He lived for a few days in our chapel by the road side, but having removed him to a small room nearer our own house, he died about the middle of the next day. So miserable is the service of Satan, and so hopeless is the case of poor wretched idolaters—deluded and enslaved, and rendered as sheep destined to the slaughter! The above instances are related not because they are rare, but because they chanced to fall under our notice. Multitudes, if sought after, might be found in similar circumstances every day, and in almost every direction. The thousands who die from these wearisome journeys every year, unheeded and unpitied by all, but by Him who watches the falling of sparrows, and who numbers the hairs of our heads, none can estimate. Lord! hasten *his* blessed dominion, who 'delivereth the needy when he crieth; the poor also, and him that hath no helper.'"

On the 12th of August, the brethren at Calcutta sustained a severe loss in the death of Mr. Harle, a young missionary of great promise, who appears to have been esteemed and beloved by all who knew him. During his illness he manifested much resignation and heavenly-mindedness; and the last words he was heard to utter were, "All is well! All is well!"

This bereavement was followed, soon after, by the death of Onunda, a most interesting young bramin, who had evidently received the truth in the love thereof. He died of the *cholera morbus*, and his case affords a striking proof of the rapidity with which that terrible disease hurries

away its victims. The preceding evening he preached at a place about a mile from his residence, with his usual vigour and animation, and, after supper, retired to rest apparently in perfect health. About three o'clock in the morning, however, he was attacked by this awful malady, and in six hours was a lifeless corpse. "It is singular," say the brethren, "that about the same time poor old Kristno died; and thus the first and last of the native converts in this country, finished their course nearly together, rejoicing in a well-grounded hope of eternal life."

In the month of January, 1823, Dr. Carey remarks, that the reports from the different stations in Bengal were as gratifying as they ever had been at any former period of the mission. "In Jessore," says he, "all the inhabitants of one village, except five houses, have either made an open profession of the gospel, or are in a pleasing train toward it. Several villages near Dacca are full of inquirers. Many persons have been added to the churches at Dinagepore, Chittagong, Calcutta, Serampore, and other places. Schools are also much encouraged and generally well attended; and female education, especially in Calcutta, is carried on with great success."

Scarcely was this pleasing intelligence transmitted to England, when a circumstance occurred, which inflicted a poignant wound on the mission family at Serampore, and excited a feeling of deep and mournful regret in the bosoms of all the Redeemer's friends who were made acquainted with the "heavy tidings." This was the sudden and most unexpected death of the Rev. W. Ward, who had recently visited the shores of Great Britain and America, as an angel of mercy, pleading on behalf of the perishing heathen; and who was engaged in writing an appeal to European Christians in favour of missionary exertions, when his pen was laid aside for ever!

On the Monday preceding his demise, he was at the monthly prayer-meeting held at the Loll Bazaar chapel in Calcutta; and on that occasion he used the following expression, strongly indicative of unfeigned humility, and an ardent desire for the success of the gospel: "O Lord, if thou seest me unfit for the carrying on of thy cause, and that

it is injured by my coldness and want of spirituality, O remove me, and put others more worthy in my room; but let thy kingdom come, and thy will be done on earth, whoever be the instruments." The following Wednesday he preached a very impressive sermon; and the next day was busily occupied in the printing-office till one o'clock, when he went in to his dinner, and complained of drowsiness. About two hours afterward Dr. Carey was sent for, and found him extremely ill with an attack of that dreadful disease the spasmodic cholera. Two medical gentlemen were immediately called in, and throughout the night hopes were entertained that the patient would recover. The all-wise God, however, had determined otherwise; and about a quarter before five o'clock on Friday evening, this invaluable missionary was called to exchange the toils and sorrows of time for the repose and joys of eternity. His funeral was attended by a large concourse of people, and the address delivered at the grave by the venerable founder of the mission, who had been recently deprived, by death, of his son Felix, was more than ordinarily affecting. A funeral sermon was also preached by Mr. Sutton, from Numbers xxiii. 10. "Let me die the death of the righteous, and let my last end be like his."

In the month of April a very neat and commodious chapel was opened at Howrah, in the neighbourhood of Calcutta, and though the expense amounted to about ten thousand rupees, nearly the whole had been already defrayed by private subscriptions. A great spirit of hearing, also, appeared to have been excited among the inhabitants, of whom it is remarked that the major part were in the habit of assembling on the Lord's-day, to visit his holy sanctuary; though only three years previous this place was without a gleam of gospel light, except when any of the brethren came to the house of a friend, and spoke to a few individuals that could be collected together. Pleasing, however, as was the present aspect of affairs, in respect to attendance on the means of grace, the state of the unconverted Hindoos, at this place, excited emotions of the most painful description in the breasts of those who longed for their eternal salvation; and one instance of their extreme apathy

to the misfortunes of their fellow creatures, as related by an eye-witness, will prove to demonstration how much the influences of the gospel are needed to introduce a spirit of affection and sympathy among this idolatrous and unfeeling nation. A small native hut had accidentally taken fire; and as it was situated to windward of the village, comprising about twenty thatched huts, these were in imminent danger of being all destroyed. "The fire," says Mr. Statham, the resident missionary at this station, "was very brilliant, from the nature of the materials,—bamboos, mats, and straw. I perceived it from the viranda where I was sitting, and immediately mounted my horse and rode towards it. Before I got there, about five dwellings were totally consumed, and two others were on fire. It was astonishing to see the apparent and total want of sympathy in the minds of the natives present. Though above a thousand of them were assembled from the neighbouring large village of Sulkea, not one would assist in extinguishing the flames, but seemed to enjoy the bonfire. No means were adopted to arrest the progress of the conflagration, except by those wretched creatures whose huts were on fire. On my remonstrating with the spectators, and entreating them to lend a helping hand to their neighbours, these were the answers: '*My* house is not on fire—Who will give me *pay?*—What power have *I* over fire?—To be *burnt* will be worse than to *see fire*.' Thus they suffered the flames to spread, until they had now consumed nearly half the place, and from one of the huts which had just taken fire a dreadful screaming and lamentation issued. On inquiry, I found it was from a poor decrepit old woman: I urged them to fly to her rescue. Oh the horrid feelings they evinced! 'She is not my mother—She is too old to gain salt—Her time is come—We shall see a suttee.' I offered them gifts if they would go into the house with me and bring her out. The name of rupees has something of an electric charm upon them; for no sooner was this heard than so many ran to her relief, that they could not all touch even the cot on which she lay. However the poor creature was saved for that time; but none but those of the lowest cast dared, even for *lucre's* sake, to carry a sick person. The lofty bramins stood un-

concerned spectators, and reprobated the conduct of some lascars from the ships, whom I had prevailed on to endeavour to extinguish the flames, which was soon effected by pulling down a small hut that was in the line of communication with the others. With regard to the poor woman thus saved, she had been so terrified, that her illness was increased, and her merciless sons conveyed her to the river-side to die. There I found her, three days after, just able to speak once, but no more: she died in about half an hour: —it was evident that mud had been put into her mouth. Oh, when, when shall we behold the glorious day of deliverance approach? Nothing but the rays of heavenly light can dispel such horrid clouds of superstition!'

In the month of October a most alarming inundation occurred at Howrah, in consequence of the embankments of a large river, about twenty miles to the westward of that station, giving way; so that the waters, suddenly rushing into the circumjacent country, swept all before them. In the compound, or yard, belonging to Mr. Statham's house the water rose three feet in six hours, and the inmates were obliged to procure boats and flee for their lives. The roads were crowded with poor natives, wading through the flood, breast high, carrying their few moveables upon their heads, and uttering the most piteous lamentations. On being questioned as to the probable *cause* of this afflictive visitation, some of them said that Kreeshna had again assumed the shape of a fish, and occasioned the inundation by lashing the waters with his tail; others said the calamity had been procured by the curse of a celebrated fakeer, or religious mendicant, who had been recently ill-treated by some coolies in the neighbourhood; but the greater part contented themselves with observing that it was the result of *fate*. The missionary was under the necessity of removing to a house about two miles distant; but, in a few days, the waters subsided, and owing to the exertions of the magistrates in causing drains to be dug in various directions, the country became dry sooner than had been anticipated. Much and severe calamity, however, had been endured, in the mean time, by some of the natives. "I, one day, took a boat," says Mr. Statham, "and

went into the jungles, fearing that some poor creatures might have been left behind, and it soon appeared that my fears were too well founded. As we approached a thick clump of bamboos, we heard a feeble voice calling for help. It was that of an old man, who, with his wife, was up to the chin in water, and, as neither of them could swim, they were afraid to stir from the top of their thatched roof, the mud walls of their house having fallen. We took them into our boat; but they were so completely exhausted, that it was with great difficulty they were restored to any thing like animation. We found a young man, in a similar manner, upon his fallen roof, but no entreaties could induce him to get into the boat; as he said all his property, consisting of two skins of oil and a box with a few clothes, lay beneath the ruins, and he would lose his life rather than abandon them. Opposite my dwelling the mussulmen have a small mosque, and about fifty of them surrounded it, up to their waists in water, crying out incessantly for about six hours, Allah! Allah! I was naturally reminded of these words of Christ, 'Use not vain repetitions, as the heathen do; for they think they shall be heard for their much speaking.' On their quitting the mosque, I sent a number of tracts to them; but though some received them, they were rejected by others, whose countenances indicated their disappointment and displeasure that the waters had not retired. When, at length, the inundation subsided, a mournful sight presented itself; hundreds of habitations having been completely swept away, and the country deserted. The inhabitants, however, are now returning, and have nearly rebuilt all their houses."

The following extract of a letter, written by the Rev. Dr. Carey, towards the close of December, 1823, will not only be found to comprise much interesting intelligence, but will form an appropriate termination to our history of the Baptist mission in Bengal:—

"I once more address you from the land of the living; a mercy which, about two months ago, I had no expectation of, nor did any one else expect it. On the 8th of October I went to Calcutta to preach, and returned with a friend about midnight. When I got out of the boat, close

to our own premises, my foot slipped and I fell. My friend also fell in the same place. I perceived, however, that I could not get up, nor make the smallest effort to rise. The boatmen, therefore, carried me into the house, and my friend, who was a medical man, examined my hurt. In the mean time the Danish surgeon was called in, and it was feared that the hip joint had received a violent contusion, if it were not luxated. This, however, proved not to be the case.

"The day after the hurt, and the two succeeding days, one hundred and ten leeches were applied to the thigh, and, except excruciating agony, all appeared favourable. I had no fever, or other bad symptom, till about the tenth day, when I was seized with a most alarming fever, attended with a violent cough and expectoration. Lord Amherst very kindly sent his own surgeon, to report my state of health to him. During this, unexpectedly, and unperceived by all, an abscess was formed I believe on the liver; and the subsequent discharge of pus, which was very copious, continued for at least a month, with such violence, as often to threaten me with suffocation. From all these afflictions I am, through mercy, restored; but I am still very weak, and the injured limb is very painful, so that I am unable to walk two steps without crutches. My strength, however, is sensibly increasing, and the physician, who attended me during the illness, says he has no doubt of my perfect recovery.

"During my confinement in October, such a quantity of water came down from the western hills, that it completely inundated the whole country, for about one hundred miles in length, and the same in breadth. The Ganges was filled by the flood, so as to spread far on every side. Serampore was under water. We had three feet water in our garden for seven or eight days. Almost all the houses of the natives in all that vast extent of country fell. Their cattle were swept away, and the people—men, women, and children. Some gained elevated spots, where the water still rose so high as to threaten them with death. Others climbed trees, and some floated on the roofs of their ruined houses. One of the church missionaries, Mr. Jetter, who

had accompanied Mr. Thomason and some other gentlemen to Burdwan, to examine the schools there, called on me on his return, and gave me a most distressing account of the fall of houses, the loss of property, and the violent rushing of water, so that none, not even the best swimmers, durst leave the places where they were. He fasted for three days.

"This inundation was very destructive to the mission premises. A slip of the earth took place on the bank of the river, near my house, and gradually approached it, till only about ten feet were left, and that cracked. At last two fissures appeared in the foundation and wall of the house itself. This was a signal for me to remove, and a house built for a professor in the College being empty, I removed to it, and, through mercy, am now comfortably settled there. During this illness, I received the constant news of the concern of all our religious friends for me. Our younger brethren visited me, as did some of the independent and church brethren, and many who make no profession of religion at all.

"Now, through the gracious providence of God, I am again restored to my work, and daily do a little, as my strength will admit. The printing of the translations is now going forward, almost as usual: but I have not yet been able to attend to my duties in college, and only one day to those of translator of the laws and regulations of the governor-general in council: an office to which I was this year appointed.

"The affairs of the mission are more extended, and, I trust, in as prosperous a state as at any former time. There are now many of other denominations employed in missions, and I rejoice to say, that we are all workers together therein. There is no ill-will towards each other: but on every hand a spirit of love and mutual co-operation prevails. The various reports published will give you a tolerably correct idea of the progress of the gospel. Female schools have been set up, and much encouraged. I think we have sixteen, containing two hundred and twenty children, at Serampore and its neighbourhood, all regularly visited by brother Ward's two daughters, brother Marsh-

man's daughter, Felix's widow and eldest daughter, and another young lady, a member of the church. The native churches were never in a better state, and the aspect of the mission is, in every respect, encouraging."

CHAPTER III.

Mission in the Burman Empire.

"Though many obstacles appear,
Since nothing can withstand thy pow'r,
We'll wait, dear Lord, in humble pray'r,
Till thou shalt bring the glorious hour."

When the labours of the Baptist brethren in Bengal were unexpectedly placed under various restrictions, those zealous and devoted servants of God were induced to direct their attention to other parts of the East; and, in the month of January, 1807, Messrs. Chater and Mardon, having consented to undertake an exploratory visit to the Burman empire, with a view to the commencement of a new mission, set sail for Rangoon, one of the principal cities of that country.

After a voyage of about eighteen days, they arrived in safety at the place of destination, and were received in the most friendly manner by some English gentlemen, to whom they had been recommended by a friend in Calcutta. They were also treated with great civility by the shawbundar or intendant of the port; and by one of the catholic priests, who resided in the vicinity of the town, and appeared much pleased with their conversation; and after a few days, they had an opportunity of gratifying their curiosity with a view of the pagodas to which the natives pay their adorations. These were of various dimensions, in a pyramidal form, and the upper part covered with gold. They had likewise an opportunity of seeing various

kinds of images; one of which, placed in a recumbent posture, appeared to be nearly thirty feet long, richly gilded, and having eyes of glass.

In a communication, dated February 20, the missionaries observe, "The Burmans, with a number of Siamese, who traffic in the country, have, for several days past, held a great festival, in what is called the *golden temple*, nearly three miles from town; bringing a quantity of images made of bamboo, variously ornamented with wax and flowers, and presenting them to the pagoda. One of the largest of these was an octagonal spire, about fifty feet high, covered with coloured paper, borne on the shoulders of twelve men round the pagoda, accompanied by a train of people, and several *telapoys* or priests, who held wax candles and small pendants in their hands. These were distributed among the populace; and afterwards they all bowed down towards the pagoda, whilst the priests repeated a few words. On rising from the ground, they stuck the pendants about the figure, and the candles round the pagoda, which they immediately lighted. This was all that had any appearance of devotion; as the rest of the ceremony consisted of a display of fire-works, and multitudes of people running about with lamps and candles in their hands."

A few weeks afterward, the missionaries had an opportunity of witnessing the ceremonies of a Burman funeral. The corpse was deposited in a coffin of decent appearance, covered with a white cloth, and carried, by means of a large bier, on the shoulders of about a dozen men, to the appointed place, preceded by a band of music. On their arrival at the scene of the last obsequies, the bearers removed the bier from their shoulders, and, waving it to and fro several times, lowered it gradually to the ground. The coffin was then placed on some large billets of wood, which had been previously laid in order, and a yellow cloth was thrown over it. Various offerings of fruit were next presented, and a priest was brought forward in a palanquin, in which he performed a short ceremony. Two other priests followed, and apparently repeated the same formula as their predecessor; the music having previously ceased, and all present, except the officiating priest,

preserving the most solemn silence. The temporary covering was then removed from the coffin; a portion of wood was placed over the body, and fire was applied to the funeral pile. It appeared, however, that it is the custom in this country to inter the ashes of the deceased, after the flames which have consumed the corpse are extinguished.

On the 23d of May, the two brethren returned to Serampore, and expressed the most sanguine hopes in respect to the establishment of a mission in the Burman empire. Mr. Mardon, however, having subsequently declined the undertaking, on the plea of ill health, Mr. Felix Carey volunteered his services, and was chosen as his successor.

In the month of November, Messrs. Chater and Felix Carey, with their respective families, were affectionately dismissed by the brethren at Serampore, for the purpose of forming themselves into a church previously to their embarkation; and on Mr. Chater being chosen as the pastor of the new interest, a solemn charge was delivered to him, by the founder of the Bengal mission, from those words of the apostle, "Take heed unto thyself, and thy doctrine." The most appropriate and affectionate instructions were also delivered to him and to his colleague; and, before they went on board, at Calcutta, a special meeting was held for the express purpose of commending them and theirs to the favour and protection of the Almighty.

Shortly after his arrival at Rangoon, Mr. Carey, who had previously studied medicine, and walked the hospital at Calcutta, introduced the practice of vaccination into Burmah; and, after inoculating several persons in the city, he was sent for by the maywoon, or viceroy, to perform the operation on his children. He, accordingly, proceeded to the palace, accompanied by an English shawbundar as his interpreter, and, in compliance with the custom of the country, took off his shoes at the upper steps, before he entered the inner apartment. He then approached the maywoon, as all the officers of government, and all who wait upon him do, upon his hands and knees, and sat down on a carpet, by the side of his interpreter. After the governor had made several inquiries concerning the nature of the cow-pox, Mr. Carey vaccinated three of his children,

and six other persons belonging to the family. The wife of the maywoon, at first, appeared extremely averse to the wish of her husband; but, after a short time, she sat quietly down by Mr. Carey, and surveyed attentively the whole process, with which she seemed entirely satisfied.

The missionaries and their families were, for some time, involved in considerable difficulty, for want of a suitable habitation, and in consequence of their inability to procure bread, as that article of food could not, at this juncture, be obtained in Rangoon; and though a supply subsequently arrived from Calcutta, the health of Mrs. Chater and Mrs. F. Carey was so seriously affected, that they were under the necessity of returning, with their two children, to Serampore, about the middle of May 1808.

A short time previous to their return, the following article, relative to the dreadful punishments inflicted for various offences, in the Burman dominions, had been inserted in one of the Calcutta newspapers, on the authority of an English gentleman recently arrived from that country:—

"A man, for chewing opium, was put to death by crucifixion, in which red-hot nails were used: in this position his belly was ripped open, and in that horrid situation he was left to expire. His entrails, lying at his feet, were devoured by crows and vultures, a considerable time before the unfortunate creature ceased to breathe; and of this circumstance he appeared to be sensible!—Another unhappy wretch, for getting intoxicated, had hot lead poured down his throat, in small quantities, of about half a glass full: the first two caused a strong smoke to issue from his mouth, of which he was apparently sensible; but the third dose put an immediate termination to his existence. Two deserters from the Burman army, after having their legs cut off above the knees, were nailed up by their hands with red-hot nails, and the hair of their heads being tied firmly to a pole, they were left to bleed to death. These miserable wretches remained alive for some hours, during which their shrieks and cries were so distressing, that no person in the adjacent houses could obtain any repose during the night. It was also stated that the wives and children of these sufferers were, on a future day, to be blown up with gunpowder.

"It appears that the viceroy who ordered these unparalleled tortures, had, during a long administration, executed the duties of his office with the greatest mildness and benevolence; screening many offenders from the rigour of the laws; but in consequence of his own son having been decapitated at the court of Ava, for having chewed opium, he solemnly vowed, in a fit of desperation, that the sanguinary criminal code of his country should henceforth be enforced without mitigation."

The reader, whose feelings have, no doubt, been shocked by this terrific statement, is probably inclined both to think and to hope that the facts alluded to must have been greatly exaggerated. The missionaries, however, in writing to their friends, observe, "What you have heard of the punishments in this country is true;" and Mr. F. Carey, alluding to the maywoon, says, "His time is much taken up in giving orders for executions. Five or six persons convicted of murder have been crucified, and their bellies ripped up while alive. One had his legs cut off, for running away from the army; one for drinking a glass of brandy (which is considered an offence against their gods, as well as against the laws of the empire,) had boiling lead poured down his throat; and two women, who have committed murder, are doomed to be devoured by a tiger."

The medical skill of Mr. Carey procured him such high reputation among the Burmans, and his introduction of vaccination had so completely conciliated the esteem of the maywoon, that he was one day encouraged to try his interest with that personage on the score of humanity. Accordingly, having seen a poor creature suspended on a cross, for an offence which appeared to have been comparatively trivial, he hastened to the palace, and though the viceroy had forbidden any one to speak on the behalf of this criminal, he not only ventured to implore a remission of his sentence, but actually refused to quit the viceroy's presence till he granted his petition. After much reluctance, the maywoon granted the boon of mercy, and an order was given for the culprit's liberation. This, however, had still to pass through various forms of office, and when Mr. Carey, at length, repaired with it to the cross, not one of the offi-

cers in attendance upon the execution would read it without a reward. Our missionary, therefore, was under the necessity of promising them a piece of cloth to induce them to take down the poor bleeding sufferer, who, having been nailed to the cross nearly seven hours, seemed to have merely strength enough left to thank his humane deliverer. Mr. Carey then took him to his own house, carefully dressed his wounds, and treated him with the utmost attention until his health was completely restored. The fellow, however, proved to be a thoroughly depraved character; as after his recovery he was again detected in thieving, and taken into custody. "The agonies of a cross," says Mr. Carey, "were insufficient to reclaim him."

A dwelling-house for the missionaries, and a place of worship were erected at Rangoon, and a handsome sum was subscribed by the merchants residing in the neighbourhood towards the expense. Towards the end of 1809, however, Mr. Chater observes, that so little inclination towards the things of God was evinced even by the European inhabitants, that though the new chapel had been open for worship on three successive sabbaths, not an individual residing in the place came near it. At the same time he speaks of the aspect of affairs as very gloomy and discouraging, in consequence of the Burman government being embroiled in hostilities with the Siamese, and the country being, in consequence, involved in confusion. Soon afterwards, the whole town of Rangoon, excepting a few huts and the houses of the two principal officers, was completely burnt down; and the city of Munipoor, the capital of the empire, shared a similar fate. It is stated by a British captain, who happened to be there at the time, that forty thousand houses were destroyed, and before he came away it was ascertained that no fewer than two hundred and fifty persons had lost their lives. It seems to have been the work of an incendiary, as the flames burst out in several parts of the city at the same time. The fort, the royal palace, the palaces of the princes, and the public buildings were all laid in ashes.

The general appearance of things now became worse and worse; and in the summer of 1811, Mr. Chater observes, "The country is completely torn to pieces, as the Mugs and

Rachmurs have revolted and cut off the Burman government; and the Burmans themselves are forming large parties under the different princes. Rangoon is threatened, and will most likely be attacked, though probably not till after the rainy season." Soon after this communication, Mr. Chater relinquished his situation at Rangoon, and pitched upon Columbo, in the island of Ceylon, as the scene of his future labours.

Mr. Carey was now left alone at the mission-house, busily employed in translating the scriptures into the Burman language, till the autumn of 1812, when he visited his friends at Serampore, in order to put one or two of the gospels to press, and to consult his venerable father and the other brethren on some subjects connected with the mission. Here he remained till the latter end of November, and then returned with a new and respectable colleague, named Kerr, who was likely to prove a great acquisition as an instrument in the evangelizing of the heathen. The state of his health, however, precluded him from remaining in Burmah, and in less than twelve months he was under the necessity of returning to Serampore.

The differences with the Siamese having been adjusted, and the Burman government re-established, Mr. Carey was ordered, in the summer of 1813, to proceed to the court at Ava, for the purpose of inoculating some of the royal family; and though he happened to have none of the vaccine virus in his possession, he was received with the greatest kindness, both by his Burman majesty and the prince, and was assured that all the expenses of his journey and voyage should be defrayed. He had the honour, indeed, of spending several hours with the king and prince, conversing on various subjects, and occasionally venturing to suggest some things by which the empire might be improved. When speaking of the missionaries, his majesty asked why they, and the Christians in connexion with them, did not worship images, like the Portuguese? Mr. Carey, in reply, quoted a sentence from some of the Burman writings, and hinted that it was impracticable to form an image of an invisible spirit. The king immediately turned to his courtiers, saying, "He is right;" and, as a token of his royal

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favour, he gave our missionary a gold medal, with an honorary title; at the same time suggesting, that if he thought proper to adopt the Burman dress, he would present him with several costly suits of apparel. This honour, however, Mr. Carey declined, respectfully stating that he was ready to serve his majesty on all occasions, but that he could not change his dress nor his religion.

Mr. Carey was sent back to Rangoon in a gilded boat, and a ship was ordered to convey him to Bengal, in order to obtain a new supply of virus for the purpose of vaccination. This was accordingly procured; and, in August, 1814, he embarked with his wife and family, on board the viceroy's pleasure boat, to join a brig which was waiting in the Great River to convey him again to Ava. After some days, he reached this vessel in safety; but scarcely had she got under weigh, when the sky began to assume a very menacing appearance; a severe squall came on, while she was stemming a rapid current; and in a few minutes she upset and soon filled with water. "Perceiving our condition," says Mr. Carey, "I rushed into the cabin, to save, if possible, my wife and children, with the other females. The cabin windows, however, were open, and the moment I entered, the impetus of the water from without closed the door upon me. I now expected nothing less than instant death; as the water was gushing in from all sides, and I knew not by what means to extricate myself. During this short period, (for the fatal scene was closed in the space of five minutes,) I could hear the screams of my wife and children, who were only separated from me by a canvas screen, but could find no opening till the water made one. I then sprang forward, and handed my wife and children, with two other little girls, and the nurse, out of the cabin window, upon the broadside of the vessel. In the confusion of the moment, I had some hope that the vessel would float, but no sooner had I got through the window than I perceived she was already going down. Now all my hopes failed; my wife clinging to me on one side,—a dear child on the other,—a rapid current underneath,—and the rest of the crew shrieking in every direction! Had the jolly-boat been near us at this instant, not a soul had been lost, but she was not. The vessel began



Shipwreck of Peter Cary & family

LONDON

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to sink under us, and we were all out of our depth, amidst a heavy sea. My wife still clung to me; but as I sunk, she quitted her hold, and I saw her no more. I again rose to the surface of the water, and thought I saw my little boy floating at a distance, but could not get to him. I also perceived the heads of some of the crew in various directions, but no appearance of the vessel. In this state of perturbation I gave myself up for lost, whilst the waves were rolling over my head. By some means, however, I contrived to tear off my shirt, and to disentangle myself from my pantaloons; and thus, through the mercy of God, I was enabled to float on shore, though with the utmost difficulty. When I reached the land, I was too much exhausted to get upon my feet: providentially, however, one of the lascars, who had floated ashore at the same place, drew me up into a grass jungle, where I sat, up to my breast in water, till a boat came to my assistance. I was then taken to a town called Dhunoobhoo, but hardly in my senses. As soon as I was somewhat recovered, I made every inquiry about my wife and children, but could learn nothing concerning them, except that one of my servants, with the assistance of an officer, had picked up the body of my little girl, and buried it in the jungles opposite to the town. I afterwards found that my wife and two children, with the two little girls, the nurse, the cook, the gunner, and two lascars, had all lost their lives; and though boats were sent out, in every direction, in quest of the bodies and the wreck, not a single vestige was to be seen or heard of!

"I have lost all that I was worth in this vain world, and can say, *let it go:* but the loss of my beloved wife and my dear infants lies near my heart. Yet what can I say? It is the hand of the Lord, and none can say unto him 'Why doest thou thus?' Only this one thing I crave, that the remainder of my days may be devoted, with a single eye to his glory, in the establishment of his cause among the heathen."

The pious wish expressed by this unfortunate young man, who, in less than one hour, had been deprived of the partner of his affection, his little boy, and his infant daughter, was never realised; as the snares of a heathen court

proved more injurious to the spirituality of his mind than all his severe afflictions. On his return to Ava, both the king and the prince appeared to sympathise deeply with his misfortune, and made him a most liberal compensation for the loss of his property. His majesty also appointed him his ambassador to Calcutta, for the purpose of arranging some differences which existed between the two governments; and conferred on him the equipage of a prince, consisting of a red umbrella with an ivory top, a gold betel box, a gold cup, and a sword of state.

Dazzled by the honours thus lavishly conferred upon him, Mr. Felix Carey now relinquished the humble character of a missionary, and proceeded on his embassy to Calcutta, where he lived in a style of oriental magnificence, to the deep regret of his pious and venerable father. His connexion with the Burman government, however, was of short duration; and after being subsequently employed by an eastern rajah, he returned to Serampore, where he was employed in translating and compiling various literary works till the time of his death. The superintendence of the mission in the Burman empire had, in the mean time, been transferred to some brethren connected with a society in America; and though nothing appears to have been effected, in the way of conversion, by the persons sent out from Serampore, the translations which they made of certain parts of the Holy Scriptures, and the compilation of a grammar of the Burman language, by Mr. F. Carey, would, no doubt, render the most important service to their successors, and, it is hoped, to the natives themselves, at a future period. We dare not say, therefore, that either their time or the money of the society to which they belonged was spent in vain.

CHAPTER IV.

Mission in Orissa.

"Let all the pow'rs of darkness fly
Before the God who reigns on high;
And when his ark appears, let all
The idols of the nations fall."

In the spring of 1809, the Baptist brethren had in contemplation a new mission to the province of Orissa, in which Mr. John Peter, formerly a member of the Armenian church, was to be engaged as a principal; and early in January, 1810, that zealous and eloquent Bengalee preacher, accompanied by his family, set out for the town of Balasore, which had been selected as the most suitable place for the commencement of his labours.

The voyage was attended with considerable difficulty and danger, and one day the vessel struck upon the sands, where it remained about seven hours. By the good providence of God, however, our missionary reached his place of destination in perfect safety; and, though he frankly acknowledged the purport of his visit, he met with no opposition. On the contrary, between one and two hundred persons, comprising several opulent Bengalees and Orissa bankers and merchants, with a few Portuguese, attended the celebration of divine service in his house, on the ensuing sabbath, and all behaved with the utmost decorum. A spirit of inquiry, indeed, appeared to have been excited, in consequence of some of them having previously heard and embraced the gospel at Calcutta; and several individuals, after conversing with the preacher till ten o'clock at night, requested to be furnished with some of the tracts or Testaments, of which he had brought an ample supply, both in the Bengalee and Orissa languages. The country at large, however, in a religious point of view, was found to be truly

deplorable; and Mr. Peter observes, "The bones and skulls of dead men, the worshippers of Juggernaut, lie about the streets, especially on the river side; whilst hundreds of survivors are going almost every day to perform their devotions before this great idol. I endeavour, however, to make known to them the incarnation, life, and death of our Lord Jesus Christ; showing that he came into the world for the express purpose of saving sinners; pointing out their absolute need of such a Saviour; and assuring them that without his atonement there can be no forgiveness."

As our missionary preached occasionally in English, many of the European officers and ladies at Balasore were sometimes induced to attend worship in his house; and the word spoken appears to have been owned and blessed, by the Holy Spirit, to several soldiers in the service of the East India Company; six of whom, in the course of a few months, were publicly baptized, with several other persons resident in the neighbourhood, and seemed to evince by their conduct and conversation, that they were really under the divine influence of the gospel. Mr. Peter also speaks of an Orissa lady, who had "a good report through the whole town of Balasore," and who died in the faith of the gospel. "She continued her attendance on the word," says he, "as long as she was able, and was, at the time of her decease, a candidate for baptism. We used to go and pray with her frequently, and one of her last expressions was, 'Yes, I am going to Jesus!' She was interred in a coffin in the English burial ground, and all the country-born native infantry of the eighth regiment respectfully attended her remains to the grave."

In the spring of 1811, the worship of Juggernaut, in Orissa, seems to have been more numerously attended than usual; as Mr. Peter speaks of four or five thousand devotees from Bengal having passed through Balasore, in their way to the idol's temple; and two of his members, Messrs. Smith and Green, residing at Cuttack, observe, in a letter to Mr. Ward, "You would have been astonished had you seen the immense number of pilgrims crossing the river at this place. As far as the eye could reach we could see no



Devotees in India sacrificing themselves to the idol Juggernaut.

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end of the ranks, the appearance of which reminded us of an army going to battle. If they could not procure boats, they would cross the river in some other way, though in so doing they incurred the risk of losing their lives. They seemed, in fact, to be regardless of danger, and to have no fear of being carried away by the rapidity of the stream. You may easily conceive what a multitude of men, women, and children, must have assembled at the temple, when you are told that they literally trod upon each other in approaching the gate, and that about a hundred and fifty persons were killed in the crowd! Ten sepoys from each company, of all the battalions from Barackpore to this station, had permission to visit the temple. A temporary famine was produced in the country, and great numbers of the pilgrims perished with hunger and thirst. We attempted to reason with some of them, but it was all in vain, and they cut short the conversation by exclaiming, 'Whether we survive or not, we are resolved to see the temple of Juggernaut before we die.' Many individuals also sacrificed themselves to their imaginary deity, in the hope of obtaining eternal life, by laying themselves flat on their backs, for the express purpose of being crushed to death beneath the wheels of the idol's ponderous car."

In some instances, however, the exertions of the brethren appear to have produced a considerable effect. "A sepoy," says Mr. Smith, "took me to his habitation, that I might explain the way of salvation to some men who were then on their way to the temple; and, after they had listened attentively to my observations respecting the dying love of our Lord Jesus, one of the principal men among them observed, 'You speak the word of truth, and all that you have said has struck into my heart.' And another exclaimed, 'I will hear no more from the Hindoos; for it is in vain that they worship idols of wood and stone.'"

In the month of November, Mr. Peter undertook a journey to Cuttack, a distance of more than a hundred miles; and at every place which afforded an opportunity, he preached the absolute necessity of fleeing to Jesus, as the only Saviour from the wrath to come. At a place called Soora he preached twice, in the public market, to upwards of two

hundred Oriyas; and, after worship, a considerable number of them, comprising both bramins and soodras, came to the room which he had hired for the night, and gladly received some religious tracts, together with three Testaments, and four psalters. They made many inquiries concerning the gospel, and some of them conceived such an exalted idea of the wisdom and sanctity of their new teacher, that they actually fell down to worship him. He, however, immediately raised them, and directed their attention to that God who is alone entitled to receive the adoration of his creatures.

In an adjacent village, occupied by a large population of bramins, soodras, and mussulmen, the inhabitants not only listened with seriousness and attention to our missionary, but earnestly entreated him to remain with them, and explain more fully the way of salvation by Jesus Christ. "I was so fully employed," says he, "in explaining the word, and answering questions, that I could scarcely find time to take any refreshment; as from eight o'clock in the morning till nine in the evening, I had, at different times, more than fifty persons in my apartment. Some sat down with me for two hours at a time, reading the scriptures, or hearing them explained; whilst others earnestly solicited me for a Testament or a tract; and when they had succeeded in their application, appeared as joyful as if they had obtained some prize of immense value. Others, after listening attentively for some time, expressed their conviction, by exclaiming, 'All this is true—it is certainly true. We have been completely blind; our religion is false, our debtas are unclean, and this is the only way of salvation!'"

Early in February, 1812, this faithful labourer in the Lord's vineyard had an opportunity of introducing the New Testament, in the Orissa language, into the very temple of Juggernaut. He accordingly distributed several copies among the principal persons belonging to that place, and gave one of them into the hands of one of the purichas, or principal ministers of the idol; accompanying his gift with an ardent prayer, that the intense darkness of superstition might be speedily dispersed by the glorious light of divine revelation. In the autumn of the same year, he and his

friend Kristno Dass, who had recently become his coadjutor, went to a place called Poorooha-pota, and preached from Romans i. 21, 22, 23. "It being the last day of the festival of Juggernaut," says Mr. Peter, "more than a thousand persons were assembled, and three cars of the god were dragged along. In the midst of this crowd I stood upon a chair, and preached the everlasting gospel. The people, almost to a man, left the cars, and, surrounding me, heard the word with attention. We sang three hymns; preached and prayed twice; and distributed fifteen Orissa New Testaments and psalters, besides many tracts. One Oriya was insulted by his countrymen for accepting a Testament: their derision, however, made no impression on him; he received the book, and went his way. On this occasion several military officers, with their ladies, were present upon elephants."

In January, 1813, Mr. Peter visited the brethren at Calcutta, travelling by land, and preaching the gospel in various places; at first in the Orissa language, which he now spoke with tolerable fluency, and, as he drew near to Bengal, in the Bengalee. At one place he found a great number of persons assembled to bathe in the river; and the sons of the rajah were present in palanquins, surrounded by a numerous retinue. "In the midst of the crowd," says he, "I ascended the bridge on horseback, and asked several of the natives to explain the object of their bathing. They said it was the maghee festival, or the first of the month, and therefore they were going to bathe, in order to obtain the remission of their sins. Perceiving that I was about to address the people, the whole crowd surrounded me, and the rajah's sons came and stood near my horse, listening with great attention. A pundit observing that I preached an *invisible* God, demanded some *proof* of his existence. I immediately asked him whether he could *see* his soul, and whether, because of its invisibility, he doubted whether he possessed one? He frankly answered, 'Certainly not.' 'Such, then,' rejoined I, 'is the living and true God: he is invisible to us, though everywhere present.'" The people expressed themselves satisfied with this familiar illustration, and readily received a great many

Orissa tracts and New Testaments, which were offered for their acceptance. In the month of April, Mr. Peter returned to Balasore; and, some time after, his valuable assistant, Kristno Dass, entered into the "rest which remaineth for the people of God."

On the last day of August, a tiger made its appearance in the town, about half a mile from Mr. Peter's house, on the way to Old Balasore. The European gentlemen, the troops, and a body of natives, amounting in the whole to about a thousand men, assembled for the purpose of hunting it, and, after some time, the ferocious animal was killed by half a dozen balls. Before this was effected, however, nine persons were severely wounded, and one of them, a mussulman, died on the following day. A tigress, accompanied by one of her cubs, afterwards entered the town from a neighbouring jungle; but though she was heard to roar during the night, she appears to have retired without doing any particular mischief.

The following month great numbers of people assembled at an idolatrous festival held at a certain house in Balasore. Mr. Peter considered such an opportunity too precious to be lost; and accordingly stood for some hours at the door, preaching the gospel, and distributing religious tracts to about two hundred persons, who listened to his observations with the utmost seriousness and attention. On the company leaving the house, and proceeding with their idols to the side of the river, our missionary went with them; and, in the midst of about ten thousand people, kept on his horse, bearing testimony against their idolatry; declaring that there was but one true God; and proclaiming Jesus as the only and precious Saviour of poor and perishing sinners. He succeeded in gaining the attention of the greater part of the multitude, and might have distributed thousands of tracts, if he had had them; as the populace appeared anxious to receive and peruse them. At length he retired, with the assistance of three Europeans, who cleared the way; and when the shades of night closed around him, he had the satisfaction of reflecting that the gospel had obtained a hearing among so great a multitude of the idolaters of Orissa, and that many had been con-

strained to acknowledge the only true God, and his coequal Son, Jesus Christ, whom to know aright is life eternal.

In the month of January, 1814, great astonishment was excited in Balasore by the conversion of a bramin of high rank, named Jugunat'ha Mookhoojya, to the Christian religion. This man, who was of a rich family, and well versed both in the Orissa and Bengalee languages, was so thoroughly convinced of the truth of the gospel, that he renounced his cast,—threw away his poita, or sacred thread,—and ate publicly with Mr. Peter, to whom he expressed an earnest desire for baptism. One evening, whilst our missionary was reading and explaining to him part of the Bengalee Testament, he expressed his joy that Christ was able to dispossess Satan even of his strong holds; and observed, "The debtas are evil spirits; and the followers of Jesus have power from him to overcome the devil and all his temptations. I am growing fearless of the power of debtas, and all persecutors. I know that God alone has the power to kill and to give life, and that without his permission neither good nor evil can befal me. If he be my Redeemer, therefore, I will not fear what man can do. Should the people of my cast kill me, I will not fear; since I hope that heaven is secured to me by Jesus, the Son of God. From this time may I appear before all men a decided follower of Christ. I hope the Lord will receive me, and keep me for ever, as his own child: for though I am the greatest of sinners, I bless the Almighty, and will thank him for ever, that he has brought me out of darkness into his marvellous light."

Language such as this was calculated to inflame the resentment of his idolatrous countrymen, and he soon became an object of their persecution; so that on his passing by the bazaar the populace pelted him with dust and stones; and one night he was beaten severely in the street by a gentleman's servant. It was, also, rumoured that his relatives intended to kill him. None of these things, however, were sufficient to shake his faith in the gospel; on the contrary, he afforded such satisfactory proofs of genuine attachment to the Redeemer, that Mr. Peter considered himself fully justified in proposing him as a candidate for

admission into the little church at Balasore; and in the meeting held on that occasion the converted bramin gave the following account of himself:—

"In my youth I learned the Bengalee language well, so as to gain the esteem of my father and friends; and at twenty years of age, I began to instruct the children of Diaram-baboo, giving my earnings to my father. At this time I worshipped Doorga, and was superstitiously attached to my goroo, or spiritual teacher; but on meeting with some vishnuvas, I was persuaded to abandon the former object of my adoration, and to take refuge in the power of Radha Krishna. I now wandered about with the viragees for three years, visiting the holy places; but during the whole of this time I was in a state of the deepest profligacy; and to add to my misery, a grievous sickness fell upon me.

"I had returned home; but again left my father's house, wandering to Guya and other places. My relations prevailed upon me to return to the worship of the goddess Doorga, and I again entered into the employment of Diaram-baboo. I had previously heard of Mr. Peter's teaching the doctrine of one God and one Saviour; but I found that the person embracing this religion must lose cast; and for some time I inquired no further respecting the gospel, though my mind was agitated with many anxious thoughts about salvation, and the great First Cause of all things. At length, however, after conversing, at a gentleman's house, with Kristno Dass, I was induced to call upon Mr. Peter; who gave me an account of God, the creation, the fall and general depravity of man, and the way of salvation by Christ. I went home and thought much of this new way. A few days afterward, I called again on Mr. Peter, who was explaining to another person the stupendous love of Jesus, as displayed in his incarnation, miracles, death, resurrection, and ascension; observing, at the same time, that salvation was secured for all who should believe in him; but that the Hindoo writings were false and deceptive. I was much affected by this discourse, but was afraid of the anger of the gods and of my friends. Mr. Peter, however, removed some of my fears,

and at length I came to this conclusion :—There is no certainty of salvation in the Hindoo shasters, which are full of contradictions. I must answer for myself before God. If my friends and countrymen do not embrace the gospel, it is because they do not understand it. I will lead the way, and possibly they may follow. After this I remained in a state of suspense about a fortnight. But at last I called again upon Mr. Peter, and remained in conversation with him till the dinner was served up. I then sat down and dined with him, regarding no longer the loss of cast, nor fearing the anger either of gods or friends. I soon offered myself as a candidate for baptism; but he put me off, and from that time I have remained with him, reading and hearing the word of God, and going with my instructor from village to village."

This statement being considered satisfactory, Jugunnat'ha Mookhoojya was baptized, on the first sabbath in March, in the presence of all Mr. Peter's congregation and about a hundred natives. And after the conclusion of the service, an Oriya, named Khosalee, told his countrymen, both near the tank where the baptismal rite was administered, and on his way home, that their shasters were all false; but that the shaster of Jesus was certainly true.

A few weeks after the baptism of this native, Mr. Peter was afflicted with a disorder which brought him almost to the borders of the grave. Some of the Oriyas immediately asserted that he had fallen under the displeasure of their gods, for presuming to despise them, and to take away the cast of a bramin; at the same time expressing a confident expectation that his crimes would be punished with death. Others, however, were heard to say. "None of our deities can punish *him:* he belongs to the great invisible God, who will protect him in sickness, and afterwards restore him to health."

When our missionary was so far recovered as to walk about the town, he called two or three times upon a respectable mussulman in the company's service, who received him with the greatest respect; entered freely into conversation on the subject of religion; and twice sent a present to the

house of his new acquaintance. He also gave him permission to smoke in his silver hookah; at the same time quoting the authority of certain writings, to convince his friends that Mahometans might eat with persons of a different religion, provided they did not join them in eating pork or drinking wine. Some of his friends objected that Mr. Peter *had* eaten pork, but the mussulman got rid of this obstacle by saying, "He has *washed his mouth* since then." Speaking of this man, Mr. Peter observes, "He opens his Arabic koran, and I open to him the treasures of the gospel. He is very devout in his way, praying, and reading five times daily. He has, also, a *Peer Saheb*, a native of Arabia, with him, and his two followers. He has a New Testament of his own in Persic, but in manuscript; and I have placed in his hands the Old Testament, which he is now perusing. He says, however, that according to the koran, he cannot believe God has a Son, though he considers Jesus to have been a holy prophet, miraculously born of a virgin."

As his bodily health increased, Mr. Peter resumed his public labours among the heathen; and early in December he preached in four different places on the same day. Whilst he was closing the last of these services with prayer, some of the hearers appeared to be deeply affected; and eleven men, with the same number of women, and four children, accompanied him home for further instruction. He gave them a place in the grounds belonging to his house, where they might cook and eat their provisions; and generously supplied them with some rice, split peas, milk, spices, tobacco, fire-pots, and fuel; at the same time permitting them to sleep beneath the shade of the trees. They appeared truly sensible of this kindness, and observed to each other. "This man not only instructs us in the way of salvation, but also supplies our temporal wants!" When they had supped, Mr. Peter and his wife sang a hymn with them; and the former, after engaging in prayer, inquired whether they believed in that Jesus whom he had preached to them as the only Redeemer from sin and hell? They replied, one by one, in the affirmative, and repeated his

sacred name. The next morning they set out, on the road leading to Juggernaut's temple, but assured their host they should no longer worship that idol.

In a letter dated January 6, 1816, Mr. Peter writes, "I have distributed a number of Testaments and tracts in the course of the last year; and have recently visited several new villages, where the people heard with attention, and received books. There are some bramins who peruse the scriptures every week; and two others appear to be anxiously seeking the salvation of their souls, as they are in the habit of reading the New Testament, and Dr. Guise's Explanation every day; and they assure me that they pray in secret to Jehovah, through Jesus Christ, to open their understandings. When I call upon them they will even forsake their dinner to listen to my conversation, or to ask me something connected with the subject of eternal life. Since my first arrival at Balasore, thirty-four persons, natives and Europeans, have been baptized; some of whom have been taken to heaven, and several others are now residing at Allahabad, Chunar, Dum-dum, and other places. I am informed there is a dreadful sickness at Ganjam, like the plague, of which nearly three hundred persons die every day. The magistrates and officers have all left the district, and only a few of the natives remain."

In the commencement of 1817, the province of Orissa was thrown into a state of great alarm by the approach of the Pindarees; which, together with the very indifferent state of his health, compelled Mr. Peter to remove to Calcutta; and since that time the mission in this part of the country has been suspended. Sufficient proof, however, has been afforded, by the facts already related, that, during the promulgation of the gospel in this land of idolatry, that animating promise was literally accomplished which declares, "The word that goeth out of my mouth shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

CHAPTER V.

Mission in Hindoostan.

"Jesus, immortal King, arise,
Assume, assert thy sway;
Till earth subdu'd its tribute bring,
And heathen lands obey.

"Ride forth, victorious Conqu'ror, ride,
Till all thy foes submit;
And all the pow'rs of hell resign
Their trophies at thy feet."

The Rev. Mr. Moore and his wife having been for some time at Patna, and it being considered expedient that an attempt should be made to introduce the gospel into Agra, it was resolved, in the commencement of 1811, to form a regular mission in Hindoostan, which should comprise each of these important places. Accordingly, on the 21st of January, Messrs. Chamberlain and Peacock, with their families, and a baptized Hindoo, named Vrundavun, set out from Serampore, to occupy the new station; for which purpose it was necessary to perform a journey up the Ganges of about a thousand miles.

On the 18th of March, Mr. Chamberlain addressed a letter to his friends from Ghazepoor, in which he says, "We have proceeded upwards of six hundred miles in two months, without any storm to incommode us, and, till within these few days, the weather has been rather too cold than too hot. Indeed, both my hands and feet have ached with cold, for the first time since I left Europe. So far as I can judge of Hindoostan, the climate is preferable to that of Bengal. The air seems clearer; and, though the heat may be more intense in the middle of the day, yet, hitherto, the mornings and evenings have been very pleasant. The country produces very little rice, but wheat, barley, and peas are in great abundance. The natives are

different from the Bengalees in their appearance. The men, though equally superstitious, are less complaisant; and the women differ from those of Bengal in their clothing, which seems to be cumbersome. I have also remarked what is not much to the honour of the men, that the females here are in greater subjection, and the lower classes work much harder than in Bengal."

On the arrival of the missionaries at Allahabad, their boatmen refused to proceed any farther without receiving a larger sum of money than they had previously demanded. As they persisted in this resolution for the whole of the day, they were given into custody, and a letter was dispatched to the nearest magistrate; but before an answer could be received, the men became conscious of their error, and consented to abide by their original agreement. This unexpected delay seems to have been the occasion of the introduction of the gospel into the city, which the brethren, in their anxiety to reach the place of their destination, would otherwise have passed by. "Being detained here till the Lord's day," says Mr. Chamberlain, "brother Peacock, myself, and Vrundavun, went, after breakfast, into the more populous part of the city, and were fully employed during the remainder of the morning. The news of our going to Agra appears to have preceded our progress; as, in different places, we met with people inquiring for the sahibs who gave away the *new shaster*. Hence, on making our appearance in this city, the people came about us in great numbers. In the evening I stood by the river-side, and preached to several hundreds, among whom I also distributed many tracts and parts of the New Testament. In general they heard with attention, and received the books with eagerness.

"On Monday morning, Vrundavun and I went out early, and conversed with a number of people, and, before we had returned to our boat, many were waiting for us by the river-side. After breakfast I preached to them the glad tidings of the kingdom of God; and, when the sun became too hot, I went into the boat, where I was engaged, without intermission, till the evening, in reading, exhorting, and distributing books to those who were anxious to obtain

them. I have been in many places where the word of God has excited much attention; but never saw a greater spirit of inquiry after the *new way* than was discovered at Allahabad. Hindoos and mussulmen, learned and unlearned, all seemed eager to hear the word of salvation; and, even after we had left the city, several persons followed us, in quest of books, to a distance of eight or nine miles."

On the 17th of May, our missionaries arrived at Agra, which they describe as a large city, with an increasing population; though exhibiting, in many parts, a mere heap of ruins. Here they were kindly received by the person to whom they had been recommended by their brethren at Serampore; and, after a short time, a sergeant-major in the Fort, accommodated them with the use of his quarters for the celebration of divine service on the Lord's day, and on Thursday evenings. Severe afflictions, however, were permitted to exercise the faith and patience of those who had undertaken to erect the banner of the cross on a spot where Satan had so long held undisturbed dominion. Mr. Chamberlain was attacked with a disorder which confined him to the house nearly sixteen weeks; two of his children were snatched from him, in the interim, by the icy hand of death; and the friend who had so kindly furnished a temporary place for the preaching of the gospel, and with whom the brethren had taken sweet counsel, whilst conversing together on the things of God, fell down, one day, and almost instantaneously expired!

Early in 1812, the missionaries were prohibited, by a military order, from preaching in the Fort; and, in consequence of Mr. Chamberlain addressing a note on the subject to the commanding officer, a communication was made by that gentleman to government, and an order arrived for Mr. Chamberlain to be sent down to the presidency. The Agra magistrate, however, who was entrusted with the execution of this order, behaved with the utmost kindness and urbanity, ordering the persons who should have had the charge of him, to attend him to Calcutta as his servants. It is also pleasing to add, that on his arrival and appearance at the office of the police, nothing more was said to him than that *he was at liberty.*

Notwithstanding this occurrence, and the trying dispensations by which it was preceded, the aspect of affairs at Agra began to brighten. Mr. Peacock remained at the station, regularly keeping up family prayer, and performing public worship in the mission-house; a pleasing change became apparent in the conduct and deportment of several of the neighbours, who exchanged their former amusements of cards, backgammon, &c. for the perusal of the scriptures, and the worship of God; one lady set up a school on her own premises and at her own expense, besides contributing, in the space of a few months, the sum of five hundred and fifty rupees towards the support of the mission; and, though the gospel had been excluded from the Fort, one of the soldiers was baptized, and others seemed inclined to follow his example.

Mr. Moore having, in the mean time, removed with Mr. Rowe, and two native brethren, to a new station at Digah, about fifteen miles from his former residence, it became necessary to place the superintendence of affairs at Patna in other hands. A young man named Thompson, of promising talents and character, born in the country, and united to the church at Calcutta, was selected for this purpose, and on the 25th of April, after being affectionately commended to God, by his former pastors and brethren, he set out for the scene of his intended labours, accompanied by his wife, his mother, and two friends, who, previously to their quitting the presidency, had formed themselves into a distinct church.

On his arrival at Patna, he took a house in a populous neighbourhood, and in the vicinity of the great bazaars; and before the expiration of three days, he commenced his evangelical labours, reasoning and expostulating with all who chose to visit him at his hours of family worship; and in the other parts of the day conversing with the inhabitants in their shops, or publicly preaching Christ to the people, many of whom listened with streaming eyes to his discourses, and expressed the most earnest desire to hear something more of the way of salvation. In the space of a few weeks, indeed, such attention was excited, and the labours of our young missionary became so acceptable, that

he was invited to preach at the houses of four different persons who had attended his ministry; a plot of ground was generously offered for erecting a new place of worship; both bramins and mussulmen began to read the New Testament with lively interest; even some of his Roman Catholic hearers expressed a wish to be baptized; and an Hindost'hanee school was opened with sixteen children and some adults.

Of the affairs of Digah the following account is given by Mr. Moore, in a communication dated January 26, 1813, and addressed to the Rev. Dr. Ryland: "Digah is a central situation between Calcutta and the upper provinces, and begins to be known as such by the religious people in this country; as English merchants and others, travelling to and fro, often spend their sabbaths with us. The mission premises are well situated, having the public road as a boundary on one side, and the Ganges on the other. The ground on which the bungalow stands which is the property of the mission, measures four thousand one hundred and ninety-seven feet by six hundred and forty-four; and, at a moderate computation, is worth seven thousand rupees, or eight hundred and seventy-five pounds sterling. The original cost was three thousand rupees, and we have laid out much of the profits of our school (in which we have now sixteen boarders and three day-scholars,) in repairing and improving the buildings. Our native free-school has about forty boys, and I hope soon to increase it to a hundred. A worthy young friend in the army, who has spent most of his spare time with us for several months past, has given fifty rupees towards building a new school-room for the native children, which is now erecting."

The same writer then alludes to a religious murder of which he had been an eye-witness in one of his itinerating excursions, and which he relates as follows:—"On hearing the people belonging to the boat observe that a leper was going to be drowned, I looked out, and saw, on the bank of the river, a poor creature without fingers or toes, but, in other respects, apparently healthy. He was eating very heartily, and was surrounded by several people, who ap-



Drowning of a Leper in India.

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peared to have conducted him to the spot. The bank being high I could not get out of the boat till we had proceeded to a considerable distance from the place where he was. I then landed, and began running towards the spot; but, at this juncture, the people in the boat called out, 'He is drowned! He is drowned!' His attendants, who seemed to be his relations, had assisted him down the bank of the river; but whether they pushed him in, or whether he went in of his own accord, I cannot tell. The bank, however, was so precipitous that he could not possibly get out again. He made great efforts, at first, to reach the opposite side; but had he been a good swimmer, he could not have got out, the stream was so rapid. I saw him struggle much before he sank to rise no more a living man. I endeavoured to impress on the persons who attended him the heinousness of the crime which they had perpetrated; but they only smiled at the concern which I evinced, and said they had merely complied with the wishes of the deceased, who, they added, had lost both his hands and his feet."

The following anecdote was related to Mr. Moore by a military officer, who had had the gratification of rescuing a fellow creature from a watery grave.

"Perceiving a man in the Ganges, in the dusk of the evening, I called out to the boatmen to render him some assistance; but they coolly replied, 'Sir he is gone;—he belongs to God.'—'Well,' said I, 'get him out of the water, and God may have him hereafter.' The poor creature was then taken up, almost at the last gasp, and I gave him some brandy, calling it physic. As soon as he could speak, he piteously exclaimed, 'O! Sir, my cast is gone!' 'No, no,' I rejoined, 'it is medicine.'—'Ah, Sir! it is not that to which I allude. My family will never receive me! I am an outcast!' 'What!' said I, 'because your life has been preserved?' 'Yes,' 'Then such a family is not worthy your attention.'"

Towards the close of the same year, Mr. Thompson was an eye-witness of the drowning of a leprous Hindoo woman, in the deepest part of the river at Patna. On the 12th of November, about one o'clock in the afternoon, a

person came running to the mission-house with the intelligence that this poor creature was then going by, amidst the noise of drums and trumpets, and accompanied by a large concourse of natives. Mr. Thompson and one of his friends immediately went to the great road, where they saw the woman, seated in a sort of palanquin, made of slit bamboos, ornamented with coloured paper, and supported partly by men, and partly by women. She appeared to be in great pain during the procession. On her arriving at the ghaut, or landing-place, where a boat was waiting to receive her, our missionary approached her palanquin, and inquired whether she were acting in compliance with her own inclinations? She immediately answered in the affirmative. "How long," said he, "have you been afflicted?" "Three years." "What time has elapsed since you formed the determination to act thus?" "About three months." "Have you any relatives surviving?" "No, none." Mr. Thompson then observed, that if he had been previously acquainted with her intention, he should certainly have endeavoured to have shown her the folly and impiety of it. But she repeated that the intended sacrifice was perfectly voluntary on her part, and the result of cool deliberation; though, when questioned on the nature of her expectations in thus destroying herself, she was unable to give any satisfactory reply, and evinced the most awful ignorance of a future state. Mr. Thompson then addressed her in the most solemn and pathetic manner, on the duty of submitting to the will of God in all things, and the dreadful consequences of provoking his justice by an act of suicide. This seemed to produce a temporary effect on her mind, as she hung down her head and appeared to hesitate. The attendants, however, began to exclaim, "God has called her; let her depart:" and the poor creature immediately added, "Do not dissuade me, but permit me to execute my purpose." Scarcely had she uttered these words, when she was hurried into the boat, and, on reaching the deepest part of the stream, she was let down with her palanquin into the river. "I distinctly saw her," says Mr. Thompson, "before she was drowned, and fixed my eyes on her

about half a minute, when she disappeared; and, in less than a minute afterwards, the box or palanquin in which she had been placed, was seen floating down the stream."

In the mean time a door seemed to be providentially opened for the introduction of the gospel into Sirdhana, a small independent state, about sixty miles north of Delhi, and twelve days' journey above Agra. The begum or native princess of this state, who had some years before embraced the Roman catholic religion, without imbibing the bigotted and intolerant sentiments of its adherents, invited Mr. Chamberlain to visit her territories, and entrusted him with the education of her adopted son, a youth of between five and six years old. "I am, most of the morning," says Mr. Chamberlain, "engaged with this charge; and during the rest of the day and the evening, I have to attend to the education of two scholars at home, and to the translation of the scriptures into the Hindee language, in which I have great delight. I have, also, two or three native schools, for the instruction of children; and, though most of the catholics are more averse to reading the scriptures than the Hindoos, one of these appears to be effectually convinced of his errors, and carefully peruses the word of God for himself; and one of my servants, a Hindoo of the writer class, has avowed himself a Christian; so that even here some gleamings of hope appear to encourage me." After some time, however, Mr. Chamberlain was under the necessity of relinquishing this station, and of returning to Serampore.

In the month of January, 1814, Norman Kerr, and a native brother named Kureem, with the family of the latter, left Serampore, with the design of forming a missionary station in the city of Allahabad, situate about half way between Patna and Agra. On the 21st of March, they arrived at the place of their destination, and met with a very favourable reception; many of the inhabitants expressing themselves gratified by their visit, and applying with evident eagerness for copies of the holy scriptures. A nabob of Lucknow, and several other persons of respectability residing at a distance, sent to them for the same purpose, and several mussulmen not only solicited that some portion of the word of God might be put into their hands, but that

the nature and design of its contents might be *explained* to them. The brethren having found two or three friends at this station who had been baptized by Mr. John Peter, formed themselves into a church, and received them into communion: and two Hindoos, convinced of the veracity and preciousness of the gospel, were subsequently added to them by the rite of baptism.

In a communication from Patna, dated March 31, 1815, Mr. Thompson writes:—"Having heard that multitudes of Hindoos were to assemble at a place called Bikut-poora, for the purpose of bathing and of pouring water on a stone contained in the temple,—I went thither; and having obtained a seat on part of the trunk of a shady tree of immense thickness, raised about five feet from the ground, vast numbers of people soon flocked together; and encouraged me greatly by their attention, their ability to read, and their readiness in accepting my books. I was so completely occupied with declaring the incarnation, life, death, resurrection, and ascension of the Lord Jesus, that I was questioned but little respecting Hindooism. A poor viragee, who had held up one of his arms for several years, as an act of merit, appeared very desirous of hearing me, but could not come sufficiently near on account of the crowd. Observing this, I desired the people to make way for him, and when he came close, I asked whether it were the word of God which he wished to hear? He nodded assent; and, after I had spoken to him on the subjects of the atonement, unbelief, and self-righteousness, he requested me to give him a book. One of the by-standers (on being asked by a friend what benefit was to be derived from reading those books) said, 'What is obtained by a thousand years' penance, you will obtain by reading and believing the words of wisdom which these books contain.'"

On the 4th of April, a native of Bootan, named Kiaba, whose mind had been gradually enlightened, in consequence of his attentive perusal of the scriptures, and the kind explanations of Mr. Thompson, was publicly baptized; and he afterwards proved a useful auxiliary to his instructor, in distributing books and tracts to those who were anxious to receive them.

About this time, Mr. Kerr, who had hitherto laboured diligently, with the native convert Kureem, at Allahabad, was engaged by a son of the emperor of Delhi to instruct him in the English language; and, a short time afterwards, in the prospect of a situation in which he might be able to provide for himself, he resigned the salary hitherto allowed him by the society; though designing still to employ himself as a missionary, and, also, to superintend the exertions of three or four converted natives, whose conversations with their countrymen, in some instances, appear to have been productive of much benefit. Some pleasing instances of this fact occur in the journal of one of them, named At'hmaram, which was transmitted by Mr. Kerr to the brethren at Serampore. On one occasion, a viragee, who had listened attentively to his discourse, exclaimed, "I cordially approve of your words," and added, (casting away his images,) "I will henceforth worship God, who is a spirit." On another occasion, a bramin said, "It is, indeed, in vain to look for salvation, except to Christ." Another bramin observed, "The world is in darkness, but your words are certainly true. I am aware that Juggernaut is merely a log of wood, but my subsistence is obtained by misleading others." And two natives, after attending to a simple and pathetic account of the Redeemer's life and death, cried out, "Blessed incarnation! blessed death! and blessed be the person who instructed you in these great truths!"

In a letter, dated Patna, April 16, 1816, Mr. Thompson informs one of his correspondents at Serampore, that three instances had recently come under his observation, which serve to demonstrate that the translation of the holy scriptures into the Hindee language is well understood by the Hindoos, both learned and illiterate.

"The first instance," says he, "is that of a well-informed and aged gosaee; who, after having travelled much, has, for the last five years, taken up his residence in Patna. Some things I heard of this man, induced me to visit him about three weeks ago; when, in the course of our conversation, he made such frequent and apt allusions, and with such a serious spirit, to the words of Christ,—to the gospel-history,—to the Acts of the Apostles,—and to

the Epistles, as rejoiced my heart, and convinced me that this man, if he did not really believe in the Redeemer, had, at least, a good theoretical knowledge of the great truths of revelation; and which he certainly obtained from the simple perusal of the Hindee New Testament, without ever consulting a single Christian on the subject. As he is very grave and reserved, I did not, before my third or fourth visit, obtain a sight of the book to which he owes all the light and knowledge he enjoys, and the separation from idolatry, which he is proud to profess. It appears, that one of his disciples having obtained from me (about four years ago) a copy of the New Testament in Hindee, carried it to his goroo for approval: the old man had, for thirty years, entertained doubts relative to the Hindoo system; and this book came most opportunely to his help, and he received it as an invaluable prize, even as the gift of God, and was not satisfied till he had read it quite through: then, wishing to teach his disciples a more perfect way, he regularly read and discoursed from the word of God, to from ten to seventy of them; some of whom, after a time, said to him, 'Father, you wish to wean our minds from our shasters: we cannot regard what you say, or we shall be turned out of our cast.' Unhappily, this hint had some effect on the mind of the old man; for, on my first visiting him, I perceived he was 'loth to forego the world's applause,' by resigning his gosaeeship, and sitting as a humble disciple at the feet of Jesus. This made me apply our Lord's expression to him, 'How can ye believe, which receive honour one of another, and seek not the honour which cometh from God?'

"The second instance is a rajpoot living at Ghutora, fourteen miles north of Patna. This man, under distress of mind, occasioned by bodily affliction, read the Hindee New Testament through, and also a tract and the hymn-book; all of which he met with at the house of an old gosaee in his village. Being desirous of conversing with a Christian, and of opening his mind to him, he often put himself in the way of gentlemen, but failed to attract attention: once, he sat under the shade of a tamarind tree, and sang several hymns, and repeated great part of the tract; but the tree

being near a gentleman's bungalow, his servants bade him be quiet. When this expedient failed, he came to Patna, and found out my house, but I was then up the country; however, after he had called two or three times, he saw me, and would have fallen at my feet, but I prevented him. He staid a few days, and, without hesitation, ate with us. He seemed much to enjoy the seasons of worship, but in prayer he delighted most. Having a family, he returned to his village with his friends, but they have promised to return.

"The last instance is that of the gosaee, at whose house the rajpoot read the New Testament. He obtained it from me two years since; and has both read it himself, and caused others to read it. I saw him at Hajee-poora about a fortnight ago, and was much pleased with his knowledge of the word of God. He reproved a rich bramin for having dances at the bathing festival, to allure people into sin. He has requested me to go over to Ghutora, and spend a few days, for the purpose of satisfying his mind in certain particulars about the religion of Christ.

"These silent and stated readings of the New Testament are, in all probability, very numerous, and may, in the end, be attended with a greater degree of success than we can at present conceive."

The same missionary observes, in another communication, "Some time since, a lady desired a copy of the New Testament, in Hindee, for the Romish priest then at Bettia; she obtained the book, and lost no time in sending it over, with three servants; but, most unfortunately, the boat was overtaken with a storm, and every soul perished in the midst of the river. I encouraged her to make another attempt to put the word of God into the hands of the priest; and, an opportunity soon offering, I sent her the large Hindee New Testament: the priest is now removed to Lucknow, and thither the book is sent. At this lady's, I lately saw a Hindoo Christian from Bettia, named Philip: the simplicity of manners, and love of the truth, which this man manifested, induced me to spend several hours with him. He, with others, had asked the priest for a copy of the New Testament; but, to their mortification and astonishment, none of their priests would allow them to read

the book. With the most lively gratitude did this hungry soul accept the Pentateuch, the New Testament, and the Scripture-selection, with tracts, catechisms, and hymn-books: he departed, with promises to give the books a wide circulation among his brethren, some of whom he is certain, will rejoice to search the Scriptures for themselves."

In the spring of this year (1816) Mr. Mackintosh, who had previously laboured with much zeal and diligence at Agra, removed to the populous city of Allahabad; and in the month of August he was joined by a native preacher named Nriputa Sing, who, after remaining there some time, proceeded to Lucknow.

Early in 1817, Mr. Thompson undertook some itinerating journeys, in order to extend the knowledge of the crucified Redeemer; and at one place, where he preached, on his return from the city of Lucknow, a land-owner made the following remark, which is too important in itself, and too replete with encouragement to the friends of missions, to be passed over in silence:—"It may be very true that the East India Company and the gentlemen residing here, have nothing to do with your work; but you have adopted *the most certain method* of making the people of this country Christians. For instance, I accept one of your books, and peruse it at my leisure, and, whether I adopt the sentiments which it contains or not, *I leave the book in my family*. After my decease, my son, conceiving that I would have nothing useless or improper in my possession, will look into the volume, understand its contents, consider it as his father's bequest, and eventually embrace the Christian religion."

At Allahabad, in the month of January, 1818, a cruel and revolting scene was witnessed by the native preacher Nriputa. Two Mahratta women consigned themselves to the Ganges, after worshipping the river, in the presence of an immense crowd of people. Nriputa spoke to them, and in the most feeling manner, pointed out the absurdity and the delusive nature of the intended sacrifice, as a mean of obtaining salvation. He faithfully warned the spectators, also, of the horrid nature of this self-murder, and assured

them that all who should be concerned in it would draw upon themselves the just vengeance of the Almighty. Regardless of all his arguments and warnings, however, the two females got into a boat, with three women of the same cast; who, without evincing the slightest appearance of feeling, deliberately tied two large pots filled with water round the waist of each, and thus helped them to sink! "It is astonishing," say the brethren, "that though a man, by the Hindoo law, is brought to account for killing an animal, the property of another, they have not prohibited this barbarous practice!"

In communicating a detail of his missionary labours in this city, to the Rev. W. Ward, Mr. Mackintosh observes, in a letter dated April 15,—"A devotee called an Ughorpunt'hee, of a strange appearance, having a tortoise-shell on his shoulder, and a crook in his hand, showed great attachment to us for two or three days, and attended our worship; he was desirous of becoming an inquirer, and promised to come over to us when an opportunity offered, but he was then with his goroo, who was also very desirous of seeing me, having heard of us, and of our belief in Christ, many miles from hence. Accordingly I went to this man, on the 22d of March. I found him near the Fort, with some villagers about him armed, and the above-mentioned disciple close by him; he is his chief waiter. His looks were grim and dreadful, having his face blackened; a human skull, with the upper jaw and teeth to it, hung before him, suspended by an iron chain round his neck; his ankles were environed with a heavy iron chain; he was stark naked, and his body appeared to be much emaciated. I asked him what was the object of his worship? He said, four things, air, water, earth, and fire; and that he should mingle in these four elements after death. 'Then,' I said, 'it appears you have no future prospects. But why do you go through such penances, when you believe you are to be annihilated, and to have no existence after this life? Surely you are taken in the snares of Satan, deceiving your own soul, and feeding upon ambition, that men may fall down at your feet and worship you as a god; and because this flatters you, therefore you go through such penances.' He told me, that

he had been in this state for twelve years, and meant to continue in it till death delivered him from it. When I came up to him, he was worshipping fire. I advised him to throw away these delusions."

The state of these deluded and unhappy creatures was, at this time, rendered peculiarly affecting by a calamitous disease, which had, for some months, been raging among them, and which, in the wide range of its infection, is supposed to have swept away not less than a million of victims to an untimely grave. "God has been pleased," says Mr. Mackintosh, "to send the axe into this part of the country, and numbers are daily hewn down by the stroke of death. The bramins are busily employed in imposing upon the inhabitants, by exacting offerings to appease the goddess Kalee; and a man is frequently sent through the streets, to excite attention by beating a drum, and to enjoin the populace to present offerings of rice, cowries, or flour, in order to obtain a removal of the plague. And the drowning of Hindoos at the junction of the two rivers is so common, that no one seems inclined to prevent these shocking instances of self-murder."

Mr. Thompson, in the mean time, had removed from Patna to Delhi; embracing every opportunity which occurred during his journey, of communicating the tidings of salvation to the inhabitants of the villages through which he passed. Soon after his arrival in the imperial city, the disease which has already been noticed broke out there, and almost immediately selected as its victims five members of the royal family, whilst many of inferior rank were also numbered with the dead. "O! what multitudes," exclaims Mr. Thompson, "are dying hourly! In one day, twenty-five corpses were carried past our house; and yet only a fourth or fifth part of the deceased are brought this way. The emperor, affected to the last degree for his subjects, has visited the chief musjid, or place of prayer, with the hope of averting the wrath which seems to have gone forth among all descriptions of people." Here this faithful missionary had an opportunity of distributing many copies of the gospels among the Afghans, who, though now professing the religion of Mahomet, are supposed to be lineally

descended from the ten tribes of Israel. Some of them, indeed, admitted this fact, and strongly solicited Mr. Thompson to accompany them to the place of their residence; assuring him that their countrymen would gladly receive and attentively peruse the word of divine inspiration.

In the year 1819, some persons appear to have been benefited by Mr. Thompson's ministry at Delhi; and several gentlemen residing in that city not only expressed an earnest desire for the moral improvement of the natives, but evinced the sincerity of that expression by transmitting a handsome donation towards the support of the college at Serampore. At Digah, in the same year, the preaching of the gospel was more numerously attended than formerly, and the native schools were as prosperous as might be expected from the limited scale on which they were conducted. In Allahabad and its vicinity the light of divine truth was gradually diffused by the unwearied exertions of Mr. Mackintosh; and at Benares, which, for many ages had been the strong hold of superstition, a Mr. Smith laboured with such success, that several of the inhabitants were publicly baptized in the faith of the gospel; and among others two bramins, one of whom occasionally attended his teacher in his itinerating excursions, and confirmed his testimony respecting the way of salvation.

In 1820, the station at Digah sustained a loss in the death of a Mr. Stewart, who had been studying the Hindost'hanee language, with the hope of being employed in promulgating the truths of the everlasting gospel among the benighted heathen. Some other circumstances also occurred to try the faith and patience of the brethren at this place. Still, however, they had reason to hope that their labour would not be in vain in the Lord. "Some time since," say they, "a man named Narion came to us from Chandpore, a village about sixty miles north of Digah. He then expressed a wish to be baptized, and appeared equally anxious to be employed as an itinerant. Thinking the latter desire rather premature, we were induced to question the sincerity of his profession; and therefore advised him to return to his native village, to resume his occupation, and to do all in his power for the spiritual benefit of his

neighbours; promising that one of our native brethren should call on him after the expiration of a few months, and that we would subsequently consider the propriety of his baptism. With this advice he readily complied, and we have since been informed, that notwithstanding he works hard at his trade, he spends a part of every day in reading and explaining the scriptures to his relatives and neighbours. In some instances, as might have been expected, Narion has become an object of persecution among those of his own cast. It seems, however, that he is fully determined to persevere; and in this resolution he has been encouraged by the pleasing circumstance that no less than ten individuals, of his own family, have been induced, by his instrumentality, to make a complete renunciation of their idolatrous practices, and to avow themselves of one mind respecting the gospel."

In the course of the following year considerable progress appears to have been made in the important work of native education at this place; as the number of schools had now increased to seven, and contained, in the whole, one hundred and seventy-eight boys and forty-eight girls. Even at this period, however, serious obstacles continued to be thrown in the way of the order and improvement of these seminaries, in consequence of the extreme ignorance and mercenary character of the parents of many of the pupils. In one instance a female school was actually deserted in consequence of a report that all the scholars were to be shipped off for England; and another was broken up, because, after the children had attended for some time, it was discovered that they were to receive no pecuniary *compensation* for their *trouble!*

In the same year, the native preacher Vrinda-vunda bade adieu to the changing scenes of time, and entered into the blissful realities of the unseen world. "Our respected brother," says Mr. Rowe, "has finished his course, and is gone to receive his crown. He has, indeed, died in a good old age; but we, notwithstanding, wished and hoped that his valuable life might have been spared to a more distant period. I could never ascertain his age, but suppose it must have been upwards of fourscore years. He used to

say that he was more than a hundred; but the data on which he made his calculations were uncertain. Our departed friend was a precious fruit of the labours of brother Chamberlain at Cutwa, and I trust he will be his joy and crown in the day of the Lord Jesus. He was not without his imperfections; but a love to God, and an ardent concern for the prosperity of the cause of Christ, were predominant in his soul. Few men have laboured so diligently among the heathen. I have often been surprised, charmed, and humbled, when witnessing his labours in the gospel. He was here a few months ago, on an itinerant excursion, and I thought he then seemed to be more alive than ever. His companions in travel told me, he would then walk from twenty to thirty miles a day; and, after taking some refreshment, would converse with much life, about divine subjects, till midnight. I have seldom heard him utter a sentence which had not some reference to spiritual things; and, indeed, to spiritualize on every thing he saw and heard, was habitual to him. Thus, for instance, if he saw a bullock go by, loaded with bags of sugar, he would draw a comparison between the bullock, and those who have the word of God and the means of grace at hand, but know nothing of their sweetness. In short, his whole soul seemed to be full of Christ and his salvation, and he was ready to impart that soul to his perishing countrymen. His tongue is now silent in death; but in the great day, he will appear as an awful witness against thousands who have heard the gospel from his lips in vain."

Mr. Thompson in the meantime had been diligently engaged in different itinerating excursions, to a considerable distance beyond Delhi, for the purpose of more widely disseminating the blessed truths of the everlasting gospel; and the following incidents, which occurred in one of his journeys to the northward, are too interesting to be passed over in silence.

An aged bramin who, in consequence of a four years leprosy, had worms literally crawling upon him, was brought to a place called Gurmookteeshwur, as he had expressed a wish to put an end to his bodily sufferings by

drowning himself. His relations, who were tired of him, and his neighbours, who thought it a merit to persuade him to such an act, as well as the bramins, who were interested in the poor man's immolating himself, all seemed anxious that he should destroy himself. The bramins and pundits even repeated verses in Sungskrit, to encourage him in his dreadful resolution, and to deter him from changing his purpose. In this state of things, the poor creature, hearing of Mr. Thompson, sent a message requiring his sanction to the intended suicide, and promising to abide by his counsel, whether it were to desist from, or prosecute his purpose. "I went," says our missionary, "and found the pitiable object unable to move. I placed his conduct before him in its proper light, and warned him of the awful consequences of persevering in his murderous resolution. I added, that as suffering was inseparable from sinful creatures, it became him to humble himself under the hand of God, who took this method to convince him of sin, by making him both see and feel what a bitter and evil thing it is. I then held up the Saviour to him, and assured him he had every blessing in his power to bestow. At first the old man would listen to nothing, but desired I would acquiesce in his horrid wish, which, he said, would be the completion of his happiness. I again went over the same grounds to dissuade him, but feared I should not prevail. He started another objection, by asking who was to support him? his relatives being heartily tired of him, and having sent him thus far only to get rid of him. Having removed this objection, he paused, then seemed vexed, and began to weep. After this he listened with great attention, and suddenly exclaimed, with joy in his countenance, 'Blessed, blessed be your instruction! Blessed be the God who sent you! Blessed be your father and mother! Blessed be you and the instructions you have given me! I will not drown myself, but return to my village, and wait as you have advised, till my time comes to be freed from this suffering by death.' An hour or two after this interview he returned to his village, Bhyna, near Dholpore, forty miles east of Meerut. On my return, I endeavoured to interest the Mahometan

tuhseeldar of the district in the preservation of the poor man, and he commanded his relations to see that he had a house, and every necessary afforded him."

The other incident relates to the fate of a Hindee gospel of St. Luke, and a religious tract, called The Gospel Messenger, given away at Hurdwar fair. "A respectable Hindoo of Ray-poora," says Mr. Thompson, "brought a letter of introduction from a gentleman, and a Hindee gospel of Luke, of which, on my asking him, he gave the following account:—Two bramins coming into his father's village with two gospels, the old man was anxious to know what they contained: he was answered briefly, that they were part of the Sahib's shasters, which had been freely given them at the fair. The old man expressed a wish to possess at least one copy, but he could prevail on neither to part with a copy for him. He offered half a rupee, then a rupee, but was still refused, but this did not abate his desire for the book. In the meantime a viragee, who had perhaps visited some of our missionary stations, and been disappointed in his worldly expectations, expressed his astonishment at Hindoos, who retained their integrity, being so desirous of reading the books of the feringas. 'The instant,' said he, 'any one reads the book, he is sure to lose his cast, and become a feringa; what have you to do with such a wicked book? Throw it into the Ganges.' Such an account of the book and its effects stunned all present, and had its effect with the most ignorant of the two bramins, who immediately held out his hand to the old gentleman, and offered him the book he so much desired, saying, 'Take it, sir, I have no occasion for this book.' The latter, as he was a person of some consideration, perhaps did not like to be influenced entirely by a wandering stranger, and therefore took the book without hesitation; on which the viragee attacked the old man in very angry language. The son, fearing the consequences, interposed, and said to the viragee, 'What is it to you, if we take and read the book?' 'Go, go,' replied the viragee, 'and become a mussulman and a feringa, and lose your holiness.' The son, who had read the tract, replied, 'How do I lose my holiness? If this book had taught me to lie, steal, and

commit every iniquity, I should then have thought it bad, and have thrown it away; but instead of this, it teaches the way to heaven.' Thus the struggle between these two men ended in the book being received. Every such instance makes it more and more evident that the Lord Jesus has a people in Hindoostan whom he will one day call forth to declare his praise. Surely it was not in vain that he said, when he died, he should not die for one nation only, but that he should gather together in one the children of God that were scattered abroad."

In a letter dated Digah, July 4, 1822, Mr. Rowe observes,—"A native rajah is now living in one of the bungalows belonging to the society; and there are some circumstances connected with this event, that possess an interest in which I am sure you will participate. The rajah lives in the eastern style, and of course is surrounded with bramins, and a great number of servants of various descriptions. Since he first came, he has frequently called to see us, and manifests much cordiality in reciprocating any little attention that we pay him; but appears reserved in his interviews with regard to religion. He tells me that he allows himself about six hours out of the twenty-four for sleep; a few for eating and attending to the necessary business of life; and the remainder he occupies in his devotions. Indeed, he seems to labour, in *his* way, with all his might, for the salvation of his soul. I generally see him once or twice a day performing his ablutions in the Ganges. On these occasions the bramins in attendance usually form themselves into a circle outside of him. I know not why they do this, unless it be that the rajah thus shows his respect for them, by giving them the first chance of being carried off by an alligator. At first the rajah and his followers were very inquisitive about our sacred writings, and made frequent applications for them. We furnished them with the New Testament in Sungskrit, Hindost'hanee, and Persian; as also with a number of tracts, catechisms, &c. Among those who have been perusing the word of life, is the rajah's family physician; he often calls, and sometimes brings a bramin or two with him; but he has latterly become exceedingly cautious. He one day

told us that he had commenced reading our scriptures, but on perceiving that what he read tended to a change of mind, he left off. 'If I were to become a Christian,' said he, 'I should lose my situation, friends, and property; and I should not then be able to procure horses, and other things in which I delight. Another man, who is one of the rajah's body-guard, professes to have his mind much affected by what he has read: and I suppose, from concomitant circumstances, there is some reality in it. He procured the Hindost'hanee New Testament soon after his arrival, and it is evident from the questions he has asked from time to time, relative to the life and miracles of our Lord, that he has read some of the gospels very carefully. At one time he said, 'Every line carries home conviction to my heart.' At another, 'I have read the shasters and the koran, they contain a great deal of unreasonable stuff: but' (putting his hand on the New Testament,) he emphatically exclaimed, 'THIS *is truth!*' This man openly professes to have undergone a change of mind, and in consequence of his profession is exposed to a considerable degree of persecution. He says, the rajah himself possesses much liberality of mind, and that he one day evinced it by saying to his opposers, 'All religions are good; let him alone.' Some of the bramins, however, and particularly a mussulman in the rajah's service, oppose him with great violence. They watch him closely, to prevent him from reading, or having any conversation with us. His opposers frequently extinguish his lamp, or snatch the book out of his hand, to prevent him from reading. They show their resentment by calling him a Christian, refusing to eat with him, and not allowing him to touch any of their things; though he has done nothing to forfeit his cast, except professing his change of mind with his lips. He appears to be in earnest, watches for opportunities to read in private, and generally contrives to attend our Hindost'hanee worship on Lord's-day evening."

In 1823, on Mr. Thompson's return from a visit to Serampore, a circumstance occurred at Delhi, highly gratifying to that devoted servant of Christ, and which excited a considerable sensation in the imperial city. An aged

bramin, held in the highest estimation among his neighbours for his attainments in Sungskrit literature, after hearing the gospel for some time, publicly renounced idolatry; and, notwithstanding all the efforts made, both to allure and terrify him from his purpose, openly professed his faith in Christ, and was baptized in the presence of many spectators. On this occurrence, the Serampore brethren remark, "This renunciation of Hindooism by an aged bramin, eminent for his knowledge of the shasters, and the sacred language of the Hindoos, being in that part of the country quite a new thing, has procured much attention to the doctrine of the gospel. It seems to show, among other things, the *safety* with which Christianity may be promulgated in the darkest parts of India. All the threatened opposition to this man's open profession of Christianity, ended in a few expressions of personal dislike from his old acquaintance, on account of the course he had taken, and his having tacitly condemned them and all their religious observances, by nobly daring to follow his own convictions of the truth. For all this, however, he was prepared, and by sustaining the whole in the spirit of genuine Christianity, he in a great measure disarmed the resentment of his neighbours and acquaintance. So completely quiet were they indeed in the expression of their dislike, that, at the time of his baptism, the attention of the lowest person in the native police was not officially called to the transaction."

At Benares, the church, under the care of Mr. Smith, consisted at this time of twelve members, among whom several bramins were included. Ram-dass, a native itinerant, was employed as a coadjutor with the pastor; and the European inhabitants of the city had lately subscribed, almost without solicitation, a thousand rupees to assist in erecting a small place of worship.

At Allahabad, formerly infamous on account of the dreadful scenes of self-destruction annually perpetrated there, the aspect of affairs was unfavourable; as Mr. Mackintosh and his native companion, Rughoo, seemed unable to make much impression upon the Hindoo population of that large city. An English friend, however, in token of gratitude for the benefit derived from the preach-

ing of the European missionary, generously presented him with two thousand rupees, to build a house for the worship of the living God.

The most recent intelligence connected with the Hindost'hanee mission relates to Digah, and details another of those affecting dispensations by which the friends of the gospel are taught to bow in humble submission to the will of Him who hath said, "What I do thou knowest not now, but thou shalt know hereafter." Mr. Rowe, who had long and diligently laboured at this station, was removed by death, on the 11th of October, after a short illness, attributed to a cold taken in returning at night from a neighbouring village, where he had been preaching. "Thus," the brethren observe, "our society has been suddenly deprived of an able and diligent coadjutor, who had for twenty years been actively engaged in promoting its object in India. His time of life might have afforded a reasonable hope of prolonged activity; as he was only forty-two years of age; but 'God seeth not as man seeth.' By such dispensations as these he exhorts us, in the most impressive manner, to fix our hopes and expectations on Himself alone."

CHAPTER VI.

Missions in the Asiatic Islands.

" Lord, let thy glory rise and smile
On ev'ry distant heathen isle :
Let Satan and his kingdom fall,
And Jesus Christ be all in all."

CEYLON.

In the month of February, 1812, Mr. Chater was recommended to attempt the establishment of a missionary station in the city of Columbo, the capital of this island; as it was stated that there were, at that time, no missionaries in that part of the country, nor any one nearer than Point de Galle, about a hundred miles distant; though Columbo and its vicinity were represented as containing a population of nearly fifty thousand souls, generally bearing the Christian name, but literally perishing for lack of spiritual knowledge. One circumstance particularly favourable to the undertaking was, that a fount of Cingalese types, for printing an edition of the New Testament in that language, was then casting, under the patronage of the Calcutta Auxiliary Bible Society, at Serampore; and the president and secretary of that society expressed their decided approbation of the projected mission, as tending to bring their new type into operation and effect.

On the 20th of March, Mr. and Mrs. Chater embarked for the island of Ceylon, and after a voyage of about twenty-six days arrived in safety at Columbo, where they were received with much kindness by the governor, and some other gentlemen of the colony; and though no immediate opening appeared in respect to their principal object, their proposal of establishing a school was cordially approved. The periodical accounts of the Baptist Missionary Society

were also introduced among some respectable persons, who appeared rather friendly to the object; and on the first of August, an Auxiliary Bible Society was formed in the city of Columbo. In addition to these pleasing circumstances, our missionary soon afterwards obtained permission to preach in English, previously to his acquiring the Cingalese language; and three friends agreed to purchase a warehouse, and to put it in decent repair, for the celebration of divine worship. It should likewise be remarked, that on the demise of the minister of the Dutch church in Columbo, the Rev. Mr. Palm was appointed to the care of the congregation; and in this excellent servant of Christ, Mr. Chater found an agreeable neighbour and a cordial friend.

In the month of August, 1813, our missionary observes, in a communication to the society, "I preach twice a week in English, on Lord's-day evening and Wednesday evening. And though our congregation, at present, is but small, I entertain hopes that I shall live to see the day when our place of worship, which is capable of accommodating about two hundred hearers, will need enlargement. At present, Columbo is indeed a valley of dry bones; but unpromising as appearances now are, it is my prayer and my expectation that a church will be formed here, which will be a nursery for missionaries, who may go forth and preach 'Christ crucified,' not to the Cingalese only, but to the Candians also. It is the hope of such things that makes preaching in English a work of tenfold more delight than it otherwise possibly could be."

In the ensuing spring Mr. Chater began to preach to the Cingalese, through the medium of an interpreter. "I have been directing one of my Dutch friends," says he, "to try if he could not find out some Cingalese families, to whom I might endeavour to impart some spiritual benefit. He has accordingly found a *mahandaram*, who is a well-disposed man, and much wishes for religious instruction, for himself, his family, and his neighbours. I go to his house, which is two miles from the Fort, every Sabbath morning at seven o'clock, and he welcomes me in the most cordial manner. On the first occasion, only his own family were present; but on the following Sabbath he had collected

fourteen or fifteen grown persons, besides children, of whom eight or nine were females. The mahandaram can speak no English; but he has brought a nephew to me, who speaks it better than almost any Cingalese I have heard; and it is he who acts as my interpreter. This, whilst it is an immediate attempt at doing good, will help me forward in the language more than almost any thing else. But I earnestly long for the time when I shall be able to preach to them, in their own language, without any such assistance."

On the last Sabbath in May, a young man, named Sierce formerly a member of the Dutch church, was publicly baptized by Mr. Chater; and, as a little Baptist church had now been formed in Columbo, the ordinance of the Lord's Supper was solemnly administered on that day week. About the same time some pious soldiers belonging to the seventy-third regiment, who had recently come from New South Wales, obtained leave to attend the services of the sanctuary, and appeared likely to strengthen the infant cause.

Mr. Chater now seems to have turned his attention to the attainment of the Portuguese language, which, he observes, is more generally used in Columbo than any other. A friend named Armour had previously preached in our missionary's place of worship in that tongue, and had a good attendance; and the first time Mr. Chater undertook to preach in Portuguese, seats could not be obtained by more than one half of the persons who flocked together, to hear the gospel. The services in English, however, and the preaching in Cingalese, by an interpreter, seem to have been but very thinly attended.

Among the most attentive and apparently serious of Mr. Chater's hearers in the spring of 1815, was an Irish catholic soldier, who, some time previous, had been condemned to be shot, but received a pardon at the awful moment when, as he supposed, his eyes were closed for ever upon all sublunary objects. "I visited him," says our missionary, "once or twice in the condemned cell, before I was capable of making the least impression on his mind, though he considered himself, even at that time, to be a penitent. When I left him, on the Saturday, I told him I could not entertain the least hope respecting his state; as it appeared

to me that he was, to that moment, an entire stranger to genuine repentance, and that if he were not immediately constrained to mourn for his sins, I feared he would weep and wail over the consequences of them for ever. On visiting him the next morning, however, I found him in a very different state,—deeply sensible of his guilt, misery, and helplessness; and I then began to direct his attention to the Lamb of God, whose blood cleanseth from all sin; and though he was deplorably ignorant, I hoped that he was enabled to place his entire trust in the great atoning sacrifice. On Monday morning, the time appointed for his execution, he appeared prepared to meet death, and, on leaving his cell, he exclaimed, 'This is a blessed day! the best I have ever seen!' In proceeding to the spot where he expected to exchange time for eternity, I earnestly warned him against all false dependencies, and pointed him to Jesus, as the only Saviour, Advocate, and Intercessor. He returned appropriate answers to all my observations, and appeared composed and happy. In the course of the same week we commenced a prayer-meeting at our house in the Fort; at which the pardoned culprit attended, though he was obliged to march for Candy at two o'clock the next morning; and as he has been brought to attend regularly upon the means of grace, we hope and pray that it may not prove in vain."

A circumstance now occurred which was indeed calculated to put the faith and patience of our excellent missionary and his wife to a severe test, and which, like many other events already narrated, serves to demonstrate the absolute necessity of holding all our earthly blessings with a loose hand, whilst our best and warmest affections are placed on things above, where Christ, our never-failing friend, sitteth at the right hand of God.

In a letter, dated March 7, 1815, Mr. Chater observes to a friend at Calcutta, "As we have now five sons, and the means of educating and providing for them in this country are so scanty, we have embraced a favourable opportunity that offered, of sending the two eldest home to the care of my wife's father. You will conclude that, with the fear of God before our eyes, we could not take a step

of so much importance, without mature deliberation and much prayer. We have only to pay two hundred rix dollars each, for their mess; for, as the vessel is a transport, chartered by government, the passage is free. We have also met with a suitable person, who will take care of them without requiring any other recompence than her provisions while on board, which will be readily granted her from the mess. Should they never become missionaries, we shall be more pleased with the idea of their being in England than here. And if they are designed by the Head of the Church to labour for him, we conceive that they will gain much more than they will lose, by going home. They will have to learn the languages of this country as we do; but they will obtain an enlargement of idea, a store of knowledge, and energies of body and mind to do good, such as they could not acquire here. And if they are qualified and disposed to become missionaries, their parents being engaged in the work, will be, we may suppose, an additional inducement to lead them on." Such were the views and feelings of this affectionate parent, when preparing to bid adieu, for a short season, to two of his beloved children, with whom he informs us he took 'a pleasant trip' to Point de Galle, previous to their embarkation in the Arniston. He, however, who dwelleth in the thick darkness, and whose mysterious Providences are far beyond the reach of human comprehension, rendered the separation final till the morning of the resurrection. The vessel in which the dear youths embarked, with Lord and Lady Molesworth, and other passengers, unfortunately struck on a rock in Black Bay, near the Cape, and with the exception of the carpenter and six seamen, every soul on board perished!

In a letter addressed to Dr. Carey on this mournful subject, the bereaved father writes as follows:—"With respect to myself, I am confident, that with the sensibility I possess, (which I believe religion has had a considerable share in producing,) no hand but that which inflicted the stroke, could have supported me under it. But if it came with so much weight upon me, in what way must it be supposed to have fallen upon my dear wife? All who are acquainted with her know that her sensibility is at all times

acute, and her present circumstances must render it more so. What, then, must have been her feelings, on hearing tidings which, with all the self-possession I am master of, I could communicate only in broken sentences! Half an hour before the heavy news was made known to me, we had been talking about the dear fellows, and concluding that they must then be near our native land. Two kind friends came and informed me of the calamity in the best manner they could have done. I conceived that I was the most proper person to break the matter to my dear wife, and accordingly undertook to do it. But owing to the distress I felt on hearing of our loss, and what I feared might be the sad consequence of it to her, my feelings were such as imagination can but faintly represent. I was able to say, with some composure, 'My dear, we must prepare for trials.' A pale countenance and a trembling frame convinced her, that the trial for which we had to prepare was no ordinary one. She conceived I had been seized with such a fit of fainting as at the commencement of a severe affliction, more than two years ago, and that I thought it would be fatal. During the time that a full heart prevented me from proceeding, she continued saying, 'Oh! what is the matter? Tell me, tell me, do tell me!' At length, I uttered the words, 'My dear,——the Arniston!' This was enough. All that she could say for nearly a quarter of an hour after that, was, 'Oh! don't tell me——I cannot hear it——I cannot bear it!' Oh! how did my heart overflow with gratitude, when, without the occurrence of the event I so much dreaded, she began to feel so much composure, as to enable me to converse and reason with her. Never did I feel the need of the consolations of religion before, as on that day; nor did I ever so sensibly experience them. We spent the whole day together; and the perusal of Stennett's excellent sermon, on the words, 'Be still, and know that I am God,' was made of the most essential service to us. My dear wife was supported, and has been thus far brought through the trial, in a manner that has exceeded my expectations. We have found, in our affliction, a fulfilment of that exceeding great and precious promise, 'When thou passest through the waters I will be with thee, and through the rivers, they

shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee.'

"From other sources of information you will perceive that, great as our loss is, it was not the greatest that was sustained. Colonel Giels, of his Majesty's seventy-third regiment, lost four fine boys; all the sons he had. The daughter of the Honourable and Reverend Mr. Twisleton that perished, was a fine young lady, quite doted upon by her parents. Mrs. T. has been so overwhelmed with sorrow, that there is reason to fear, she will never be the same person again. Had I not enjoyed the peculiar supports of religion, I believe I should have watered my bed with tears every night. As it is, I have pursued my work without any interruption."

In alluding to the affairs of the mission in 1817, this tried and devoted servant of the Redeemer observes, "I still find life a chequered scene, but I have several sources of encouragement and consolation; and it is with no small pleasure I inform you, that translating into Cingalese, with the aid of a bramin named Dhun, is become an easy and pleasant work to me. Our congregations, in general, are small, but the Lord does not seem to have forsaken us. On the contrary, one after another is reclaimed from a life of sin, and, so far as we can judge, they appear to become new creatures in Christ Jesus. When we recollect what a glorious change this is, both in its cause and consequences, how can we think of it, but with joy and gratitude? Two of our members, who appear to be Christians of the right stamp, recently left this place for England; and it is truly satisfactory to reflect that they found 'the pearl of great price' whilst in Columbo. Since their departure, three more have proposed themselves for baptism, and a fourth has joined our experience-meeting, who affords good evidence that he has 'received with meekness the engrafted word.' Some others, also, are under serious impressions, which we hope will terminate well."

In 1818, new stations were occupied by a Mr. Griffith and by Mr. Sierce, (the latter of whom had, for some time, given himself up to the missionary cause,) at Point de Galle,

and at a village called Hurgwell, about twenty miles from Columbo, on the road to Candia. At each of these places schools were established for the instruction of the rising generation, and the respective missionaries exerted themselves, both in local and itinerant labours, to make known the way of salvation among a people who are represented as completely surrounded by the clouds of ignorance and superstition.

Towards the latter end of 1819, the labours of Mr. Chater, at Columbo, were considerably impeded, in consequence of the alarming prevalence of the small-pox in that part of the island. "Of this disease," he observes, in a letter dated November 12, "five thousand persons are said to have been already carried off in this city, and it still continues to rage. It is called in Cingalese the *great sickness*, and nothing is so much dreaded by the natives. Among them, especially in villages, if a person discover any symptoms of it, even his nearest relatives instantly abandon him, and leave him to his fate. One reason assigned for this is, that the smell of the disorder is peculiarly attractive to the tigers, and that the persons who are affected with it are almost sure to be carried off by them. Before this alarming disease broke out, several of my Cingalese acquaintance seemed desirous of joining our church, and concerning two of them I had reason to hope the best; but, at present, every thing of this kind is completely at a stand, and several plans which I had begun to form, relative to our schools, have been entirely disconcerted." In the course of the same year, Mr. Griffith was compelled, by extreme ill health, to quit his station at Point de Galle, and to return to England.

Early in the ensuing year, the aspect of affairs at Columbo began to brighten; as the attendance on public worship, both in the Portuguese and Cingalese languages, was much more numerous than it had been for some time past; new openings presented themselves for the introduction of the gospel into some of the adjacent villages; and three natives of Ceylon, two of whom had formerly been Boodhist priests, expressed an inclination to make a public avowal of their change of faith by submitting to the rite of baptism. But whilst these circumstances were calculated to cheer and

encourage the spirits of Mr. Chater, the dark clouds of affliction were already gathering in the distant horizon, and a storm was shortly to assail him, which once more compelled him to exclaim, with the psalmist, "Lead me to the rock that is higher than I." The health of Mrs. Chater, which had, for a considerable time, been evidently declining, became, at length, so seriously impaired, that she was advised, by her physician, to undertake a voyage, as the only probable means of recovery. She accordingly embarked, early in 1820, with her seven children, designing to revisit her native land; but on reaching St. Helena, on the 12th of May, she found herself too ill to proceed any farther. She, therefore, sent her five eldest children to England, and determined to remain some time where she was, with the two youngest. In the course of a few days, she gave birth to two infants, and, after languishing till the 5th of June, her disembodied spirit was removed to those celestial mansions of which it is recorded, "The inhabitant shall not say I am sick." It is pleasing to add, that during her trying illness she received the most humane and sympathetic attentions from his excellency the governor, the junior chaplain of the colony, and their ladies, and many other inhabitants; and after her decease, the most affectionate care was taken of her motherless infants, till they could be safely conveyed to England.

When the intelligence of this distressing event reached Columbo, it required all the fortitude of Mr. Chater to sustain so severe a shock. The same God, however, who had poured the wine and oil of heavenly consolation into the wounds inflicted by the shipwreck of his beloved sons, now soothed the pangs produced by this new and heart-rending bereavement. The blessed oracles of truth, also, as is usual in the day of severe affliction, presented a variety of supports in appropriate and animating promises; whilst Christian friends of various denominations affectionately hastened to the 'house of mourning,' and literally vied with each other in attempting to administer relief to the wounded spirit of their afflicted brother.

The most recent intelligence connected with the Ceylon mission is contained in the Report of the Baptist Mis-

sionary Society for 1824, and is as follows :—"No additions have recently been made to the little church under the care of Mr. Chater; on the contrary, he has been called to the painful duty of separating two persons from its communion, on account of conduct inconsistent with their profession. Under these discouragements, it has been peculiarly gratifying to him, that, in the course of the last year, he and his associates in that important work have completed the translation of the whole Bible into the Cingalese language. After a strict examination by intelligent natives, this translation has been highly approved; and it is now undergoing a careful revision, that, in a second edition, it may issue from the press in a form still more adapted for general circulation. Since his active engagements in this department have terminated, Mr. Chater has revised his Cingalese grammar. He has, also, published a tract in that language, and another in the Portuguese; which are well received by the natives, and will, we trust, contribute, in some degree, under the Divine blessing, to rouse them from that lamentable indifference to religion which now so generally prevails.

JAVA.

On the 2d of March, 1813, Mr. and Mrs. Robinson left Calcutta, with a view to form a missionary station on the isle of Java; and on the 1st of May, they anchored in Batavia roads, after a safe and pleasant voyage. At Weltevreden they were taken into the house of a pious friend, who appeared truly anxious to render them comfortable; and their arrival was hailed with peculiar pleasure by a considerable number of the soldiers, some of whom had been in the habit of holding religious meetings among themselves, and now avowed their willingness to submit to the rite of baptism. Accordingly, after preaching repeatedly in the cantonments, Mr. Robinson baptized eight persons on the 30th of May, in the presence of a few Malays, who were perfectly attentive and decorous in their conduct, though no one could explain to them the nature of the ceremony by which their curiosity was strongly excited. A Christian church was, afterwards, regularly formed, and the Lord's supper was

celebrated with more than ordinary solemnity. An old serjeant, who happened to be present as a spectator on that occasion, was subsequently heard to say to some of his friends, that he had been to a place where he had kneeled more than he had ever done in all the former part of his life. "Never," said he, "did I witness such a solemn ordinance before! and as for those fellows who partook of it, I am determined to keep a strict eye upon them; and if they go back from their profession, or do any thing that is wrong, I will run them through the body!"

Elated by the first impressions which appeared to attend the preaching of the gospel among the military, our missionary was led to observe, in a letter, dated June 24, and addressed to Dr. Marshman, "Almost every sermon among the soldiers seems to be blessed, either to the edification of those who have already believed, or to the fastening of impressions on the minds of sinners. In such circumstances it is, indeed, a pleasure to preach; for I go to the place of worship fully expecting to do good to the souls of men, and, blessed be God, my expectations are not disappointed. Could you see how attentive these poor men are to the word of life, you would almost weep for joy at the sight:—you would scarcely perceive an individual move hand or foot, during the discourse;—all seeming to hear as for eternity!" Circumstances, however, afterwards occurred which called loudly for the exercise of severe discipline; and, early in April, 1814, Mr. Robinson states, "I have now no more employment among the soldiers; the whole regiment, with the exception of one company, having been sent on an expedition, and when that business is finished, they will, most probably, be stationed at Samarang."

"Since the departure of the soldiers," he adds, "I have been employed in seeking out some new friends among the Malay Christians; and on the Sabbath before last, I found about six or seven met together in a house where they expected a visit from me. I asked for the Malay Bible, read a few verses, and took courage, for the first time, to speak a few words to them from what I had read. When I had finished my remarks, I engaged in prayer for

a few minutes, and thus concluded the first meeting I ever held in the Malay language. Finding that this attempt was well received, I went again, the next Sabbath evening; and though I was, at first, considerably abashed, by finding the number of my hearers much increased, I was enabled to speak for about half an hour; and, if the testimony of my auditors may be believed, the greater part of what I said was understood."

In the month of May, Mr. Robinson received permission to preach in the Malay church; which he considered as opening a prospect of great usefulness, as the congregation frequently exceeded one hundred and fifty persons, including people of all ranks, from the most opulent inhabitant to the humble slave, and consisting partly of Dutch, partly of country born, and partly of what are called the native Christians. He also applied himself sedulously to the instruction of the children whom he had collected in a school of his own establishing; and, on some occasions, he carried the good news of salvation to a village about ten miles distant, where the poor ignorant people (though possessing a place of worship) had received no visit of a religious tendency for the long period of ten years.

In the summer of 1815, Mr. Robinson appears to have suffered severely from illness, and another missionary, named Trowt, who had, some time since, arrived to his assistance, was similarly affected, though in a slighter degree. By the good hand of God, however, they were both raised up to pursue their truly important labours; and the latter, with the consent of the brethren at Serampore, undertook the formation of a new station at Samarang; whilst Mr. Robinson removed to a more salubrious situation than that which he had recently occupied.

A few weeks after his arrival at Samarang, Mr. Trowt received a visit from the *udhiputi* of the place, accompanied by his two sons, who had been for some time at Serampore, and the old *aji* their uncle. Mr. Trowt stated the object of his mission to be the general dissemination of knowledge and the spread of the gospel; and gave his visiters some account of the Bible and Missionary Societies, and of the system of education pursued in England. The noble chief

listened with attentive admiration, and often placed his hand upon his heart, while he expressed his pleasure and delight. He also declared unequivocally, that the introduction of knowledge among his people was an object so congenial with the feelings of his soul, that he would *encourage* those persons to the utmost who would engage in the work, and would even devote *one quarter of his income* towards its support! On being shown an Arabic Bible, he said he was not perfectly acquainted with the language, but he thought he could translate from it into Javanese. "I entreated him," says Mr. Trowt, "to receive it from me, as a testimony of respect; which he did, with expressions of the deepest obligation. On my mentioning a press, he entered, at once, on an enumeration of the benefits that would result from it, and compared books to seeds, which, being planted in the school, would in a few years produce teachers, who might be scattered over all the country. On telling him how our society and other societies were supported, and that I had, at one time, collected a penny a week from children and servants, to enable missionaries to instruct the poor heathen, he was uncommonly affected. I then proposed his writing a letter to the society, to request more missionaries, and to state his willingness to render them assistance. This he readily promised to do; and after spending some considerable time in the discussion of religious subjects, he left me with an intimation that he wished to place his youngest son under my care, and observed, that if he had not to attend the sittings of the government, he would visit me almost every day."

The excellent and devoted missionary to whom we are indebted for this relation of a visit which evidently cheered his own heart, and inspired in his breast the most sanguine hopes, was only permitted for a short period to continue his labours at Samarang. His almost unremitting application to his studies so seriously affected his constitution, as ultimately to cause him to fall a prey to a liver and bowel complaint, with which he had previously struggled for a considerable time. He was carried off on the 25th of October, 1816, rather in an unexpected manner; his ardour in his work not suffering him to pay that attention to the

state of his disease which it indispensably required. "His labours, however," as the editor of the 'Periodical Accounts' observes, "tended to encourage and invigorate his brother Bruckner, whom he left to follow in his footsteps, and to carry forward that translation of the sacred Scriptures into the Javanese language, on which the heart of the deceased was so intently fixed." On the 27th of December, also, Mr. and Mrs. Philips, who had been dispatched from London, for the purpose of strengthening the Samarang station in the island of Java, arrived safely at Batavia, and proceeded, soon afterwards, to the place of their destination.

In the course of this year (1816) Mr. Bruckner paid a visit to a place called *Prembanan*, which he considers to have been, in ancient times, the principal seat of idolatry in Java, and of which he has given the following interesting account:—

"On first approaching the place, I perceived nothing but a hill, or a large heap of stones; but my guide caused me to climb up the ascent, and I saw it was a large temple composed altogether of hewn stones, about fourteen cubic inches each, and every stone had a tenon by which it was fastened to another. In this manner the whole temple was built up, from its foundation to its top, without any cement. It must have been a huge edifice when it flourished, for all the hill on which this temple stood, was formed of the same sort of stones, which I think had fallen from the edifice from time to time, and had formed that hill. The temple itself consisted of a room about twenty-five feet high and ten square. There was but one image in it of the human shape. It represented a woman, on whose head were a crown and other ornaments; the upper half of the body was naked, and the lower part dressed in royal apparel. It was hewn of entire stone; its seat was also a large stone. It appeared that the sepoys, who were numerous about that place, paid their homage to this lady, for her forehead was smeared with some yellow and red colours. I went to the other side of the hill, where there was another temple, which was not so large as the former; in this there sat a huge image shaped like a man, but having an elephant's

head. But here the sepoys did not seem to pay any attention. I then went on to another hill composed of the same kind of hewn stones, in which there was a cavern, but no image. There are within the circumference of half an hour's walk, perhaps more than ten of these hillocks which contain caverns, and seem to have been used as temples. But I was tired in climbing up and down them, and gave my curiosity no further indulgence; except that I went on from those parts, for about ten minutes, farther to the west, where there are to be seen the remains of a royal palace built up with tiles and cement. It appears from these remains, that this must have been a magnificent building. The windows are lofty, and the remaining sculpture is admirable. This palace seems to have been surrounded by an extensive wall; for, about sixty paces from the edifice itself, on each side, is an entrance or gate, making altogether four. On each side of the gate-ways at the entrance sit two colossal images in human shape, hewn of stone, which undoubtedly must represent certain guardians, according to the remains of heathen mythology amongst the Javanese, in which such beings are mentioned. Probably this palace was inhabited, whilst idolatry was flourishing in the vicinity; so that human power and the power of darkness might mutually assist each other in resisting light and reason. I have not hitherto been able to trace any thing in the Javanese books in reference to this place, neither do the Javanese themselves know any thing properly of it. All seems to have been lost for want of writing.

"Beside these, I have seen several images scattered abroad in different places. I saw lately one huge image like a man, whose crown and other apparel consisted of human skulls, and his seat was composed of similar emblems of mortality. Another I saw at the same time, of the same bigness as the first, arrayed like a king, having four arms, and holding in each hand a different weapon. There was also a very large cow, ornamented with shells and other toys; and another image in human shape of a smaller size, having a cow beneath its feet. I have also seen some with three heads, and a number of arms, perhaps

ten or upwards, holding in each hand a different kind of weapon. Also some which had but one head and many arms. To these I observed the sepoys paid great reverence."

From this period the three missionaries, Messrs. Robinson, Bruckner, and Philips, proceeded with equal zeal and assiduity in endeavouring, by all the means within their power, to spread abroad the savour of the Redeemer's name, in their respective spheres of operation. In the month of July, 1817, however, Mr. Philips was attacked with a fever, and a cold on the lungs, which gave a most severe shock to his constitution; and though (in consequence of removing to a more salubrious situation, and adhering strictly to the advice of the medical man by whom he was attended,) his cough abated, and his strength appeared, for a short period, to increase; yet, on his resuming his labours, his former complaints returned with increased violence, and by the commencement of March, 1818, he was compelled to desist from his work altogether. The case of our missionary was now pronounced hopeless, without a speedy removal from the island; and in these circumstances he was under the necessity of returning to England, just at the time, as he expresses it, when he had begun, in some measure, to realise his expectations. "I had learned the Malay language," says he, "sufficiently to be able to read and converse fluently, and to conduct worship in it; and I had so far overcome the difficulties of the Javanese, as to be able to translate into it with some degree of readiness. The English gentlemen residing at Samarang had also been stirred up, by a circular which I had addressed to them, at the commencement of the year, to enter into a monthly subscription for defraying the expenses of public worship in English, which I was to conduct. Thus to relinquish my prospects of success, therefore, was a painful task; yet so alarming were my symptoms, and so rapid was the decay of nature, that I appeared to be tottering on the brink of the grave; and the united voice of the few friends who knew my situation, and who saw me struggling with a disease which threatened speedily to put a stop to my exertions, urged me, while the spark of life remained,

to adopt the only probable means of restoring me to health."

In a communication from Weltevreden, dated September 28, 1818, and addressed to the Reverend Dr. Ryland, Mr. Robinson writes, "After preaching the word for a long period, with scarcely any success, it has pleased the Lord to give me a little encouragement. A Chinaman, born at Batavia, has avowed himself a disciple of Jesus, and was baptized last Lord's-day, in the presence of a great concourse of spectators. The place of baptism was a river which runs just on the outside of the old fortifications of Batavia, and opposite to that part of the town which is inhabited by the Chinese. Many Dutchmen and Portuguese were present, to whom the sight was as novel as to the Chinamen and Malays. After we came up out of the water, we went into the house of a Malay to change our clothes, and it was with difficulty the crowd were prevented from forcing their way in at the door; for they had an idea that I was going to cut off the Chinaman's tail, and dress him in the European fashion, and they were exceedingly anxious to see this wonderful ceremony. I had, indeed, told them, in my address at the water-side, that he would neither change his dress nor his name; but they could not believe that he would appear in his Chinese habit again, till they were convinced by ocular demonstration. His name is The'an, which, in the Chinese language, signifies *heaven*, a name by no means improper for a Christian. He seems to be a truly converted man, and gives very gratifying evidence of a real work of grace upon his heart. Several of his countrymen have recently attended the means of grace; but some of them yesterday declared their intention of coming no more, lest (to use their own phrase) they should be induced to become Dutchmen. There are still two Chinamen, however, who have not taken the alarm; and they both say that were they fit subjects for baptism, they would not scruple to be baptized."

Nothing worthy of relation occurs in the history of the mission till the month of June, 1821, when Mr. Robinson, by the advice of his friends, and with the decided approbation of the committee in London, relinquished his

engagements at Batavia, and removed to Bencoolen. To account for this step, it may be proper to state, that from the period of the restoration of Java to the Dutch government, the missionaries on that island had been subject to considerable restrictions in the prosecution of their important labours; and, though hopes had been entertained, in consequence of an application to the king of the Netherlands, in 1818, that such restrictions would have been removed; these hopes were not realised. The situation of Mr. Robinson had, therefore, for some time been rendered unpleasant, and the dawning prospect of his usefulness was almost entirely overcast. About the same time he received an invitation to Bencoolen, where a more extensive field for his exertions presented itself; and, after mature deliberation and earnest prayer, he acceded to the proposed arrangement.

This year (1821) appears to have been a season of peculiar distress to the inhabitants of Java. In consequence of a complete failure in the crop of rice, owing to want of rain, provisions rose to an enormous price; and many of the poor, rendered desperate by want, had recourse to a system of nocturnal depredation. Through the negligence of the people and the dryness of the weather, about thirty fires also occurred at Samarang and in the adjacent villages, within a period of six months; and as the houses of the natives are all constructed of bamboo and straw, it may be easily conceived that, when a conflagration breaks out, hundreds of such buildings must necessarily fall a prey to the devouring flames. In addition to these calamities, the *cholera morbus* broke out in the island, and raged so awfully, that Mr. Bruckner remarks, upwards of fifty bodies were, for a long period, carried daily to the grave by the road adjoining his premises, exclusive of all which were taken in other directions. "Thousands," says he, in a letter, dated Sept. 11, "have been carried off; and, though the sickness is abated in a considerable measure, it does not yet cease, but, in some districts, continues to rage violently. Several persons have been carried off, with whom I used to meet occasionally, and some of whom I entertained a hope that they might, one day, give themselves up

to the Saviour. Four have died on my premises, within a short period, who were either lodgers or servants of mine. The Lord has been so merciful to me and my family, however, that we have been still preserved in the midst of danger. Even my little ones, who are now five in number, have, on the whole, enjoyed tolerably good health all the time; and I have been enabled, though occasionally feeling a little inconvenience, to go on with my work."

In the course of the ensuing year, Mr Bruckner removed from Samarang to a place called Sulatiga, about forty miles distant inland. This measure was adopted at the suggestion of several European friends, who were decidedly of opinion that the change would be beneficial to the health of our missionary and his family, the climate being more salubrious than that of Samarang. He was also encouraged to suppose that he might here prosecute his labours with a better prospect of success; as the inhabitants of this district seemed to be less bigoted to the dogmas of Mahomet than those with whom he had been formerly conversant, and, in some instances, they listened to the great truths of the gospel with the utmost seriousness and attention.

The most recent intelligence relative to this mission is contained in the Annual Report for 1824, and is as follows: "From the island of Java we have no very encouraging details to communicate. Still it must not be forgotten that *one* important measure has been effected, which alone would be an ample recompence for the exertions made by the Society in this quarter. We allude to the translation of the New Testament into the Javanese language, happily completed by Mr. Bruckner, our laborious missionary at Sulatiga; some portions of which, we have reason to believe, have, ere now, been printed at the lithographic press, forwarded for that purpose to Bencoolen. In exertions to communicate religious instruction, Mr. Bruckner has been "instant in season, and out of season;" and he appears to be much respected by his Mahometan neighbours, though he has not yet perceived those higher results of his labours, which would constitute their most gratifying recompence."

SUMATRA.

The island of Sumatra being considered as a station of peculiar importance, not only as affording access to great numbers of heathen, but as a central spot in which some acquaintance may be gained with the numerous languages spoken in the eastern Archipelago, Mr. Nathaniel Ward was sent thither from Calcutta with a printing-press, in the spring of 1819; and Messrs. Evans and Burton having been designated in London for the same station, arrived in safety at the place of their destination, on the 9th of June, 1820, after experiencing the greatest possible kindness from the junior chaplain at St. Helena, his amiable lady, and other pious friends in that island.

The morning after their arrival in Bencoolen Roads, they received an intimation from the governor, Sir Thomas Stamford Raffles, (to whom they had transmitted their letters of recommendation,) that he would be glad to see them on shore as soon as convenient, assuring them that preparations had been made for their immediate accommodation. Shortly after, the Rev. Mr. Winter, the chaplain, came on board, to invite them to his house, and informed them that Mr. N. Ward had been for some months absent, on a visit to Batavia; but that, previously to his departure, he had purchased a large house for the purposes of the mission; and that the governor had ordered it to be prepared for their reception.

After passing a couple of days beneath the hospitable roof of Mr. Winter, our missionaries were accompanied by that gentleman to the government house, and introduced to Sir T. S. Raffles, with whom they had a short but very pleasant interview. He received them in the most friendly manner; welcomed them to the settlement; and told them that their exertions were much needed; observing that a wide field of usefulness lay open before them, and promising to facilitate their endeavours as much as possible.

In a subsequent interview, when Messrs. Evans and Burton ventured to ask his excellency's opinion as to the number of missionaries necessary for the island, he said he had written to the Rev. Dr. Ryland, requesting him to send

as many as he could; adding, that there should not be fewer than two or three at any place, to render their labours effective; particularly at Sumatra, where, he observed, there were three millions of souls perishing in ignorance and misery, none of whom were strongly prejudiced in favour of their false religion, and by far the greater part were completely destitute of all ideas of a religious nature.

The governor having hinted the expediency of visiting some of the northern parts, on the same side the island as Fort Marlborough,—particularly Padang, Nattal, Tapanooly, and the small island of Nias, with a view of ascertaining the most eligible place for the establishment of a second missionary station,—Mr. Burton obtained a passage in a gentleman's boat to Nattal, and, in his way, touched at Padang, which he reached in five days.

"This place," says he, "was taken by the English during the war, but was restored to the Dutch by the late treaty. The interior from hence is much superior to any other part of the island, in point of cultivation, population, and traffic. It is the grand entrance to the Mengamcabow country, formerly the seat of the universal government of the island, where the Malayan language is supposed to be spoken by nearly a million of people; and presents, I should suppose, a much more extensive and interesting field for a Malayan mission than any other part of the Archipelago.

"The European population of Padang are principally English, and Dutch persons educated in England. The resident and most of the civil servants were under Sir T. S. Raffles in Java, and show that they have not attended such a master in vain. There is here a Dutch minister; but as he can only preach in his own language, which few of the people understand, he cannot be very extensively useful. I attended church on the Sabbath, and should have preached after the Dutch service, had we not expected, at the time I was asked, to sail early on that morning. I promised to do so on my return, should I be there on a Sunday.

"We staid at Padang six days, during which time I was more than hospitably entertained at the house of Captain Kemp, a Scotch gentleman, and Madras merchant. I left

the place, hoping that a field so apparently 'white unto harvest,' would not long want an arduous and godly labourer. I endeavoured to obtain the average price of most necessary articles of consumption, and am of opinion that a missionary might live for half the sum at Padang that he would require at Marlborough.

"After leaving Padang, three days' delightful sailing brought us to Nattal, the quiet and retired residence of John Prince, Esq. a man whose uprightness, benevolence, misfortunes, and hospitality, have gained him the sympathy and admiration of the east. Here is a small fort, similar to those of the other English residences of the coast, in the midst of which stands Mr. Prince's house. Near him are a few Europeans, and descendants of Europeans, whom he has taken under his protection, who, with all the natives in the vicinity, look up to him as their father and best friend. He is now forty-five years of age, and has lived in this seclusion since the age of fifteen; yet he is so much the gentleman in his manners, that good judges have said, the first society in Europe could not improve him. It is certain that his admirable conduct towards the natives, both in his dealings with them as a merchant, and his treatment of those immediately in his service, has been attended with such happy effects, that the Malays of Nattal are much superior to any others. His influence among the chiefs is so great, that when they have disagreed among themselves and declared war, he has often, by bringing them together and mere persuasion, completely reconciled them and left them friends.

"You will not wonder that from such a man a missionary should receive a cordial welcome. He entertained me in the kindest manner, and expressed his wish to afford me whatever assistance he could, in the formation and prosecution of my plans. I was happy, and I trust grateful, in the assurance of the friendship of one so experienced and capable of affording such efficient aid to the mission.

"On one occasion Sir T. S. Raffles recommended us to direct our attention particularly to the Batta people; and Mr. Prince agreed with him and many others, in thinking that they afford a most promising field for missionary exer-

tions. He thinks them in number about five hundred thousand; and it is certainly a very curious circumstance, and to a missionary among them a most encouraging fact, that of a people who are fully proved to be *cannibals*, more than one half should be able to *read* and *write!* With such a door already open, what might not be effected amongst them? At how many quarters, in how many ways, do the strong holds of Satan lay here exposed to our attack! Their alphabet is the most simple I have seen, and will be particularly easy to print.

"We were not long in coming to the conclusion that our future labours must be for the welfare of the Battas; and to fix on the most suitable place for our residence, was the next thing to be thought of. Mr. Prince was of opinion, at first, that Nattal possessed the greatest advantages; but, upon further inquiry, we determined to settle at Tapanooly. This is a small island, about eighty miles north of Nattal, situated just in the mouth of Tapanooly bay, in which, it is said, all the fleets in the world might ride securely in any weather, and scarcely even be seen from the main land at its entrance. On this island there is a native bazaar, and a house belonging to Mr. Prince, which is now occupied by one of his assistants and this person's sister. Five or six of the Batta rivers, flowing from the heart of the country, fall into the bay, which are navigable for several miles up, and have many towns and villages situated on their banks; so you may readily conceive the advantages of this place as a mission station.

"Having concluded upon the situation, I was unwilling to lose the time that would be required in going to see it, thinking it best to return and bring my dear wife and babe as early as possible. But as Mr. Prince was intending to visit Tapanooly at that time, and kindly offered to take me with him in his boat, and introduce me at once to the native chiefs, I thought it best to comply. This arrangement, however, Providence did not favour. Other plans were laid out for me, whilst I was thus contriving my own movements. When our trunks were on board, and we were all ready to sail, hoping to complete our voyage in two days, a violent gale of wind sprang up, called on this

coast a sumatran, or north-wester, which lasted for several days, and rendered it impossible for us to move; and even when the winds did abate, still continuing in the same quarter, it was not improbable but that our voyage might have occupied a month, though the distance was, as I have before mentioned, but eighty miles.

"In this uncertainty, Mr. Prince thought it best for me to take the course of the winds, and return to Marlborough by a native boat, which was to sail in a few days; engaging at the same time to make every arrangement for us in his power at Tapanooly. It was necessary the native chiefs should be made acquainted with our object, and their permission obtained for our settlement among them; also that materials should be preparing for the erection of a wooden house; such as the felling of trees, making planks, &c. These Mr. Prince kindly offered to manage for me in consideration of our speedy return. But the chief inducement for my being at Marlborough as early as possible was, that I might get every thing packed and arranged to leave with a brig, which he intended to send down in about a month, and so accomplish our removal without expense to the society. The native boat not sailing so early as we expected, he sent me down in one of his own to Padang, not fearing but that I should readily get a passage from that place. I heard afterwards that the boat in which I should have sailed, was lost near Bencoolen. O the watchful care of our Heavenly Father! This was not the only instance in which I had distinctly to mark, and with gratitude to record, his immediate interposition on my behalf during my absence from home.

"After waiting six days at Padang, impatient to return to my dear wife and babe, and having no prospect of a conveyance, I prevailed upon Captain Kemp to sell me a good-sized jolly-boat for one hundred dollars, in which I determined, (certainly very rashly and ignorantly,) if possible, to make Marlborough, a distance of nearly three hundred miles. I accordingly procured three seamen, plenty of rice and water, a goat and two kids, and put to sea, with no other covering than our shade over the place where I sat at the helm. It happened that an American vessel was

leaving just at the time, to which I was permitted to attach my boat, as far as our course was the same. From the hospitable men who formed this ship's company, I received the greatest possible attention and kindness. They took me into their vessel, and treated me with the best it afforded, and on parting, wished me to name whatever they had on board which I thought would make me more comfortable, and I should have it. One of them gave me a volume of the 'Christian Observer.'

"After sailing with them a day and a half, they put me into my boat about four in the afternoon, and we parted with mutual regret, and not without many fears on their part, I am persuaded, for the fate of my poor bark. There was certainly good reason for apprehension, for we were forty miles from land—the wind had blown strong from the north-west all the day, and the heavens gathered blackness as the night came on—there was nearly as heavy a sea, I think, as we had in any part of our voyage from England—so heavy, indeed, that it was with the utmost difficulty, after taking in most of the sail, they could bring my boat alongside their vessel. As every thing depended on the stability of my own mind in these circumstances, I can ascribe it to nothing short of an interposition of kind Providence, that my courage still held out—but it did, even on being informed, immediately we had left the vessel, that we had no fire in the boat, nor the means of procuring a light for the night. I had not been in the boat many minutes, when I became exceedingly sick, for the first time at sea. I took my seat at the helm, however, and steered the whole night. In the morning we saw land, and found that our course had been perfectly correct. The following day pleasant sailing—winds light—but the next night was very alarming. Think of us in an open boat, eighteen feet long, close in to a reefy, and consequently a most dangerous shore, carried rapidly along by fearful north-west squalls, accompanied with heavy rain—our compass broken with the tossing at the beginning of the night, nor any light to see it, had it been in order, so dark indeed that we could not see five yards before us, and you will not wonder that *all courage failed.* You may form, perhaps, a faint idea of such a situation, but to

enter fully into the feelings we possessed when the storm was hushed and the morning broke, discovering to us the footsteps of *Him* in the deep, who had guided us safely through the horrors of the night, almost in a direct course towards our desired haven, is as impossible as for me to describe them. Through mercy I arrived in peace at Marlborough, on the fourth day after leaving Padang, not a little gratified to find all friends, particularly my dear wife and babe, in good health."

Of the religion of the people called *Battas*, to whom Mr. Burton alludes in the preceding communication, the following concise account was drawn up by Mr. Prince, at the request and for the information of the Honourable Sir T. S. Raffles :—

"The present religion of the Battas is a compound of the most ridiculous and barbarous superstitions, founded on human depravity. They do not, however, worship images; but believe in the existence of certain deities, whose attributes bespeak the existence of a better race of people than the present. Their names and descriptions are as follow :

"*Dee Battah assee assee*, the creator and father of all—who appointed three brothers—Bataragourou, Seeree Padah, and Mahalabhoolan,—his vakeels or agents, to instruct mankind.

"*Bataragourou* is the God of Justice, and is described literally under the following character: 'Fish in the wears he will restore to their element; property forgotten, he will return; a measure filled to the brim, a just balance, and upright judgment are his.'

"These are the principles Bataragourou was appointed to instil into the minds of mankind, but the Battas acknowledge themselves strangers to their adoption.

"*Seeree Padah* is the God of Mercy: 'He will repair the clothes that are torn—give meat to the hungry—drink to the thirsty—health to the sick—relief to the oppressed—advice to the weak, and shelter to the friendless.'

"*Mahalabhoolan* soon quarrelled with his brothers, separated from them, and set up the practice of tenets directly opposite to theirs; hence he is described as—'The source of discord and contention,—the instigator of malice and re-

venge,—the inciter of anger,—the source of fraud, deceit, lying, hypocrisy, and murder.'

"Of these three brothers, you will not wonder that the last is most powerful, or that he has most adherents. The Battas acknowledge that they apply to, and beseech him, when they have followed any of those vices, and they also acknowledge that petitions are very rarely offered to the other deities. They name a fifth, '*Naggahpadonah*,' who is said, like Atlas, to support the world, which they describe to consist of seven folds beneath, and as many above.

"A person called the *Dattoo*, who is skilled in every sort of superstition, is the only resemblance of a priest among them. Every village has one of these. The only ceremony practised of a religious nature, as far as I can hear, is the custom of invoking the shades of their ancestors. This is done at pleasure, in prosperity or in adversity. The process of the ceremony is as follows:—

"A wooden mask is made to represent the features of the deceased; this is worn by a clever fellow, who is dressed in all the regalia of a rajah, and he is worshipped as the living representative of the departed object of their regard.

"A feast is made in honour of the dead, which lasts for three days. The performer exercises all the authority that his skill suggests, and mixes his sayings with prophecies suited to the wishes of the audience.

"The influence of the *Dattoo* over the deluded Battas is such, that they will engage in no undertaking, however trifling, without first consulting him. He expounds all their religious books, and, according to his interpretation, a day is chosen as propitious to their object, whether that be a suit, a journey, or the commencement of hostilities.

"The moral conduct of these people appears to be influenced by all the vile passions of an irregular and irritable constitution. Truth is seldom regarded, when in the way of their interests or feelings: and honesty is never founded on principle, but on the fear of detection. The general tenor of their lives has obliterated the recollection and practice of the laws of Seeree Padah, and Bataragourou, and they have no priesthood, no rajah to recal them,

or to reprove their obstinate adherence to the principles of Mahalabhoolan, who is certainly no other than the devil.

"I am sure," adds Mr. Prince, in concluding his account, "that Christian missionaries would find an ample field for their labours among this people; for it is not ignorance of what is virtuous and good, but, as they themselves acknowledge, *natural depravity*, that must be assigned as the principal cause of their present deplorable morals."

During the absence of Mr. Burton, the care of a school which had been established at Bencoolen rested entirely with Mr. Evans; but, as his strength proved inadequate to the united exertions of conducting that establishment and of studying the native language, he resolved, on the return of his colleague, to remove to Padang. As that settlement was under the jurisdiction of the Dutch, however, it became necessary that he should, in the first instance, go thither alone, in order to obtain permission to settle there, before he attempted to remove his wife and child. He accordingly sailed from Bencoolen on the 21st of December, and on the 25th arrived at Padang, where he found the Dutch resident, a Mr. Dupuy, fully disposed to accede to his wishes. Thus encouraged, he engaged a house, at the rate of twenty-five dollars per month; and soon afterwards returned, to convey Mrs. Evans and her infant to this new missionary station.

Early in the spring of 1821, at the suggestion of some British and American gentlemen, visiting Padang for commercial purposes, Mr. Evans commenced the celebration of divine worship on the Sabbath, and the attendance was more numerous than could have been expected. The Dutch resident, also, appeared friendly to the formation of schools among the natives, and a few children were collected and placed under the care of Mrs. Evans.

In a letter from Messrs. Ward and Robinson, dated Bencoolen, October 5, 1821, those missionaries observe, "Our attention has been directed to the native schools, as a very important subject in the present state of the native population; and we doubt not that you will be highly gratified with the progress which has been made in every department of them. We proposed to the governor, some time

since, to commence an Anglo-Malayan school for the children of half-casts, respectable natives and Chinese; to be supported partly by public contribution, and partly by a small monthly charge to the children: this latter, we thought, would tend to promote the esteem of education. His excellency kindly acceded to our proposal, and put into our hands a sum which had been formerly sanctioned by the supreme government, but had not been fully appropriated. The schools, we think, are better attended than might be expected. Upwards of one hundred scholars are daily present at those about the settlement, and we already observe a growing disposition to appreciate education. As this advances, of course the number will increase; and we have reason to hope that at no very distant period the bulk of the rising generation will be able to read, and will be supplied with books by ourselves. We have lately received a petition from six villages, at a distance, for schools, to which the natives promise to send near two hundred children. These we are now commencing, and hope, in the course of time, to extend the system as far as thirty miles around us.

"Our Malay congregation still continues, but it has not been so numerous of late as it was at first. The novelty of it is beginning to subside, and we may now expect a small number regularly. We go out amongst the natives to converse with them, and we generally find some who are attentive and interested in what they hear; we find, indeed, very little disposition to oppose, and, whenever we meet it, it proves very feeble. This we attribute to the little real progress which Mahometanism has made amongst the people. There appears, in fact, to be a degree of scepticism very generally prevalent amongst them, in regard to that religion, which we have observed in no other Malay country. We shall, of course, avail ourselves of this circumstance in our intercourse with them, and endeavour to inculcate the doctrine of evidences.

"A considerable number of hymn-books, both in the Arabic and the Roman character, have been given away, and not a few copies of the gospel of Matthew. They have, in most cases, been applied for at our own house, and in-

quiring particularly what use was made of them, we found they were chiefly wanted to learn to read out of."

In another communication, dated January 2, 1822, our missionaries write, "We regret that we have not been able, during the last three months, to accomplish all that we anticipated. Unforeseen difficulties have much impeded our progress, both with respect to the press and schools. To render efficient the Malay department of the press, we need, at least, one good Malay compositor; but this is still a desideratum. Several Malays have, at different times, entered our service, for the purpose of learning to compose; but no sooner did they perceive that this acquisition required a little mental exertion, and a moderately close application to business, than they left us in disgust. So averse are Malays to every thing that requires diligence and attention, that out of a number who entered the office, only one remains, and as he is far from being an efficient workman, our Malay printing proceeds but slowly. A scripture tract, containing the history of the creation of the world and the fall of man, will, we hope, soon issue from the press; as also a small book of lessons, designed for the use of the native schools; but besides these, we have nothing else likely to appear at present.

"A small work on Geography has been undertaken, but in this very little progress has at present been made. This little work will not be confined to first principles; as it is hoped that others, besides school-boys, will read a book which professes to furnish them with information concerning the world which they inhabit. A knowledge of geography will not make men Christians, but a few correct geographical ideas, if received into the mind, must, we think, do something towards weakening the faith of Mahometans in the Koran. According to them, the earth is a plain, consisting of seven stories, and bounded by a high mountain, or, as we should term it, by a chain of mountains: this mountain they call Mount Kaf; and they believe it to be inhabited by a race of genii, some of whom are infidels, and some good mussulmen. They suppose the earth is supported by angels, who bear it up on their hands. These angels stand on the horns of a cow; the cow stands on a stone;

this stone is supported by a fish; under this fish is a sea; under this sea, darkness; and under this darkness, hell. These ideas are not those of the vulgar only; they are contained in their books, and form, what may be called, the orthodox creed on the subject; and the Koran itself recognises this absurd system. If then we can succeed in convincing these poor ignorant people that the earth is a globe, and that several navigators have actually sailed round it, their implicit faith in the declarations of the Koran, and those of their other religious books, must of course be shaken. Some of those natives, who have been most in the habit of conversing with Europeans, do already reject their own absurd theory; but, for want of a plain statement of things in their own language, their ideas are very confused."

One Sabbath morning the brethren visited a place called the Neas village, where they entered into conversation with a priest, who, from his appearance, was supposed to be not less than eighty years of age. He ingenuously acknowledged that he was unacquainted with the way of salvation, but obstinately refused to listen to any instruction. He only regretted that he could not perform the pilgrimage to Mecca, as he seemed fully convinced that a visit to such a holy place must necessarily be productive of the most beneficial consequences. The missionaries endeavoured, in the most solemn and affectionate manner, to warn him of his danger, but all their attempts proved unavailing, and he coolly replied, "God made me, and God made hell: what reason have I, therefore, to be afraid of hell?" To explain this remark, it may be necessary to state, that the disciples of Mahomet suppose hell to be a living creature, kept chained under the care of an angel; and that, after the resurrection, when all mankind are assembled in the valley where they are to be judged, it will be led, by its keeper, to this valley, for the purpose of punishing the wicked.

The Neas people, in their own country, are heathens; but many of them, since they have resided in Bencoolen, have adopted the doctrines of the Koran. Those who still adhere to paganism are, in all things, extremely superstitious; so that even in the operation of felling timber, they

invariably place a little grass, or a few leaves, on the stump, to propitiate the departed spirit of the tree! One of their funerals was seen by the missionaries, and is described as follows:—

"The corpse (that of a poor old woman,) was placed on a bier covered with a cloth, and carried to the grave on the shoulders of four men. The place of sepulture was very shallow, with a cavity on one side for the reception of the body. The cloth being taken off the bier, the deceased appeared in her usual dress, with her face, hands, and feet uncovered. The corpse was laid on its back in the cavity; several clods of earth were placed near the head; and the cavity was then closed up with two boards. It was said that the clods of earth were designed to assist the deceased in conveying intelligence to her friends in the other world; but in what particular way they were supposed to be of service, could not be ascertained. A bamboo was placed perpendicularly in the grave, one end of it touching the bottom, near the head of the corpse, whilst on the other end, which rose several feet above the surface of the ground, a white streamer was placed. At the expiration of a month from the time of interment, this bamboo was to be drawn up, in order that the spirit of the deceased might ascend through the aperture, to attend a feast made at the grave."

Mr. Burton, in the mean time, had taken a journey into the country of the Battas; and though our prescribed limits preclude the admission of even an outline of his journal, the following particulars related by him are too interesting to be passed over in silence.

In writing from a place called Linguabuyesi, he says, "I am just returned from a long walk to the bazaar, which is situated on the top of an adjacent hill, and commands a delightful prospect of the river and the circumjacent country. Here were about one hundred persons, amusing themselves with a most cruel game. A small stake is driven into the earth, and a circle drawn round it, which is divided into four equal parts. In each of the partitions different individuals place equal sums of money; and to the stake is tied a young fowl, which, on having its throat cut, flutters about for a short time and then expires. The person whose mo-

ney happens to be in the partition where the fowl lies after its death, sweeps the stakes; and the circle is usually divided into as many parts as there are persons who are desirous of joining in the amusement. The man officiating as cut-throat, on this occasion, was the iman or priest of the place. The cruel and hardening influence which this game must have on the dispositions of the people is sufficiently obvious. It has become such a favourite in these parts, however, that both fowls and eggs are difficult to be procured, at Nattal, at any price."—At another place which he visited, in the course of his journey, Mr. Burton observes, "By nine o'clock in the morning, a concourse of people had assembled in the bazaar, and were engaged boisterously in the game of chickens, which I have already described. When I went up to them, I was astonished to find, at so early an hour, not fewer than *twenty* dead fowls, weltering in their blood!"

At a village called Palampungan, in which a white person had never before been seen, our missionary was awakened, about two hours after he had retired to rest, by the sepoys who slept in the same room, and who were much alarmed by the noise of tigers around the house. "They endeavoured," says Mr. Burton, "to conceal their fears from me, but I heard and understood the expressions, 'Awake! awake! hear the tigers!' though uttered in a whisper. We soon heard an elephant, at no great distance, making the wood crash horribly beneath his ponderous feet. About half-past eleven, we heard him distinctly approaching us, and the men became much alarmed, nor were their fears entirely groundless; for it was almost necessary, from the peculiar situation of our house, that he should pass very near us, and, as they justly observed, if he had but rubbed against it, he must have upset us. The house consisted but of one room about twelve feet square, elevated about ten feet from the ground, on four crazy posts. We sat round our dim lamp, with muskets in our hands, waiting his approach, in anxious suspense. Just at twelve o'clock he came up to us, and, at the same moment, a tiger sprung either from under the house, or from some place close to it. We opened a small window, from which I fired my fowling-piece, and two of the

sepoys endeavoured to follow my example, but their pieces unfortunately missed fire. Both the animals, however, made off. About an hour afterwards, we heard the elephant at a distance, and one or two tigers much nearer. The sepoys therefore fired twice from the windows, after which we retired to rest for the remainder of the night."

The last extract which we shall make from Mr. Burton's highly interesting narrative relates to the obtaining gold dust from the bed of a river, and which is, in substance, as follows.

The course of the stream is, in the first place, diverted, by means of a strong rampart of stones, so as to leave part of the bed dry. Here, after digging to the depth of eight or nine feet, the workmen meet with a black mud, which is taken to the water in a wooden trencher, and washed in the running stream, till nothing seems to remain except a sand resembling iron-filings. Among this sand, however, the keen eye of the person employed discovers small pieces of pure gold, and after these are separated, the remaining sand is thrown away. The water which collects in the mine during the night occasions considerable trouble, in emptying it the following morning; but this is done with great expertness, by means of a swing basket. The profits are not so great as might be expected; as it seems, at the time of our missionary's visit, there were three men working in the mine, and they stated that they could not earn more than about three rupees per day.

One evening, in the month of April, 1822, whilst the missionaries were busily employed in distributing religious tracts among the populace, in what is called the Marlborough bazaar, the cry of *fire!* was heard; and, on turning towards Old Bencoolen, they observed a column of dense black smoke rising from an extent of flame which seemed to envelope the whole bazaar. The native school-room was situated near the centre of the bazaar, and there was every probability that it would fall a prey to the conflagration. One of the datoos or native magistrates, who had been burnt out of his house, had, however, taken up his abode in it, and to the joy of the missionaries, it was saved from destruction. The conduct of the people, whilst the fire was

raging, was quite characteristic. When about thirty houses had been consumed, a gentleman from Marlborough happened to arrive, having taken a ride, at the time, in that direction. He found the natives looking at the fire with the utmost unconcern, satisfying themselves with the belief that it was a destined calamity, which could neither be averted nor remedied, and, therefore, caring but little about removing any articles out of their shops or houses, before the flames fastened upon them. And, although one range of the buildings stood on the very brink of the river, no one thought of attempting to obstruct the progress of the fire. The gentleman from Marlborough, however, no sooner arrived, than he began to concert measures for the prevention of further mischief. He directed that a house or two should be pulled down on each side of the street; but he was under the necessity of commencing the business himself, and of using both persuasive and coercive measures, before he could induce a single individual to join him in his exertions. He persisted, however, in his laudable attempt, and though the breeze continued strong, the fire was, at length, completely subdued, after about thirty-five houses had been laid in ashes. The Sabbath after this disaster the missionaries resumed their station at the school-room, where the datoo was still living, and where about twenty persons assembled, and listened with seriousness and attention, for about three hours, to the truths of the everlasting gospel.

At Padang, Mr. Evans appears to have experienced some difficulties; partly through the jealous suspicions of some of the Europeans by whom he was surrounded, and partly in consequence of a war which the Dutch were carrying on in the interior. This excellent missionary was also occasionally affected in his health; and he and Mrs. Evans were called to sustain a severe trial in the death of their eldest child, who expired after an illness of only two days. None of these painful circumstances, however, were permitted to retard the great work of making known the way of salvation; but both in Padang and the adjacent villages Mr. Evans laboured, by all the means in his power, to instruct those who were perishing for lack of knowledge. In narrating a visit, which he paid to the inhabitants of a

populous village called Pone, in the month of July, he observes, "Having procured a man to conduct us in search of persons to whom we could talk and distribute books, our guide took us to one of the *padras*, whose daily employment it is to teach youth to read the Koran and other religious books, but not to understand any of the contents. We found him in his school-house, with a few persons, but his scholars were not come. I conversed with him for some time, and likewise read to him from several books, particularly an account of the creation of the world and the fall of man, recently published at Bencoolen, in the form of a tract. He listened with apparent attention and pleasure, and when I gave him some of the tracts, he promised both to peruse and distribute them. His companions also appeared very attentive, and received the books which were given them with great thankfulness.

We next went to the house of the principal padra, whom we found in the midst of about thirty pupils. He is a decrepit old man, but apparently very much revered. His scholars were all employed, either in reading or writing Arabic, though I suppose not one in ten understood a single word. The house in which they were assembled was large, and, in one respect, resembled most literary retreats, as it was a complete picture of confusion. Indeed, it would be in vain for me to attempt a particular description of it. There were pens and ink, paper and books, rice and dirt, rags and relics, in every part of the spacious room; where all sat without any apparent order, except the old man, who had a corner to himself, which appeared to serve him for the purposes of eating, drinking, lecturing, and sleeping. The old gentleman received us very coolly, and appeared very suspicious; nor was it till after a long conference, that I could persuade him to receive a single book, or even to look into one. At last he read a little of the New Testament, and some of his pupils followed his example. The news of our visit seemed to spread rapidly, for many persons came in to see us. I talked with them for about an hour, and gave books to all who could read; after which we took our leave. One of the men who accompanied us expressed much pleasure at seeing us come away in safety,

as he had entertained serious apprehensions on our account; for these people are such fanatics, that they would not hesitate to kill any one whom they supposed to be desirous of inducing them to change their religion.

Mr. Burton, in the mean time, had finally determined on taking up his residence at a Batta village called Sebolga, on the nearest part of the main, about two miles distant from the small island of Punchon, on which is the Company's settlement. Of the inhabitants of this part of Sumatra, a faithful and affecting representation has been given by the missionary, who nobly resolved to devote his labours to their instruction, and which will, no doubt, prove acceptable to the reader.

"Our friends in England can form but a faint idea how thick and gross the darkness is, with which these people are emphatically covered. It is really surprising with what perfect ignorance of every thing beyond the mere vicinity of their birth-place, they can pass through the world; and as to a future state, their minds present a perfect blank. To our questions upon this subject, we have usually received such answers as the following—'When we die, there is an end of us, perhaps our souls become jins, (devils) and fly about in the air for a time, and then perish! The earth, for any thing we know, will exist for ever.' I cannot yet discover that they offer sacrifices to any class of beings. They invoke all the jins in a body, and the spirits of their ancestors—of departed teachers or conjurors—of Naga, the fabled serpent of the Hindoos—and of all the rich men in the world, dead and living, to assist them in seeking gold, rice, clothes, &c. A funeral is always welcomed for the good things attending it; as it is a time of great feasting, when the relations of the deceased always kill as many buffaloes, or hogs, as their circumstances will admit, and after the interment, suspend the heads of these animals, with some rice and water, near the grave, that the departed spirit, in visiting the body, may be gratified by seeing the respect done to his memory, and (if so inclined) take some refreshment. The body is never interred till the feasting is ended; in consequence of which, a rajah is sometimes preserved above ground three months! They suppose that the

spirit may at any time be called to the grave by the beating of gongs; and accordingly, at certain periods they assemble at the tomb in great numbers for this purpose. After much dancing, &c. one of the near relations of the deceased supposes, or pretends to suppose, that he is possessed by the spirit of the departed, and being no longer himself, becomes identified with him. In this new character, he tells the multitude that he is come to meet them from his wanderings in the air—that he wishes to eat buffalo and rice—to drink arrack, and to obtain a new suit of clothes, all of which are immediately given to him. After some time, the spirit departs, and he is left to himself. If he be questioned about what passed in his mind during this possession, he replies, that he had no longer his own thoughts, and that he knows nothing about it. One would think it impossible that so gross a deception as this could be practised with effect upon any but the very young, yet *all* classes pretend to believe it. Though they look upon Satan as the head of their jins, their estimation of his intellect is miserably mean, as may be judged from the ease with which they suppose him to be deceived. When a person becomes exceedingly ill, so that his relations are apprehensive of his death, or that Satan is about to take him, it is common for them to dress up an image, and take it to the door at night, when they suppose the prince of the power of the air is about to enter, and accost him in such terms as these: 'Ah, Satan! are you coming to take away our friend, and distress us? Well, if you will have him—there he is,' (throwing out the image,) 'take him away.' Should the sick man after this recover, *they fully believe* that they have thus succeeded in cheating the devil! Alas! they have never been visited by the day-spring from on high; but darkness here covers the earth, and *gross darkness* the people! From seeing the state of these people, we are strongly reminded how great are our obligations for that blessed gospel which brings 'life and immortality to light,' and of the duty incumbent upon us—to diffuse, as widely as possible amongst our benighted fellow-men, this glorious light from heaven."

In the last report of the Baptist Missionary Society, the pleasing intelligence is communicated, that notwith-

standing the moral debasement of the population, many of the natives have listened with the most serious attention to the words of eternal life, and have thus induced a hope that the time is rapidly approaching when they shall be delivered from their present awful state, and be brought into the light and liberty of the gospel of Christ. It is also stated, that Mr. Burton has composed two or three scripture tracts in the Batta language, which have already excited great attention, and promise to be attended by the happiest effects.

From the same source of recent information it appears, that Messrs. Robinson and Ward have persevered in their work at Bencoolen, with unremitting zeal and unwearied assiduity; so that a considerable number of New Testaments and religious tracts have been put into circulation,—and the schools, which are conducted as nearly as possible on the British system, have become increasingly efficient. Among the Malays also, with whom conversations have been held on subjects connected with their eternal happiness, some improvement has become perceptible; and a female native of Amboyna, convinced of her ruined state as a sinner, and led to Jesus as a saviour, by the instrumentality of Mr. Robinson's ministry, has been admitted into the church by the rite of baptism.

At Padang, the missionary prospect appears to be brightening; many opportunities having occurred of circulating tracts and gospels in the Malay language; whilst the schools have been augmented by several pupils belonging to native families of distinction, whose influence, at a future period, may prove highly beneficial; and Mr. Evans, by the exercise of great prudence and a patient continuance in well-doing, has surmounted many of the difficulties with which he had formerly to contend, and has conciliated the respect and esteem of the Dutch authorities in the settlement. One European has also been baptized; another has expressed a desire to follow his example; and a learned native, by whom Mr. Evans has been instructed in the language, has evinced a strong desire to become acquainted with the truths of the Bible.

CHAPTER VII.

Mission in the Island of Jamaica.

Jamaica! the chains of thy slaves shall be broken;
(Jehovah hath said it, and *must* be obey'd.)
For here shall the word of Emanuel be spoken,
And here shall his life-giving cross be display'd.

Yes, thanks be to Jesus! the morning is breaking,
Already the shadows of night flee away,
Whilst negroes, their sins and their errors forsaking,
Demonstrate that Satan is robb'd of his prey.

In compliance with the solicitation of a mulatto Baptist preacher, named Moses Baker, who had for some years laboured among the negroes in Jamaica, the committee resolved on attempting the formation of a regular mission in that island; and, on the 8th of December, 1813, Mr. John Rowe, a young man of exemplary piety, unaffected modesty, and peculiar diligence, was selected from the students in the academy at Bristol, and solemnly designated to the work of the ministry, with a view to his settling in the West Indies. On the 31st of the same month he sailed, with his wife, from Bristol, and on the 23d of February, 1814, he arrived at Montego Bay, whence he proceeded to Flamstead, the residence of Mr. Baker, about twelve miles from Falmouth.

In the month of April, our missionary took a house at Falmouth, and opened a school, with the hope of lessening the expences of the committee on his account. He also opened a gratuitous Sabbath-school, for the children of poor people, and slaves whose owners would permit them to attend. And previously to his attempting to preach, he waited on a neighbouring magistrate, to apprise him of his design. This gentleman not only readily gave his permission, but assured Mr. Rowe that, so long as he continued to act with propriety, he would use his interest to promote the

objects of the mission; and, as a proof of his solicitude for the benefit of the school, he placed the child of a slave under Mr. Rowe's instructions. Preaching was then regularly commenced, and the persons who assembled to hear the word of life, both negroes and white people, conducted themselves with the utmost decorum and apparent attention; though a spirit of persecution had, for several years previous, raged in the island, and numbers of the inhabitants were said to be strongly prejudiced against the Baptist denomination.

On the 21st of November, 1815, Mr. Lee Compere, accompanied by his wife, and two of the members of Dr. Ryland's church in Broadmead, sailed from Bristol, to occupy other stations in Jamaica, with an especial view to the instruction of the slaves, and the children of slaves, under the sanction of their respective proprietors. On their arrival, they at first fixed their residence near Old Harbour, St. Dorothy; but afterwards removed to Kingston, at the pressing invitation of the negro Baptists, who are said to amount to some thousands, in and near that place. Here Mr. Compere obtained a licence from the mayor; and he had the pleasing prospect of becoming useful among those who, as he expresses it, "had been led into various extravagances and mistakes, for want of some one to teach them the way of God more perfectly, and had been split into parties, under the guidance of ignorant or unskilful preachers; though there were among them a considerable number of truly pious people."

Mr. Rowe, in the mean time, whose conduct, during his residence on the island, had uniformly evinced his earnest desire to promote the spiritual welfare of all around him, in connexion with the most anxious concern not to give unnecessary offence by taking a step out of his proper line, was suddenly called from the field of labour to the enjoyment of everlasting rest. On the 21st of June, 1816, he left Falmouth for Montego Bay, apparently in good health; but on the 26th, he sent a message to Moses Baker, earnestly desiring to see him, and before that venerable preacher could arrive he had breathed his last. His wife had been previously seized with the fever to which he fell a victim, and was confined to her bed at the time of his

death; but it pleased God to restore her to health, and she subsequently returned in safety to Bristol.

Towards the latter end of July, Mr. Compere was much gratified with hearing that a remarkable awakening had appeared among the slaves on three or four different estates; and in the afternoon of the last Lord's-day in that month, his congregation appeared to be unusually affected under the word, which excited him to pray with peculiar earnestness for the out-pouring of the Holy Spirit on himself, and on the people. "I felt," says he, "as I never felt before, while speaking of the sufferings of the Redeemer, and enjoyed an uncommon degree of utterance, accompanied with an agonizing desire of plucking immortal souls, as brands, from the everlasting burnings. Many of my hearers also appeared to be exceedingly impressed, and the greater part were bathed in tears."

In a letter, dated January 8, 1817, this missionary observes, "I had the pleasure, last Lord's-day, of baptizing twenty-two men and twenty-eight women; and the next day I administered the same rite to a sailor, who could not leave his vessel on the Sabbath. I hope," he adds, "that you will not be deterred from sending us an assistant, though I cannot, at present, engage that he could be supported here, except by the society. But surely you should pity our case, and not send all your charities to the rich and luxuriant soil of Hindoostan, but consider the barren and deserted isles of the west. Here are many souls continually heaving a sigh to England, and, in their broken language, crying out, 'O buckra! buckra no care for poor black man's soul. Buckra know God in England. O buckra! come over that great water, and instruct we poor negro!'"

This affecting appeal to the feelings of the committee appears to have been unnecessary, as it had been already determined that an auxiliary should be sent out; and on the 7th of February, Mr. James Coultart, formerly a student at Bristol, was solemnly set apart for that important service. On the 9th of May he arrived in Kingston harbour, and in less than a fortnight, succeeded in obtaining a licence to preach among the negroes the unsearchable riches of Christ. Both he and Mrs. Coultart, however, were much grieved

on finding Mr. Compere in such a debilitated state, from repeated attacks of the ague, that he was scarcely able to walk across his apartment; and when he partially recovered, he judged it advisable to quit the West Indies and remove to America.

Thus unexpectedly deprived of his fellow-labourer in the gospel vineyard, and left to sustain the entire weight of the mission in which he had merely anticipated employment as an assistant, Mr. Coultart was doomed to encounter still more serious difficulties, and to submit to a loss much more afflictive. He was for some time severely afflicted in his own person; and toward the close of September, the partner of his affections was seized with a violent fever, which, in a short time, put a period to her mortal existence.

In a letter, dated October 23, 1817, our bereaved missionary observes, in allusion to this painful event, "My dear and invaluable partner appeared to have a presentiment of her approaching release, about a fortnight before her fatal disease commenced; and warned me gently to prepare for the event, assuring me that it would take place in a very short time. But, instead of thinking of the intelligence so tenderly communicated, I anticipated the pleasure of her pious society for many years. I fondly hoped, that God would spare a life so eminently devoted to himself; that he would pity me, and grant me the enjoyment of the advantage I derived from her holy life, pure conversation, and fervent and frequent prayers: but divine goodness lent her for a little while, and the same goodness has speedily recalled her. She informed me that she was confident of the favour of her God, yet, if it were his will, she would gladly live a little longer for my sake, as she knew that her removal would leave me in a very distressing and forlorn condition. I am happy, in some measure, in reflecting on the character she has left behind. It will prove the most honourable and lasting monument to her memory. She was known through a very limited circle, but her qualifications for the great work in which she engaged with her whole heart, commanded respect from all who had the pleasure of knowing her. She was interred in Kingston church-yard,

where I purchased a small piece of ground for a burying-place, on account of no white person ever being buried in the Baptist ground. Mr. Man, the rector of this city, performed the last solemn office, and would have preached a funeral sermon, had not indisposition prevented him. He employed the Rev. Mr. Phillips, of St. John's, for that service; and would receive nothing for his trouble. He has since sent me a very polite invitation to his house, which I intend to accept, as soon as I am sufficiently recovered. I was seized two days after my dear partner, with an intermittent fever, and was obliged to be removed to the house of a mulatto lady belonging to our society. The same apothecary and physician attended us both, from whom I learnt the true state of Mrs. Coultart's health, not being able to see her, till a few moments preceding her death, when I made those about me convey me to her room. It was the most afflicting scene I ever experienced, but they hurried me away from it. I saw no more of it, nor could I rise to see her funeral pass. My soul seems gone up after hers, to the confines of immortality, and wishes it could pass the vale of death, and see her, in that blessed society which she has joined.

"Since my last, we have baptized one hundred and eighty persons, many of whom gave a very pleasing account of the change which they had experienced, and they still continue to adorn their profession."

Subsequently to the date of this communication, Mr. Coultart's indisposition increased to such an alarming degree, that it became indispensably necessary for him to return, at least for a season, to England. Two other missionaries were, therefore, designated for Jamaica, namely, Messrs. Kitching and Godden; the former of whom proceeded, in the autumn of 1818, to his place of destination, and the latter sailed from England early in the ensuing spring.

Their reception appears to have been extremely kind, and they were encouraged by the circumstance of the congregation increasing so rapidly, that it became necessary to enlarge the place of worship, so as to accommodate two hundred and fifty persons more than had ever previously

attended. Scarcely, however, had they entered fully upon their labours, and congratulated themselves on the promising aspect of the mission, when Mr. Godden was deprived, by a fatal disease, of his amiable and excellent wife; and within less than two months after that afflictive providence, Mr. Kitching, who had transmitted the "heavy tidings" to England, was himself numbered with the dead; as will appear from the following extract of a letter, addressed to Dr. Steadman, by a friend in the vicinity of Kingston, and dated December 23, 1819:—

"It had pleased the divine Disposer of all events to favour Kingston with a faithful minister, and me with an estimable friend, in the Rev. C. Kitching, late a pupil of yours, and to whom I know you were sincerely attached; and I am sure in communicating to you the lamentable tidings of his being called to take up his rest where sin and sorrow are not known, it will cause a pang, which only the conviction of his having taken up that rest, can at all alleviate. On Lord's-day, the 5th instant, he felt very unwell indeed; he had done so the day before, and had been obliged to keep his bed nearly the whole of the Saturday, and on the Sabbath morning was so indisposed, that he had some thoughts of not preaching; but, fearing lest a report would go abroad that he was very ill, and he should, in consequence, alarm those who were interested for him, he determined on going to the chapel; and, as he expressed himself after his sermon was finished, felt as if the subject (which was the salvation of sinners, through Christ the Redeemer,) had given him new strength. As it was the first Sabbath in the month, the death of the dear Redeemer was commemorated in the afternoon. I never recollect him more solemn or affectionate in his address to the people on the occasion, or more earnest in his persuasions for their continuing firm in their attachment to Him whose followers they publicly professed to be. I returned with him in his chaise to his home. Mrs. Kitching, from being indisposed, was unable to attend, and I left him with his dear little infant lying asleep on his arm, apparently much better than he had been through the day. Circumstances did not permit my seeing him again until the Wednesday following, and then

only for a few minutes, as it was the evening on which he met the leaders of the church—but he did not then complain of being particularly ill, although far from well.

"On Thursday morning he was seized with a violent head-ache, and every symptom of a severe bilious attack; but nothing serious was apprehended, nor was medical aid called in until the next day. When the doctor saw him, he expressed it as his opinion that it was an affection of the liver, with an accompanying fever. He continued from this time until his departure took place, which was on the evening of Saturday, the 18th, varying but little; sometimes a little better, and at others worse, and never free from pain entirely; seldom able to converse, and always in a state of extreme debility. The state of his mind, however, continued unchanged, and his latter end was that of a Christian ascending to Him who claimed him. His faith in health was fixed upon Him whom it was his delight to preach; and in sickness he found Him a sure and certain help. 'Oh,' said he, in his sickness, 'how precious is religion in my situation!' The Baptist friends did all in their power, that seemed likely to be serviceable; but how vain on such occasions is the help of man! Towards his latter moments, the medicine he took rather bewildered him, but at times he was perfectly collected, and was observed to move his lips, as if in the exercise of silent prayer. His last moments were easy, and he scarcely uttered a groan when his spirit left its mortal tabernacle.

"Thus has been removed from amongst us, one whose memory will be held precious by those who had the happiness of knowing him—whose character can only be estimated by those who had the opportunity of seeing him in various trying situations—and under the most perplexing difficulties. His loss, as a friend, is not felt by me alone; and He who views the heart, and knoweth it altogether, knows how deeply it has affected me, and what pain it causes me in retracing this sad event through its different stages;—his loss, as a friend, will be felt by the poor and afflicted, whose burthens he was ever ready to lighten, and whose comfort he was ever ready to increase;—but his loss is greatest to the missionary cause in this island. Alas! that is incalcu-

lable. Many have been the tears I have seen him shed, when lamenting the depravity of those over whose souls he endeavoured to watch; but it was a high privilege allowed him, a week before his illness commenced, that, in attending the death-bed of one of the society, she told him that she owed her hopes in heaven to impressions she had received under his preaching; that she was then living in the open indulgence of sin, and had been recalled from the iniquitous state she was in, unto the knowledge of Jesus Christ the Lord. Many more, I have no doubt, will, at the great day, acknowledge him as the instrument of their possessing eternal life.

"The different magistrates and gentlemen whom his situation required him to know, highly and sincerely respected him; and placed great confidence in him. The attachment the people bore towards him cannot be estimated by a more sure criterion, than that, at the period of his burial, there were at least five thousand people present; and, I may say, not an eye was dry. About seven hundred walked in procession after the hearse; and there were several gentlemen's equipages in attendance. But how shall I tell you that the same grave contained his dear little boy, whose three months' pilgrimage terminated on the same day as his parent! Thus our dear sister Kitching is at once a widow, and childless! What shall we say to these things? they are, no doubt, the act of a great and gracious God, who cannot err."

Mr. Coultart, in the mean time, having derived much benefit from a residence of several months in England, and having entered a second time into the conjugal state, returned to Jamaica, and resumed his missionary labours at Kingston, in that island. In his public ministrations, however, he appears to have suffered severely from the confined limits of the place of worship, and the heat arising from an overflowing congregation. Hence he observes, in a communication addressed to the Rev. Dr. Ryland, "I have had the curiosity to ascertain the temperature of the pulpit, when we are all assembled on the Lord's-day, and, though it stands between two large windows without glass, it is, on an average, one hundred and twenty degrees of Fahrenheit's

thermometer. Is it any wonder, therefore, that your missionaries die, when you add to this the dreadful effluvia from the blacks, and that the doors and windows are as full as if the people were packed into them? Yet what can be done? I cannot order any of them to withdraw; for hundreds go away that cannot hear my voice, and will not come again, as there is no prospect of accommodation."

At Spanish Town, the scene of Mr. Godden's labours, a most brutal attempt was made, in the month of July, 1820, to burn that devoted servant of the Redeemer in his bed; and though this barbarous design was happily prevented by the interposition of Divine Providence, the house in which our missionary resided was reduced to ashes, and his health, which had been previously in a delicate state, was much affected by the alarm connected with so lamentable a catastrophe. "After attending the prayer-meeting on the evening of July 17," says Mr. G——, "I retired to rest, hoping to witness greater things in the church in future. But, alas! in the dead of the night my servant alarmed me with the cry of '*Fire, fire!*' Flames already blazed from a negro house, almost as high as the branches of a neighbouring tamarind tree; and on turning my eyes down the street, in a southerly direction, I saw the shingles of my front piazza on fire, the flames not more than three feet high. I immediately ran to the front door, calling for water, which with a saucepan I threw up, and nearly extinguished the fire. One shingle, however, continued to burn, in spite of all my exertions, and soon communicated the flames to a part where they could not be overcome. Perceiving that the house must inevitably be destroyed, I ran to the bed-room, slipped on some articles of dress, seized the drawers which contained some of my wife's clothes, and two hundred and fifty pounds belonging to the church, and dragged them out. When I had proceeded about two yards with my load, part of the roof and ceiling of the hall fell in with a dreadful crash, near my shoulder, and effectually cut off all further communication with the bed-room. I then assisted in dragging from another apartment the book-cases, sofa, and safe, amidst the falling of shingles and ceilings, and quantities of melted

lead. I certainly escaped, that night, with greater danger and less warning than Lot from Sodom; as in five minutes from the first alarm I was in the street with all I could save. Had I slept three minutes longer, another must have said to you, 'Godden has been burnt in his bed.' And if the breeze had not providentially subsided as it did, Spanish Town, on the next morning, would, in all probability, have presented one scene of desolation.

"The negro house was set on fire by its tenant, a negro slave of most horrid character, and known by the name of *Old Tom*. This fellow fired his master's premises some years ago, for which he had been long confined in the work-house. There he again performed the work of an incendiary with impunity, and, having subsequently got out of his confinement, he lived with a woman whose freedom he purchased; and he now seemed to think he might act as he pleased. The woman, feeling her consequence, as being no longer a slave, threatened, as the story goes, to abandon her paramour, and to get married, and join the Baptists. It is evident, however, that she never thought of joining us; her language, of course, was only designed to irritate, and a woeful irritation it has proved in respect of me. The two fires were so situated, that the direction of the wind precluded the possibility of any particles from the one communicating with the other; and it has, therefore, been concluded that the old negro had kindled both. He was met by some of the persons who were first called to the spot, with two chairs and some other furniture, apparently unconcerned about the fire; and from that time nothing was seen or heard of him till the Saturday following, when he was found lying dead, about four or five miles from town, most horridly mangled by hogs, dogs, and crows; the latter of which had plucked out his eyes. A bottle and some rum, with a mug, supposed to have contained poison, together with his clothes and two knives, were found near and upon him. A coroner's inquest was subsequently held upon the body, and a verdict was given, that the deceased had poisoned himself in a fit of despair."

The following well-authenticated anecdote affords an



A female slave expiring on being told the Missionary was burnt in his bed.

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affecting proof of the strong attachment felt by the negro Christians, in the West Indies, toward their spiritual instructors :—

In the night of the fire at Spanish Town, a female slave, who had been previously baptized, exerted herself greatly in carrying water from the river, in order to assist in extinguishing the flames. When her strength was nearly exhausted, she eagerly inquired of the by-standers, "Where my minister?" A person answered, "He has been burnt in his bed." The poor creature was so affected by this dreadful intelligence, that she fell down and expired immediately, without uttering another word!

At Kingston, in the mean time, Mr. Coultart had commenced the erection of a neat substantial chapel, situated on lofty ground, near the entrance into the city, and calculated to hold two thousand persons. He had, also, many encouraging proofs that the power of God attended the dispensation of the word of truth; as nearly two hundred persons had been admitted into church fellowship within the space of twelve months, and the utmost caution appears to have been exercised in attempting to discriminate between mere professors and the genuine disciples of the Redeemer. The artless expressions of some of these African converts are very affecting. "A poor slave," says Mr. Coultart, "came to my house one morning to tell me, 'that his heart trouble him much.' He burst into tears, saying, 'Oh, massa, me too bad for Jesus Christ, me heart work too strong for him—it rise up against me—it give me no rest at all—me try for sleep, it no sleep—it go dis way, it go dat way—it no go to Jesus Christ at all, massa. O, massa, what me do, what me do? Will Jesus Christ let me perish?' Here he was so completely overwhelmed, as not to be able to say any more for a considerable time; then quieting himself a little, he said, with much feeling, 'Me never do noting good for Jesus, yet him die for sinners! O may be, him die for *me*.' Another, after relating how her mind had been first awakened to serious concern, and that a friend, to whom she had communicated her feelings, had advised her to pray, added, 'She den go back an bow down on her sinful knee, and tell God she no wish to keep on sin; but she no wor-

thy to come, for she had done no good ting, but only eat sin, and drink sin, and peak sin, and tink sin, all her sinful life; and now massa,' she said, in great agony, and with tears of disappointment, 'sin no leave me yet, massa.'" The same missionary relates the following anecdote, tending to show how highly these poor people value their religious privileges. "A slave wished his owner to give him permission to attend with God's people to pray; his answer was, 'No, I will rather sell you to any one who will buy you.' 'Will you,' said he, 'suffer me to buy myself free, if me can?' 'If you do, you shall pay dearly for your freedom; as you are going to pray, two hundred and fifty pounds is your price.' 'Well, massa,' said the negro, (who knew that the common price for a slave was about one hundred and forty pounds,) 'it a great deal of money, but me *must pray;* if God will help me, me will try and pay you.' He has been a long time working hard, and at last sold all himself and his wife had, except his blanket, to purchase liberty to pray in public, or, in other words, to meet with those who love Jesus Christ!" Who can wonder that, with instances like these in view, Mr. Coultart should exclaim, "I am really lost in gratitude; God is found of many here who, a very little time ago, sought not after him. Not an iota of praise belongs to me, my heart would disdain it. It is unquestionably God's doing, however marvellous in our eyes!"

Toward the close of the year, Mr. Coultart was induced by the pressing invitation of a friend to pay a visit to the parish of Manchineel; and the following relation of his journey, as given by himself will, no doubt, prove acceptable to the reader:

"Manchineel is sixty-three miles from Kingston. The road is remarkably rough, and in many parts interestingly dangerous to a good and well mounted rider. The way I travelled commands, at irregular distances, an extensive view of the sea, with a variety of bays and ports, which contain but few English vessels at this season of the year. The estates are numerous, and the cane-fields rich in their appearance, as the time of harvest is near. I had, for miles of my way, not more than a few inches to spare between me and a precipice of five hundred feet! Towards the inte-

rior the view is, in general, very limited, though at intervals the most varied and delightful prospects burst upon the eye. I should think that the aspect of this country is, in general, the most original and striking of any in the world.

"Set out on Friday from Yillahs, twenty miles from Kingston, which I rode on the Thursday evening. Reached Morant Bay on the same morning, about six, and remained there during the heat of the day. This place is pleasantly situated, and has a small fort, with guns of very heavy calibre. Port Morant is the next place of any consequence; but it has few houses compared with the latter, and no chapel or church near, that I could hear of. Bath is the next stage; but though a neat and elegant little village, has no place for the accommodation of travellers. The cotton trees about this place seemed decorated with ten thousand living lamps, perpetually shifting their position, and now and then dancing, in fairy-like confusion, among the thick and verdant foliage. A stranger, brought from your side of the Atlantic, not having heard of these earthly luminaries, might have supposed himself travelling among the stars. The way to catch as many as you please, is to take a fiery stick, and blow upon it, making a kind of intermitting light, like that which the flies themselves keep up. By the time I had reached the top of a very high mountain, at the most easterly part of the island, the sun was just rising, amidst the inexpressible grandeur of a western sky, and illuminating with his first rays the unbroken bosom of the sea. Whilst waiting beneath a tree, to shelter myself a little from a heavy shower, I saw, to my great astonishment, a company of those beetles called Hercules, rolling some ponderous balls of goats' dung before them up the hill. The rapidity of their march was amazing, considering the large size of the ball they rolled on before them, and the clay too which it had accumulated in passing over the wet ground. I soon after arrived at the termination of my fatiguing journey."

Mr. Coultart was also induced to make an excursion to Montego Bay, where he found the venerable Moses Baker blind with age. Our missionary was much gratified with the interview, and received, from the proprietor of the

estate on which Mr. Baker resides, a most satisfactory testimony to the moral improvement which had taken place among his negroes in consequence of the pious instructions of that excellent man. So convinced, indeed, was the gentleman alluded to, of the advantages resulting from an attendance upon the gospel, that he expressed an earnest wish for some person to be sent thither, under the sanction of the Baptist Missionary Society, who might take charge of the congregation which Mr. Baker was now unable to supply, in consequence of his years and attendant infirmities. A Mr. Henry Tripp was afterwards induced to accept of this situation; and as a pathetic appeal had been made to the committee on behalf of the negroes residing at Manchineel, it was determined to send out a missionary who might instruct them in the things connected with their everlasting peace; Mr. Joshua Tinson, who had been for some years educating under the patronage of the Society, was accordingly selected for this important service.

In the month of August, 1821, a considerable mortality appears to have occurred among the members of the Baptist church at Kingston, so that no less than nine persons were removed in the course of one week. Among these was a female African, named Brooks, who had long adorned the gospel by the consistency of her walk and conversation, and of whom a highly interesting account has been published in the Missionary Herald, which is in substance as follows:—

"Her parents, she used to say, were remarkably fond of her, being their only child: their little hut was situated at no great distance from the sea: and she was large enough to stroll some way from home, which she did one day whilst her mother was engaged in some domestic duty. A party of British sailors, who had been on the watch for such unoffending victims, laid hold of her, and carried her on board their ship. She wept bitterly, under the apprehension that they would soon eat her, as she could not think of any thing else they could possibly do with her. She was so sad that she could not eat the food they offered her. The loss of her dear parents, and her fears, so wrought upon her mind, that a fever attacked her, and nearly relieved

her from her more degraded oppressors. After recovering a little, she arrived in Kingston, and saw some beef in the market. She then said to herself, 'Now I see how they cut up we poor tings to sell and eat!' The cargo was sent to America, herself excepted: her now disconsolate husband was then in the employ of the person to whom the cargo was consigned, and he entreated his master not to send this young girl away, as she appeared to him rather superior to the others. After a time she became afflicted; God told her mind, she said, that she was a great sinner; she believed it, and felt that poignant distress which some convinced and hopeless sinners feel. She then went to a minister, and by him was told to go to Jesus Christ, which, after some time, she ventured to do. Her own words are, 'Massa, me feel me distress, me heart quite big wi grief, for God no do me no wrong, him do all good for me, me do all bad to him. Ah, massa, me heart too full an too hard, me eye no weep, but someting so gentle come through me heart, den me eye fill, and God make me feel dat him so good to notice poor me, dat me throw meself down and weep quite a flood!' The black man who had obtained permission for her to stop on the island, now purchased her from his employer, married her, and went to live at a short distance from town: but her husband was not pious, he persecuted her much, used her badly, and threatened to put her away because she prayed. She said that she often wept and prayed on his account, but he still remained the same impenitent person. One night in particular, when he fell asleep, she arose and prayed earnestly for his conversion; and soon after she had returned to bed, he awoke, weeping very bitterly, having been disturbed in a dream. He cried, 'my wife, my dear wife, get up and pray for me poor sinner—you husband lost! O him lost!' In the morning he was still deeply impressed, and it appears that he was afterwards happily made a subject of divine grace. Both he and his wife were now most exemplary in every Christian duty. She lived nine, and sometimes twelve miles from Kingston, but she was most regular in her attendance; an attentive hearer, and, during divine service, was generally bathed in tears. She had a strong desire to read the Bible, but said, 'she should

not live to read it all:' but she wished to learn two or three verses of some psalm that suited her. When she heard the first two verses of the hundred and third, she said, 'Yes, teach me these, em help to peak God's goodness, for him so good to me poor ting, dat me no know how to tell him so, and him own words best.' She lived to learn them, but she is gone to heaven to repeat them to her good Lord that she loved so much. She died of a short illness, and was, when Mr. Coultart saw her last, insensible from severe fever."

On the 27th of January, 1822, the new chapel at Kingston was opened, and was both numerously and respectably attended. Many hundreds of people, indeed, were waiting for admission an hour and a half before the commencement of worship; and when the doors were opened, the place would have been filled to excess at the first rush, had not persons been stationed to keep the galleries clear for strangers. Upwards of two thousand persons were numbered within the edifice, and about five hundred were accommodated with benches on the outside. Mr. Coultart having offered some remarks on the reports and other statements of the society, some unknown gentlemen were induced not only to espouse but to advocate the cause, and to solicit the public to support an institution which appeared "so likely to be advantageous to the general welfare." On the first Sabbath in March, the Lord's supper was administered, in the new edifice, to about *sixteen hundred* communicants, and Mr. Godden came over from Spanish Town, to assist in the pleasing solemnities of the day.

Mr. and Mrs. Tinson had, in the mean time, arrived in safety at Jamaica; and the former, on visiting Manchineel, in company with Mr. Coultart, was received with every demonstration of affection and respect by the poor negroes, at whose importunate solicitations he was sent, and with the utmost kindness and cordiality by the worthy rector of the parish, and several other gentlemen of high respectability. Some unexpected difficulties, however, arose, by which he was prevented obtaining a licence for that parish, and consequently found it necessary to return to Kingston. This disappointment, though not a little painful at first, seems to have been over-ruled for good; and to have

proved the means of introducing him to a new and extensive sphere of usefulness among the negro population of the metropolis. He found that, independently of Mr. Coultart's congregation, which, of itself, was evidently more than enough to occupy all his attention, and exhaust his strength, in that oppressive climate, a large body of coloured persons had been in the habit of meeting together for divine worship for some years, but under great disadvantages as to the means of instruction. From this society Mr. Tinson received, soon after his return from Manchineel, a very urgent request to settle over them, with which he thought it his duty to comply. Licences were readily granted by the magistrates, both for Mr. Tinson and the place of worship which he designed to occupy; and a church was formed, consisting of four hundred members, to which large additions were subsequently made.

As soon as it was ascertained that Mr. Tinson would remain in Kingston, the committee determined to send out another missionary, who might be enabled to supply the necessities of Manchineel; and Mr. Thomas Knibb, of Bristol, was solemnly designated for that new and apparently important station. He accordingly sailed for Jamaica, with Mrs. Knibb, on the 10th of December, 1822, and, by the end of the following month, arrived in safety. When he landed, however, he found that both Mr. Coultart and Mr. Tinson were scarcely recovered from alarming illnesses, and that the latter was so fully engaged with his own people, that he could render no assistance to Mr. Coultart, whose multiplied labours and numerous members, consisting of two thousand seven hundred persons, rendered immediate help absolutely necessary. A new opening, too, of the most encouraging nature, had just presented itself at the neighbouring town of Port Royal; besides which, the large free-school demanded the services of a pious and experienced teacher. These considerations induced the friends to pause before they could determine on Mr. Knibb's leaving Kingston; and, after due deliberation, and earnest prayer for direction, they all concluded that it was his duty to remain,—a deci-

sion which, on being communicated to the committee, was highly approved.

In a letter, dated March 18, 1822, Mr. Knibb writes as follows:—"You have perhaps been informed that we have opened a house at Port Royal, about five miles from Kingston, on the opposite side of the harbour. The place is much too small to accommodate those who wish to attend. In order to accommodate more, Mr. Coultart has just purchased a large house, in an excellent situation, built five years ago, and which then cost one thousand five hundred pounds. He has obtained it for one thousand pounds currency, or rather more than six hundred pounds sterling. It will hold more than four hundred people, quite as many as we can expect to attend; and it is built in such a manner that it could easily be enlarged at a trifling expense. About three hundred and fifty pounds remain of the debt of our new chapel, which we expect will be paid in less than two months. Port Royal is a very wicked place. A short time ago it could vie with Sodom and Gomorrah in wickedness. Once it was wholly swallowed up by an earthquake; and, in 1811, almost the whole town was consumed by fire. It will afford sincere pleasure to the friends of the Saviour to learn that to these people the gospel is now preached. Twenty-one persons are received as candidates for baptism. It is a pleasant trip for us in a canoe, and we have reason to hope it will be highly conducive to our health. The people pay all expenses."

A letter of the same date, from Mr. Coultart, communicates various instances of the power of religion among the negroes, as exhibited in that trying hour, when all other aid proves utterly unavailing.

"We have had much sickness among our members, of late, and many deaths, as also some pleasing testimonies of their happy prospects. A poor negro man called to invite me to the sick-bed of his friend: I went, and found him stretched upon a mattress on the floor, his hands folded and resting on his breast, with his eyes shut, apparently in earnest prayer. After the lapse of a minute or two, he opened his eyes, and stretching out his hand said, 'Ah, massa, you

know Adam! here him lie now: me often hear you voice in prayer, me often hear you praise—once more, massa, let me hear you voice. O sing, sing de praise of Jesus once more; and den may be while you sing, me steal away to Jesus.' Placing his wrist upon the finger points of the other hand, and raising his elbow to give the hand a rapid descent, so that nothing could rest upon it, he said, 'So the world tan wi me now, it ready to trow me off, but O me hope, me hope, me will den fall into de arms of Jesus.' Another said, after I had talked with him and prayed, and was leaving, 'Farewell! to-morrow, massa, before sun rise on you, me shall be wi Jesus, me shall go singing from this bad world.' These predictions were literally fulfilled.

"A negro woman, at the parish-house, being near death, sent for me. I found her in a very small room on the floor, with her mistress standing by. I reminded her of her worthlessness. 'O yes, me noting worth me know, but me *must* go to Jesus. So long me do bad, me conduct to Jesus very bad.' I said, 'Yes, you deserve hell.' 'O yes, though me no know what hell mean, but if it mean, me *get* bad for *do* bad, me deserve to get de worst—but me must hope an try Jesus.' 'Do you think Jesus will receive you?' 'Ah, massa, him love me when me well! yes, him love me den, now him send sick, *him no going to trow me off now*. No, no! now me sick and near de grave, none care for me, like my Jesus.'"

Well may the pious missionary who relates these anecdotes exclaim, "It is worth more than all I could name on earth to see such scenes as these. They do not often occur, but when they do, they more than compensate for all the past of sorrow."

In the last report of the Baptist Society it is stated, that, in the course of the year 1823, some hundreds of members were added to the churches in Kingston, under the care of Messrs. Coultart and Tinson; though the former of these brethren was, for several months, unavoidably absent, having been under the painful necessity of conveying Mrs. Coultart to England for the benefit of her health. In consequence of the continued ill health of Mr. Godden, and a domestic bereavement sustained by Mr. Tripp, those faithful la-

bcurers were also under the necessity of quitting the West Indies; and, in order to supply the vacancies occasioned by their removal, three other missionaries were sent out by the committee,—Mr. Phillips to Anotta Bay, Mr. Phillipo to Spanish Town, and Mr. Burchell to Montego Bay. The former of these remained some time at Kingston, during the absence of Mr. Coultart, and commenced his work on the last Sabbath of 1823, by baptizing, in the new chapel, one hundred and forty-eight persons, whose characters had previously undergone the strictest scrutiny; and on the same day, an addition of one hundred and one persons was made to the second church under the care of Mr. Tinson. He afterwards proceeded to his destination, on the north part of the island, which presented an extensive sphere of usefulness. Mr. Phillipo, though disappointed in the first instance of obtaining a licence, was treated with the utmost respect and kindness by several of the magistrates, and other respectable inhabitants. And Mr. Burchell commenced his public services with such encouraging success, that the premises occupied as a meeting-house soon became too small for his congregation; a spacious building in the centre of the town was, therefore, subsequently obtained for the purpose of religious worship; and, on the last Sabbath in February, 1824, he had the satisfaction of forming a small Christian church in this new station.

On the 6th of April, Mr. Coultart returned to Kingston, after a safe and pleasant passage, and had the satisfaction of finding all the missionary brethren and their families in good health; but within the short space of three weeks, he was called to witness the unexpected removal of Mr. Knibb, who was taken ill on the 22d, and expired on the evening of the 25th. Of this truly affecting event, Mr. Coultart has given the following impressive account:—

"On the Wednesday prior to his death, our friend Mr. Knibb came up from Port Royal, where he had remained about eight days for the benefit of the air: he breakfasted with us, and seemed in good spirits and tolerable health. On the same evening he complained of the water disagreeing with him, and had a restless night. On Thursday morning I went to see him, and found him much weakened by

the pain of the preceding night. An apothecary had been with him, and returned while I was there: he pronounced his complaint the cholic, a very common and dangerous disease in this country. It was the third attack he had sustained within the space of twelve months. All medicine proved ineffectual. I did not see him again until the Sunday evening, being exceedingly busy; but I sent a messenger pretty often, who brought favourable reports at times, saying the pain had subsided, only his nights had been sleepless. Mr. Tinson called on the Lord's-day evening, on his way home from Mr. Knibb's house, and desired me to step up, as he perceived a great change, and the physician for whom I sent, desired the aid of another. One of the oldest and most scientific practitioners on the island was accordingly called in. I was there—he examined his pulse, or rather the wrist, for the pulse was gone—his legs were cold to the knees—his hands and arms clammy and cold—his features lengthened and sharp—his eyes sunk and indicating intense anxiety; yet he spoke to me with great clearness and strength—told me his mind was fixed on Jesus—and that he was confident of safety: yet it was not a joyous, but a solemn period. Oh, it *was* a solemn period!—he saw his widow and fatherless babe; he had previously taken his leave of them—there was now no cordial embrace, no kind adieu, as might have been expected at a parting like this. The first feelings of eternity had come upon him, and all his wishes and his prayers were fixed on his own immortal soul. The hiccups came on, an unerring symptom of death. The palsied hand and slightly contracted fingers, showed so obviously and impressively the close of the struggle with the last enemy, that I think I can never forget it. The scene has made an indelible impression on my senses. We shall long feel deeply the loss of so faithful and indefatigable a Christian. May Almighty God sanctify this mysterious dispensation, and direct the committee to find another to fill the existing vacancy."

Here, at a missionary's tomb we pause,
And here we bid our Baptist friends adieu;
Yet long shall live the great the glorious cause
Which still with zeal unwearied they pursue

Yes, the same cheering truths which through Bengal
The odour of a Saviour's name have spread,
Like heav'nly show'rs on other realms shall fall,
To cheer the desert, and to raise the dead.

Burmah, Orissa, Hindoostan have heard
How guilty mortals pardon may obtain;
Nor has the dear Redeemer's blessed word
To Asiatic isles been preach'd in vain.

Poor negro slaves have, in Jamaica, found
The way—the only way—that leads to God;
And still they crowd to hear the charming sound
Of man's salvation through Emanuel's blood.

Much has been done,—though much remains behind,—
Vict'ry has crown'd each fallen herald's grave;
The laurel with the cypress is entwin'd,
And still the Lord of Missions lives to save.

"Go forward," then, ye ministers of truth,
Let this divine command your motto be;
Display the cross,—instruct the heathen youth,—
And great results the wond'ring world shall see!

In closing his account of the zealous, indefatigable, and highly interesting exertions of his Baptist brethren, the Editor cannot forego the pleasure of acknowledging the distinguished kindness and urbanity which he experienced from the Rev. Dr. Ryland, of Bristol, on communicating the plan and design of the present publication to that venerable and estimable servant of Christ; who not only readily consented to sanction the work by his name, but promptly supplied a variety of materials in aid of the compilation.—To the Rev. John Dyer, the excellent secretary of the Society, the Editor is also under great obligations, for many important documents. And to the Rev. Joseph Ivimey he begs leave to express his public and grateful thanks, for a recommendation which will be duly appreciated by all who have the pleasure of knowing him, as a Christian, an author, and a minister of Jesus.

END OF THE FIRST VOLUME.

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